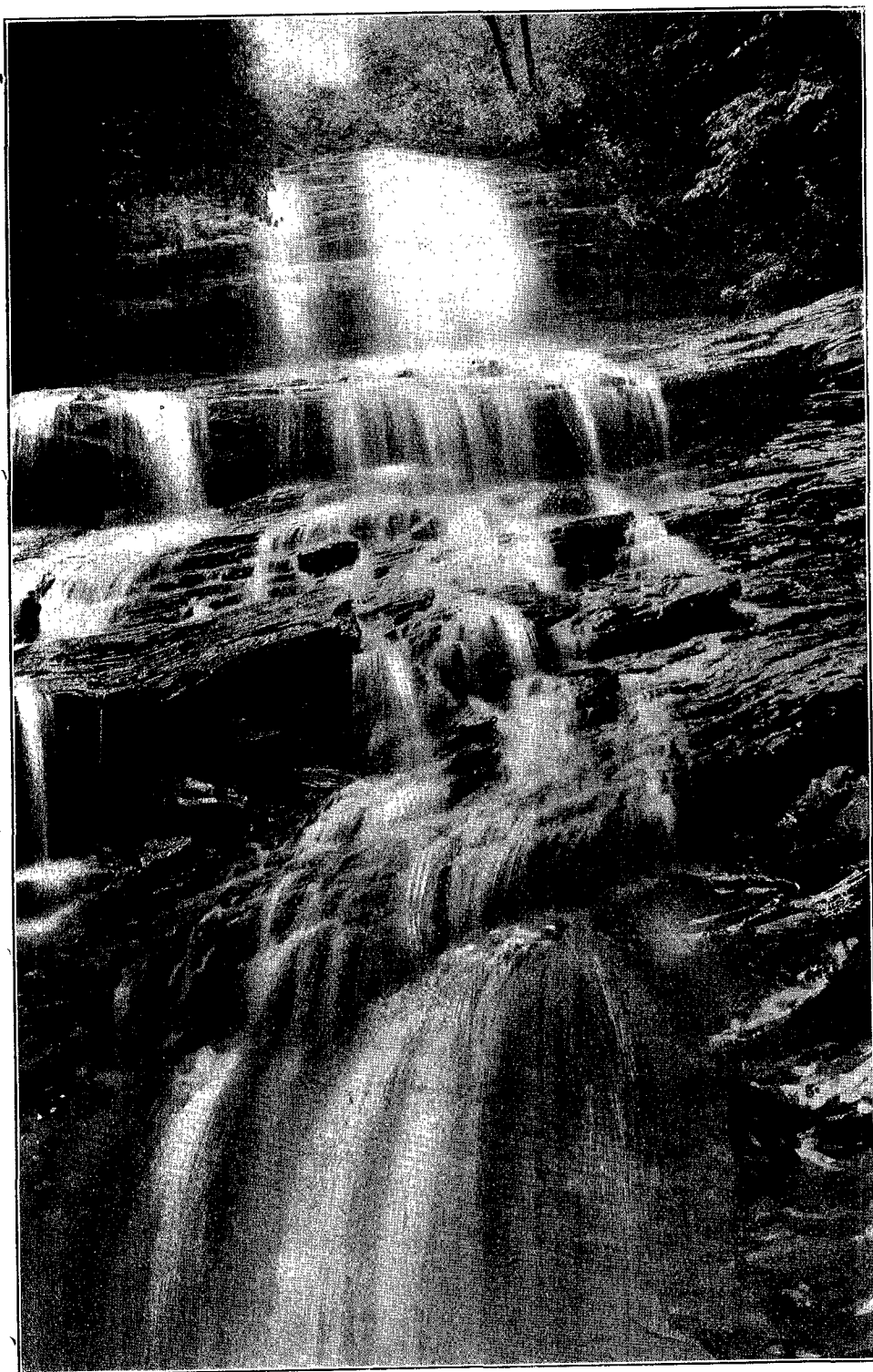


The Advent REVIEW And Sabbath HERALD

Vol. 81

WASHINGTON, D. C., THURSDAY, APRIL 7, 1904

No. 14



From "The Four Track News"
MADCAP FALLS IN NORTH CAROLINA

Publishers' Page

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E. A. BRISTOL."

"Another beautiful book has just appeared from the pen of Rev. William P. Pearce, entitled 'The Lover's Love.' It contains 172 pages of clear type, and is elaborately bound. The matter is most interesting, holding the attention, and imparting inspiration to the reader. It will

be of exceptional interest to church people who think of their own and others' welfare."—*Daily Bulletin, Anderson, Ind.*

"I want to express my appreciation of the new book just published by you, and written by William P. Pearce—'The Lover's Love, or John Three Sixteen.' I have read it with the keenest pleasure and delight. I trust it may have a large sale. I wish that every Christian and every non-Christian might read this beautiful book. It would strengthen the one, and lead the other to a better understanding of the wondrous love of God in giving his only begotten Son to die for us, that we might live.

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"I am in receipt of the little book entitled 'The Lover's Love, or John Three Sixteen.' I have had an opportunity to read only a portion of this book, but am greatly pleased with it. It is full of excellent thoughts, and I am sure I shall take pleasure in reading the whole of it. The subject is presented in a forcible way, and the numerous illustrations used by the author appeal forcibly to the soul of the reader. I believe the Spirit of the Lord led the writer, and I wish for the book a wide circulation.

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BY J. Q. A. HAUGHEY

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The Advent REVIEW AND HERALD And Sabbath

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

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unto the Saints"

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Editorial

A Broad Platform

THE Christian travels in a narrow way, and by the world is accused of being narrow-minded; but he stands upon a broad platform, for his platform is the commandments of God and the faith of Jesus. The world travels in a broad way, but its platform is too narrow to afford any foothold for eternity. The broad-minded man is he whose mind is instructed by the law of the Lord; for "Thy commandment is exceeding broad." The law of the Lord governs the entire universe, and a knowledge of that law is a key to the understanding of all mysteries. The narrowest pathway is the best through a world where iniquity and perils abound upon every side. At the end of the Christian's narrow pathway here, lies a broad expanse that will afford an eternal home for that great multitude whom no man could number, gathered out of all the nations. In this world it is not the way of our pilgrimage, but our platform of principles, that requires breadth.

L. A. S.

Four Dimensions

IN the science of things earthly there are but three dimensions known. People have speculated about a fourth dimension, but only three—length, breadth, and thickness—pertain to any visible object. No object is so great as to have more than these. But in the science of heavenly things we come to a fourth dimension. We find this statement of it given by Inspiration (Eph. 3:17-19): "That Christ may dwell in

your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." The love of Christ is so great that three dimensions will not measure it,—his love for us. It must have breadth, to cover every nation and family on the earth; it must have length, to extend from Adam's day to ours; it must have depth, to reach to the lowest plane of sin and woe; it must have height, to lift us up to the throne of God. Truly this is a love worth comprehending, worth possessing.

L. A. S.

The Foundation Principle of the Gospel

"WHAT then shall one answer the messengers of the nation? That Jehovah hath founded Zion, and in her shall the afflicted of his people take refuge."

"Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone of sure foundation."

"Other foundation can no man lay than that which is laid, which is Jesus Christ."

"And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved;" for "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life."

The church of Jesus Christ was founded by Jehovah as the channel through which this message of the gospel of Christ must go to the nations. It now becomes necessary in this generation for the people of God to study again the foundation principles of the gospel of Christ; and it becomes necessary that there should be a clearing away of that which hinders any from seeing Christ in his rightful place in this message as the Son of God, the Creator of all things. It is necessary to emphasize again the principles which underlie the gospel, giving to Christ his true place. The message for this time is such a teaching of the gospel as will meet every need, and will prepare a people to meet the Lord, will bring help to every one,

will shed light on every path, and will emphasize the place that belongs to Christ the Son of God in the sanctuary service, and will teach us and all who lay hold of this experience in a very real way to obtain the power for us in the gospel which is "the power of God unto salvation." Here is a scripture which serves as a foundation for much study for this time:—

"Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: in whom we have redemption through his blood, even the forgiveness of sins: who is the image of the invisible God, the firstborn of every creature: for 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: and he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence. For it pleased the Father that in him should all fulness dwell."

The thought that stands out so clearly in this scripture is that he who is the head of creation is the head of the church. "Jehovah hath founded Zion, and in her shall the afflicted of his people take refuge." Let us read it again with this thought in mind: "In whom we have redemption through his blood, even the forgiveness of sins. . . . For 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: and he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead, that in all things he might have the pre-eminence."

The right teaching of the gospel of Christ will give to the eternal Son his rightful place as head of creation. And the power that was revealed through Christ in the original creation is the power which is revealed through him as the head of the new creation, and the Sabbath is the sign of that power in both

cases. A right understanding of this thought will help us to meet the needs of this time.

We are beset on every hand by all kinds of false teachings brought in by the enemy to lead the people into error. The right kind of teaching of this message for this generation will involve the teaching of the gospel in such a way as shall bring to every one now who is looking for help just the help that he needs, and shall shed light on every one who is in darkness. That is the message for this time, and the message for this generation will especially emphasize the place which belongs to Christ the Son of God.

He who is the head of the original creation is the head of the church. This truth is at the foundation of the gospel and the message for this time, and a right understanding and teaching of it will help us greatly in presenting the truth at this time in such a way as to meet the needs of this time. When Paul the apostle preached this gospel and wrote this gospel, there had come into this world such a perversion of the teachings of the gospel as called for a restatement of the whole gospel—for the shedding of a new light upon the very foundation principles of the gospel of God, concerning his Son; and those perversions of the truth of God, which had brought things to such a pass at that time, grew almost invariably out of the perversion of the relation which God sustains to creation, through his only begotten Son.

This same apostle Paul, who wrote this epistle to the Colossians, was one day in Athens, and he met certain philosophers, the Epicureans and the Stoics, and they thought they would like to know what this babbler said. They spent their time in nothing else than to tell or to hear some new thing. There were those various sects of the philosophers who were at the time bringing forward new theories and new explanations of things. They said, Here is a new man, come among us, let us hear what he has to say. They were philosophers of the Epicureans and Stoics. Now when the fullness of time had come, and Christ was revealed in the flesh, there were these schools of the philosophers who had perverted the truth, who had shut away the light, who did not profess to have anything in common with the teachings of the Jewish religion. And there were the Jews who had so far lost the original truth of the gospel as revealed in their services that they were no longer the channel of salvation and light and blessing both to themselves and to the world. These services they had turned into a means of hiding the revelation of God, so that there was no clear revelation of light, and the people sat in darkness, and the philosophers speculated, and the

teachers of religion invented some new ways of salvation by works.

The philosophers in that time, such as the Epicureans and the Stoics that Paul met, while they disagreed upon many things and speculated over many others, generally agreed upon one principle, and that was the perversion of the relation of God to his created works. These philosophers in olden times, when this gospel in which the pre-eminence must be given to Christ the Son, was taught by the apostle Paul and others, taught a philosophy which shut out Christ, the Son, from his place in the original creation.

"The Epicureans maintained that the universe arose out of a fortuitous concurrence of atoms." "The Deity had somewhat more of majesty and influence assigned to him by the Stoics. They did not limit his functions merely to the regulating of the clouds, and the numbering of the stars, but conceived him to animate every part of the universe with his presence, in the nature of a subtle, active, penetrating fire."

These were the teachings of the Epicureans and Stoics—those philosophers whom the apostle Paul met that day, and to whom he was preaching on Mars Hill. To these he preached of the God who made the heavens and the earth. He did not preach to them the gospel of a force that brought the universe into shape by a mere fortuitous arrangement of atoms, that is, by chance. Nor did he preach to them of a god that pervaded all things as a subtle essence. He brought to them the gospel of that God to whom they had made reference by their inscription on the altar which they had erected to the unknown God. He declared unto them that that God whom they worshiped in ignorance he would reveal unto them, in his relation to the universe—the God that made the heaven and the earth. This was the true God, that God who had been revealed through his works, who had been especially revealed through the gospel, who had been set forth in the sacrifices and offerings and services of the sanctuary. But that God had been largely lost sight of, both by the heathen and by the professed believers in God. Now where was the root of their perversion of the light that had come to them? It was in this one thing: they had perverted the teaching of the relationship which God sustains to the things that he had made. That is to say, they did not give to Christ the Son his place as head of creation: they did not teach that through him all things came into being, and that without him nothing came into being that came into being. They did not teach that truth that through him all things were created, whether they be thrones, or principalities, or powers: they did not give to him the place of pre-eminence in God's crea-

tion of things. And, because of that, they did not give to him his place as the head of the church, of the new creation. For that philosophy which takes away the eternal Son from his place as head of the original creation, will end in taking him from his place as head of the church, for these things are bound together in such a way that they can not be separated. And, again, we are to mark that the true gospel for all time and for this time, is that which gives unto Christ the eternal Son, his place as head of the original creation, his place as head of the new creation, the church, and makes him in all things to have the pre-eminence.

When he is given his place, it stands forth as the leading truth of this gospel, that through faith in him there shall come to the believer that creative power which makes him a new man in Christ Jesus—that creative power which transforms him into the image of God—that creative power without which the gospel is not the power of God unto salvation. So then, when we set aside Christ from his place in the original creation, we take away from the gospel that which is its power for salvation. This is not a mere theory; it is a great fact of experience.

Present-Day Revivals of Ancient Errors—No. 3

Shall We Follow Strange Gods?

As with the mind men serve the law of God (Rom. 7:25), so with the mind begins the worship of false gods. The strange and grotesque ideas of deity found in heathenism came all by natural descent from philosophic conceptions of God. Professing themselves to be wise, and endeavoring to apply to the things of the Spirit the methods of scientific research, men were switched off from the only way of divine knowledge. The men who did these things were not children. They were scientists and philosophers, as keen as any in our day. But they sought God by methods that can never apprehend him. The late Dr. Krishna Banerjee, Sanskrit examiner to the Calcutta University, thus pointed out the mistake of the early science students who sought for the explanation of life and a rational conception of God:—

They propounded many theories on the origin of the world, the nature of God, the properties of matter and mind. . . . Sciences, distinct in themselves, were blended together. Objects which surpassed the limits of the human understanding were pursued with the same confidence and eagerness with which the easiest questions were investigated. The philosophers professed to have solved problems really out of the range of our knowledge, while they threw doubts on matters which everybody believed, and which none could deny without belying his nature.

The result was that their hearts were

darkened, and the baleful systems of heathenism were developed. Instead of finding God, human reason found Satan, who ever since the fall has been setting himself forth as God. The modern effort to find what is called a rational basis for faith is pursuing the path of the ancient philosophy. Old controversies which raged round the question of a philosophy of God, have been revived in the new-thought movement that is sweeping the world. Western modes of religious thought are being "replenished from the East." Isa. 2:6. Truly came the word twelve years ago:—

New and old will commingle, and this will take place right early. . . . A crisis is to be revealed in the great and prolonged controversy in the government of God on earth. Something great and decisive is to take place, and that right early. If any delay, the character of God and his throne will be compromised.

In the last great conflict Satan will make his supreme effort to usurp the place of God in the minds of men. Yet it is not by the clever mind and the learning of the schools that we shall be kept. The simple, childlike faith in God and his Word is the protection. The child's thought of God is truer and more reverent than the highest effort of minds blinded by a false science and philosophy. Many a good old mother, in those sad days when the Alexandrian controversies raged, could have told the learned disputants more of God than ever dawned on their critical minds. They were trying to put God into a formula, and to subject Deity to the scientific methods of the laboratory. It was the method of the East. Professor Gwatkin shows that Oriental thought, the philosophy of Indian heathenism, was—

The groundwork of all the Gnostic systems, and almost dominated the theology of Neoplatonism [the ruin of the early church]. . . . Its conception of the Divinity as pure Being . . . remained an axiom of all philosophy.

It is the new-thought conception, the Unitarian idea, carried to its logical end. Indeed, I have heard in India one of the leading Unitarian preachers of the world declaring to an audience of Brahmo-Samaj followers, that the ancient Rishis, or wise men, of the Brahman philosophy were right in their conception of Deity.

As against this idea, we have the thought of God that any child must get from Bible statements, or from the extracts quoted last week from "Early Writings." These presented the view of the person of Jesus, in humanity's form upon the throne, and beside him the Father, in form like unto himself, but so glorious that to mortal eyes in vision his person was veiled in a cloud of light. We have heard the suggestion that it savors of idolatry to think of God as having bodily form. This argument has been illustrated by the case of one asked

to describe his thought of God's person, and who, evidently betrayed by the question, thoughtlessly began to answer, and was pressed on to describe in detail the anatomy of the human form. Of course the result was repugnant to every sense of spiritual propriety. But wherein did the sin begin?—In the question that demanded an image. It was wrong and irreverent to ask for it; it was wrong to give it. The reverent faith of a little child leaves it just where Inspiration leaves it—in the very thought a cloud of glorious light veils the form of Deity. Faith does not seek impiously to lift the veil or to penetrate the glory. It does not attempt to describe in human language the indescribable glory of his person. The reverent thought seeks not to picture it. The spiritual mind does not think of describing; it worships. The heart knows that the bodily form and presence is there. That is sufficient for the eye of faith, and with Job we cry:—

"I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not a stranger." Job 19:25-27, margin.

To this blessed hope the heart clings, and the Word of God tells us that one day we in redeemed flesh, if faithful, shall see his face. It will not be the strange and awful specter of refined philosophic fancy, but a loving Father whose bodily form we may approach unto.

Over against faith's reverent thought of God, there is set forth what is called the larger, more glorious, more philosophic view. If he has form, we have been told, it must be as large as the universe. And this view seeks support in the figures of speech by which Inspiration has sought to convey a faint idea of his almighty power. We have heard it stated in public assembly that what many Seventh-day Adventists need is a new God; that many are serving a God too small for the larger and true idea. Such a conception of God is set forth in a tract circulating among us:—

Then if only his hand is so great that all the waters lie in the hollow of it, how large is he himself? It is simply impossible for any human mind to conceive of the size that such a hand would have to be. . . . "Meted out heaven with the span." The span is the measure from the tip of the thumb to the tip of the second finger. What is the compass of the heaven? Conceive it if you can. Yet the whole compass of the heaven is by him measured simply with the span. Then again, what is the size of that hand? . . . And when no human mind could possibly conceive only the size of the hand, the reach of the span with which he meted out heaven, how infinitely beyond all reach of human thought is any true conception of the form of God.

The mistake is in assuming that the prophet Isaiah (Isaiah 40) is endeavoring to impress us with the greatness of God's *form*. It is "the greatness of his *might*" that he desires us to know. Just here comes in the conception of infinitely colossal form that can never be harmonized with the view which Inspiration gives of the Father on his throne beside "the man Christ Jesus." It is truly the setting forth of a new god, which our fathers knew not. It is, in fact, the Universe-God of heathen philosophy, sometimes given members and parts, and again considered as an ether-like presence; for consistency is not a characteristic of philosophic views of Deity. Pike says of a Persian view: "It was thought the universe should be deemed an immense being."

In Egyptian and other views,—

The universe was a living and animated being, like man and the other animals; or rather, they were so only because the universe was essentially so. . . . This was the Universe-God, which the ancients adored as supreme Cause and God of gods. . . . God, in the view of Pythagoras, was One, a single substance, whose continuous parts extend through all the universe. The world or universe was thus compared to man. . . . Thus he made the universe a great intelligent being, like man—an immense deity.

The ancient philosophers of the East, by a study of nature, from the atom to the universe, sought a philosophic view of God. The new philosophy, religious and professedly Christian, is pursuing the same path. Dr. Stockwell gives the theory of God in the atom:—

That innate element in all organic life which science has termed "the tendency to differentiate," and which other modes of thought have called "that which aspires," or "the God-element within" . . . is indeed the "God Immanent," and it is to be found alike in the atom, in the planet, and in man, varying only in degree. In this view the word "personality" finds a deeper meaning.

(In passing, let us note that the controversy does not center round the word "personality." Any instructed Hindu would allow the personality of God.) Our author says that the student of the new philosophy is not content with Spencer's theory that beyond the atom is a wall that can not be breached. We read:—

And so we find him in search of a bridge that shall span the chasm between the atom and that which lies beyond. For, in other words, he feels that if he can understand the atom fully, it may be known what God, man, and the universe *is*. Shall I say that some of these men are beginning to entertain the tremendous conception that they have found the hither end of such a bridge—that they are reverently pushing out upon it, and, with daily confirmations of the solidity and soundness of the conclusion, are peering with profound awe and wonder into the unspeakable glory that is

seen to envelop like a great cloud its thitherward course?

The new Babel builders have almost reached heaven—they think. “And now nothing will be restrained from them, which they have imagined to do.” Gen. 11:6. The new discoveries in light rays, of radium, and hitherto unknown properties of matter encourage men to think they are close to the secret of life. And now the writer—who fairly represents the new movement—follows the theory to the conclusion of the ancients:—

Professor Hemstreet, writing of the views of Tesla, says: “Now call this energy God’s mind, and the ether God’s body, then we have the secret of eternal life and the process of cosmic evolution. . . . God in the ether is no more strange than a soul in the body. . . . Gravitation, attraction, and all energy and mind are qualities of the ether. Mind in the ether is no more unnatural than mind in the flesh and blood.”

This is the new mode of expressing the Universal Mind, the Universe-God of heathen philosophy. An older mode of expression is that of the Upanishads, or secret inner philosophy of the ancient Hindus:—

He who dwelling in the ether, is within the ether, whom the ether does not know, whose body is the ether, who from within rules the ether, is thy soul, the Inner Ruler, immortal.

From this very philosophy of God have come the frightful corruptions of heathenism. The idea of magnifying the form of God, until he must necessarily fill the universe with his bodily presence, comes from the false assumption that great power implies a correspondingly colossal frame. It was thought that God must be great in form in order to be great in power. The error is due to the failure to apprehend that which is the only hope of our salvation. God’s power is manifested by his word. He need not be infinitely great in bodily form, in order to be infinite in power. He speaks the word of life from his throne, “upholding all things by the word of his power.” The sinner, redeemed, has not to search the universe to view, a little at a time, a form that the logic of the philosophy must necessarily picture as greater than the universe, one whose smallest measurements—it is an awful suggestion—must be beyond all human conception. He will find a God whom he can approach upon his throne in the heavenly temple, and he shall stand before his face. In his flesh shall he see God, and by his side “the man Christ Jesus,” in form like unto the Father. The false philosophic view takes the thought away from the infinite power, which is our hope of salvation, to fasten it upon the mind-staggering conception of infinite form that has led to the grossest idolatry. This view, as we shall see, leads logically into pantheism, with all its mixture of

light and darkness, of poetical fancies and vulgar crudities.

We know well why the enemy makes his last attack upon the all-powerful Word of the living God. It is our only foundation. In the warning as to the commingling of new and old controversies, we have the instruction: “The only rock that is sure and steadfast is the Rock of Ages. Those only who build on this Rock are secure.” And in taking our stand upon the Word of God we are standing on the Rock of Ages. It has been the stay and support of the saints of God through all the long dark millenniums of apostasy. Still it brings to our hearts assurance of the infinite power and protection of our God, the God of our fathers, in the trying hour upon which we have entered. W. A. S.

Danger of Oriental Philosophy

THE following paragraphs from an article contributed to *The Independent* by Mr. Colgate Baker, who was for years a resident of Japan and is thoroughly familiar with the Japanese religion and character, give one an idea of the effect of Oriental philosophy upon minds representing the intelligence and civilization of Christian lands. It may be natural to suppose that Oriental philosophy is a thing suited only to inferior minds darkened by heathenism, and not dangerous to the Caucasian brought up under the influence and amid the advantages of the great centers of civilization; but this does not take into account the fact that heathen philosophy was not devised to suit minds darkened by centuries of ignorance and degradation, but that heathenism was the product of this philosophy, received when men knew God, but did not desire to retain him in their knowledge. Mr. Baker says:—

It is my conviction that the Japanese character is the most insidious force that has ever menaced Christianity. The Japanese philosophy is diametrically opposed to Christian principles on all cardinal points. It is a philosophy which completely possesses those who believe in it, with a power almost hypnotic. One has only to observe the white men who have become Japanese to see how it wrecks the moral character of the Caucasian.

The effect of the Japanese philosophy on the brain of the European or American is not unlike that of a subtle narcotic. It perverts all moral ideas, and poisons the very source of every thought and action. To the white man who falls under the sway of this mystic power Christian civilization, with its ideals, appears ridiculously quixotic. He has nothing but contempt for the men of his own race, and is even ashamed of the color of his skin. It is only natural that such an individual should forsake his own kind, don a kimono, become a Japanese, and try to lose himself in the great yellow mass.

While sojourning in a small city on the Inland Sea, far from the beaten tracks of tourists, I was surprised to hear that a

white man had come to the place with a troupe of Japanese actors, and was to give a performance at a local theater. Out of curiosity I witnessed the performance of this man, and subsequently invited him to dine with me. As I expected, the fellow, who called himself Yensaburo Black, was completely possessed by the Japanese philosophy. He was an Englishman, educated at Harrow, and his father, happily deceased, had been one of the pioneer newspaper editors of Japan. He preferred to converse with me in Japanese, rather than in his own mother tongue. Of course, he spoke enthusiastically of the Japanese life. He declared that he was supremely happy. It was painful for him to meet foreigners, he said, because they did not understand Japanese life and ideas, and because they reminded him of the contemptible Christian civilization he wished to forget. He assured me that before he had accepted my invitation, he had inquired whether I could speak Japanese and would entertain him in Japanese style, and had he not been satisfied on those points by the tea-house people, he would have stayed away. This man refused to touch the foreign dishes placed before him, explaining that he could eat only Japanese food.

What the Japanese philosophy has done for Mr. Yensaburo Black it has done for others of stronger mind, greater abilities, and more distinguished position.

The Japanese character, Mr. Baker says, possesses “exquisite esthetic sensibility,” which makes the Japanese “competent and enthusiastic art critics,” but along with this the same character reveals “an absolute lack of what the Christian world understands and cherishes as moral ideas.” “The high development of the poetic and artistic sense of the Japanese in no way affects the moral side of his character.” People are very much in error who imagine that education or the cultivation of poetic and esthetic tastes alone is able to create morality. The world’s supply of morality is drawn wholly from the Christian religion. L. A. S.

The Southwestern Union Conference

THE Southwestern Union Conference was organized at the close of the General Conference of 1901. It held its first conference session at Topeka, Kan., in the spring of 1902. At that meeting, the conferences of Colorado, Kansas, and Missouri were transferred from the Southwestern to the Central Union, which was organized at that time. This change left the territory of the Southwestern Union to be composed of Texas, Oklahoma, Arkansas, and the Indian Territory. The headquarters were, at that time, located at Keene, Tex.

The second session of this union conference was held at Keene, February 24 to March 2. Nearly all the local conference workers in the union were present at this meeting. I desire here to express my hearty concurrence in the policy of the local conferences to have

their regular laborers attend the union conference sessions, even though they may not all be delegates. These workers are scattered over the territory of the union conference, and never have an opportunity to meet one another as a company of workers, except at the biennial sessions of the union conferences. Comparatively few of them attend the General Conference. I feel sure, from my observation, that the losses in the time and expense involved in having all these workers meet together once in two years are small losses compared with the gains of various kinds.

The meetings of this conference were held in the chapel of Keene Academy. The students attended the Bible study in the morning, and the preaching service in the evening. The presence of these young people added much to the life and enthusiasm of the conference. The instructors endeavored to make their lessons especially interesting and profitable to the students.

The proceedings of the conference have been furnished to the REVIEW by the secretary. The deliberations were very harmonious and brotherly. Our Southern brethren have a faculty of saying what they mean in words that need not be misunderstood. Personally, I appreciate their open-hearted frankness.

The working of the conference in its various features during the last two years was carefully reviewed, and such changes and adjustments were made as were thought would increase the efficiency of the organization. The reports of the local conferences did not show the growth that ought to attend this work. This is not peculiar to the Southwestern Union Conference. The small results in all our conferences from the number of laborers in the field and the tithe used are humiliating and disheartening.

Earnest consideration was given to those features of the work which relate to the proclamation of the third angel's message to those who are not acquainted with it. Preaching in new fields, selling our books and papers, distributing tracts, and doing personal service for those needing help, were especially emphasized as the work for the hour.

As the conference was held in the school building, it was but natural that the educational interests should receive a share of attention. Under all the circumstances, I felt that the school has an excellent attendance. It will be remembered that the principal was not secured, nor was the calendar brought out, much in advance of the opening of the last school year. But the attendance is good, and the general character of the students is encouraging. Keene enjoys the privilege of seeing several of her young men and women doing good work in this cause in various parts of the

world. Professor Hughes and his staff of teachers are working earnestly to make the present school year contribute its share to this important end.

The interests of the medical missionary work were not forgotten in this conference. Dr. Haskell, who has charge of the little sanitarium at Keene, was overworked during the conference, so that he could attend but few of the meetings. This made the medical missionary work less prominent than it would have been if he had been permitted to attend the meetings. A medical missionary department of the union conference was organized, and a department committee of seven was elected. As most of the members of the board were at the meeting, they organized, and outlined their plans of work for the coming year. Dr. Haskell was elected chairman, and Brother C. N. Woodward secretary. The delegates manifested a deep interest in all that was brought forward in behalf of the advancement of this branch of our work. All who understand our views regarding health and temperance know that this light is needed in the South more than in any other part of the United States. A general determination was expressed by the ministers to do more for this branch of our work than ever before.

Most of the officers of the union conference were re-elected. Elder Nelson continues as president. Brother Nelson needs much help from above for the difficulties of that field. The territory is large, the membership is small, and much scattered. The people generally are rather poor. The income of the conference is not sufficient to meet the necessary expenses. The brethren of the Central Union have rendered substantial help thus far. It will not be long until the conference will be self-supporting, and will be doing good missionary work in the remote, needy portions of its large territory.

Besides the conference laborers, Brother and Sister Haskell, who came from Nashville, Brother E. T. Russell, president of the Central Union Conference, and the writer were present. Our association with these workers in the southwest was most enjoyable and encouraging. It enlisted our sympathies anew in their interests. With all our hearts we wish them Godspeed.

A. G. DANIELLS.

PROTESTANTISM is reported to be making headway in France in the matter of securing from the state recognition of the rights of conscience. Premier Combes, meanwhile, has taken the final step in the suppression of the religious orders that sought to control public education in France; and the abolition of the Concordat, which has bound France and Rome together for a hundred years, seems about to follow.

Note and Comment

A RECENT press dispatch from Richmond, Va., tells of havoc being caused among the youth in that place by intemperance in one of its most deadly forms. It says:—

Despite the passage of a stringent law by the recent legislature forbidding the sale of cocaine to any except physicians, dentists, and druggists, the police this morning reported that hundreds of boys are being ruined by the use of the drug, and that it is a common sight to see the hillsides dotted with young victims insensible from indulgence in the poison. Two boys were before the court this morning. They were perfect wrecks from the habit, the craving for cocaine having driven them to steal to get it.

THE following proposed anti-polygamy amendment to the national Constitution, expressing the sentiment of the International Council of Women of the United States, is to be submitted to Congress:—

Neither polygamy nor polygamous cohabitation shall exist within the United States or any place subject to their jurisdiction.

Polygamy or polygamous cohabitation, whether practised within the bounds of a State or Territory of the United States, shall be treated as a crime against the peace and dignity of the United States.

No person shall be senator or representative in Congress, nor elector, nor president, nor vice-president, nor hold any other office of honor or emolument, whether civil or military, under the United States or under any State or Territory thereof, or be permitted to vote at any election for any of said officers in either State or Territory who shall be found guilty of polygamy or polygamous cohabitation; but Congress may by a vote of two thirds of each house remove such disability in any specific case.

Nor much encouragement for the "Zionist" idea is to be obtained from the condition of the Jews already in Jerusalem, according to the following from Miss Landau, published in the *Jewish Chronicle*:—

Briefly, the state of things among the Jews may be summed up in the single word "distressing." There are some 60,000 inhabitants in all—40,000 Jews, 14,000 Mohammedans, and 6,000 Christians. Of the 40,000 Jews, 30,000 live on charity. Twenty thousand of those in receipt of assistance depend in the main upon that huge system of outdoor relief known as the Chalukah, by virtue of which the doles which are piously sent from various places on the Continent are distributed among those of the Jerusalem Jews who originally came from those parts. Thus, the Jews in Jerusalem who hail from Pinsk would receive the money from Pinsk; the Jews from Minsk would obtain the money sent by the good people of Minsk, and so forth. What it comes to, in fact, is that the holy city is really a great pauper colony quartered on the rest of the Jewish race—a vast workshop, for which the Jews of the Continent assess themselves in a voluntary poor rate.

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.

When I Have Time

WHEN I have time, so many things I'll do
To make life happier and more fair
For those whose lives are crowded now
with care;
I'll help to lift them from their low de-
spair,

When I have time.

When I have time, the friend I love so
well
Shall know no more those weary, toiling
days;
I'll lead her feet in pleasant paths always,
And cheer her heart with words of sweet-
est praise.

When I have time.

When you have time! The friend you
hold so dear
May be beyond the reach of your intent;
May never know that you so kindly
meant
To fill her life with sweet content,
When you had time.

Now is the time! Ah, friend! no longer
wait
To scatter loving smiles and words of
cheer
To those around whose lives are now so
dear;
They may not meet you in the coming
year—

Now is the time.

—Selected.

Help in Every Time of Need

MRS. E. G. WHITE

To My Sisters Tempted by Discouragement,—

To each one of us has been given the inestimable privilege of being a child of God. Why, then, should we be unhappy? We are all sinful, but we have a Saviour who can take away our sins; for in him is no sin. We all have many difficulties to meet, many perplexing problems to solve. But we have an all-powerful Helper, who will listen to our requests as willingly and gladly as he listened to the requests of those who, when he was on this earth in person, came to him for help. I ask you not to take the ordering of your life out of his hands.

When discouragement presses heavily upon you, read the following scriptures:—

"My tears have been my meat day and night, while they continually say unto me, Where is thy God? . . . Why art thou cast down, O my soul? and why art thou disquieted in me? Hope thou in God: for I shall yet praise him for the help of his countenance."

"Deep calleth unto deep at the noise of thy water-spouts: all thy waves and thy billows are gone over me. Yet the Lord will command his loving-kindness in the daytime, and in the night his song shall be with me, and my prayer unto the God of my life. I will say unto God my rock, Why hast thou forgotten me? why go I mourning because of the op-

pression of the enemy? As with a sword in my bones, mine enemies reproach me; while they say daily unto me, Where is thy God?"

"Why art thou cast down, O my soul; and why art thou disquieted within me? Hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God."

"God is our refuge and strength, a very present help in trouble. Therefore will we not fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof."

"For this God is our God forever and ever: he will be our guide even unto death."

Do you make mistakes? Do not let this discourage you. The Lord may permit you to make small mistakes in order to save you from making larger mistakes. Go to Jesus, and ask him to forgive you, and then believe that he does. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

When unkind, discouraging words are spoken to you, do not retaliate. Do not reply unless you can return a pleasant answer. Say to yourself, "I will not disappoint my Saviour. The Christian woman is a gentlewoman. On her lips is ever the law of kindness. She utters no hasty words. To speak gentle words when you are irritated will bring sunshine into your hearts, and make your path more smooth. A schoolgirl, when asked for a definition of meekness, said, "Meek people are those who give soft answers to rough questions." Christ says, "Blessed are the meek: for they shall inherit the earth." They will be fit subjects for the kingdom of heaven; for they are willing to be taught.

Do not treat life as a romance, but as a reality. Perform your smallest duty in the fear and love of God, with faithfulness and cheerfulness. God declares, "He that is faithful in that which is least is faithful also in much."

Study the life that Christ lived while on this earth. He did not neglect the smallest, simplest duty. Perfection marked all that he did. Look to him for help, and you will be enabled to perform your daily duties with the grace and dignity of one who is seeking for the crown of immortal life.

We dwell much on the grandeur of Christ's life. We speak of the great things that he accomplished, of the miracles he wrought, of how he spoke peace to the tempestuous waters, restored sight to the blind and hearing to the deaf, and raised the dead to life. But his attention to small things is even higher proof of his greatness. Listen to him speaking to Martha, as she comes to him with the request that he bid her sister help her with the serving. He tells her not to allow the cares of the household to disturb the peace of her soul. "Martha, Martha," he says, "thou art careful and troubled about many things: but one

thing is needful: and Mary hath chosen that good part, which shall not be taken away from her."

Listen to the words that he spoke as the weary mothers brought their children to him to be blessed. The disciples, unwilling that their Master should be disturbed, were sending the women away. But Christ said, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God." And taking them in his arms, he blessed them. Could the future of these children be opened before us, we could see the mothers recalling to the minds of the children the scene of that day, and repeating the loving words of the Saviour. We should see, too, how often, in after years, the memory of those words kept the children from straying from the path cast up for the ransomed of the Lord.

Think of the words that Christ spoke to the one woman in Samaria. He was sitting by Jacob's well, and the woman came to draw water. Christ asked a favor of her. "Give me to drink," he said. He wanted a cool draft, and he wished, also, to open the way whereby he might give her the water of life.

"How is it," said the woman, "that thou, being a Jew, askest drink of me, which am a woman of Samaria?" Jesus answered, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. . . . Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

How much interest Christ manifested in this one woman! How earnest and eloquent were his words! When the woman heard them, she left her water-pot, and went into the city, saying to those she met, "Come, see a man, which told me all things that ever I did: is not this the Christ?" We read that many of the Samaritans of that city believed on him. And who can estimate the influence that these words have exerted for the saving of souls in the years that have passed since then!

My dear sisters, this same Jesus is your Saviour. Have faith in him. Do not distrust him. He is a present help in every time of need. Do not take your troubles to human beings. Take them to the Lord. You may think that others ought to sympathize with you in your trials; but you will sometimes be disappointed. Jesus never disappoints the one who comes to him for help. He is saying to you to-day, "Come unto me, . . . and I will give you rest." He will give you rest in him. No one who comes to him goes away unhelped. Take your burdens to the divine burden-bearer, and leave them with him, knowing that he will carry them for you. He is the Christ, the One who bears the sins of the world. He will take you under his watchcare; for he loves you. He will accept you, and set you apart for his service. By the indwelling of

his Spirit, he will make you more than conquerors.

Act your part in helping yourselves, as all must do who would be blessed. Do not dwell upon the hardship of the Christian life. Do not talk of your trials. If you do, you will become more and more inclined to complain. God asks you to speak no unkind words of the Saviour. Instead of bemoaning your weakness, and feeling that you are hardly used, talk of the goodness and mercy of the Lord.

Do not utter one despondent word; for such words please Satan. Talk of Christ's goodness and tell of his power. Words of hope and trust and courage are as easily spoken as words of complaint. "Rejoice in the Lord alway: and again I say, Rejoice."

When the enemy tells you that the Lord has forsaken you, tell him that you know he has not; for he declares, "I will never leave thee, nor forsake thee." Dismiss the enemy. Tell him you will not dishonor the Lord by doubting his love.

Christ asks us to believe in him as one who is able to keep us from falling. There is no limit to the help that the Saviour is willing to bestow on us. He asks us to bring into our lives the grace that will keep us from sin. From the cross of Calvary there comes to us liberty, hope, and strength. Do not dishonor your Redeemer by doubting his power. Trust him all the time. Take hold of the riches of his grace, saying, "I will believe, I do believe that Jesus died for me." The way before you may seem dark, but Jesus can make it light.

Be joyful in God. Christ is light, and in him is no darkness at all. Look toward the light. Accustom yourselves to speak the praise of God. Make others happy. This is your first work. It will strengthen the best traits of character. Throw the windows of the soul wide open heavenward, and let the sunshine of Christ's righteousness in. Morning, noon, and night your hearts may be filled with the bright rays of heaven's light.

The Sign of a Finished Work

E. E. ANDROSS

"In the beginning God created the heaven and the earth." "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth." "For he spake, and it was done; he commanded, and it stood fast." Gen. 1:1; Ps. 33:6, 9.

As the earth came forth from the hand of its Maker, it was exceedingly beautiful. Everything was perfect. Man, having been made in the image and likeness of God, was now crowned with glory and honor, and set over the works of God's hands. Heb. 2:6-8.

"Thus the heavens and the earth were finished, and all the host of them." "And God saw everything that he had made, and, behold, it was very good." Gen. 2:1; 1:31. No taint of sin, no tear of sorrow, no pain or shadow of death, marred the happiness of the holy

pair that had been placed in the garden of God. The great Jehovah had clothed the whole world in a garb of beauty. Everything revealed the touch of the Master Artist. The delicate flower, the beautiful landscape, the broad expanse of the heavens, all bore silent witness to the fact that the divine hand had wrought.

"In six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." Ex. 31:17. "The eternal purpose which he purposed in Jesus Christ our Lord" (Eph. 3:11) was now, so far as God's part was concerned, completed; it only remained for man to prove, by his loyalty to his Creator, that he was worthy of such a high calling. While the "morning stars sang together, and all the sons of God shouted for joy" (Job 38:7), while the Lord took delight in his finished work, the great memorial of the Creator's power to complete his glorious work in righteousness was erected (Ps. 111:4; 135:13): the eternal sign that he is God was given. Eze. 20:19, 20.

"And God blessed the seventh day, and sanctified it." The seventh day now became the blessed, sanctified rest day of the Creator. And since what God blesses shall be blessed forever (1 Chron. 17:27), it is still his blessed, sanctified rest day. The Hebrew verb *qadash*, here rendered sanctified, is defined by Gesenius, "To pronounce holy, to sanctify; to institute any holy thing, to appoint." The Lord, therefore, set apart the seventh day to man's holy use for all time. Mark 2:27.

This beautiful scene was soon changed. The tempter, lurking in the garden of delight, induced man to accept him as his master. In sorrow and shame he is now driven forth from his paradise home. Instead of the pleasant labor hitherto appointed him, he was now to be subject to anxious toil, disappointment, grief, pain, and finally to death. Before leaving his beautiful home, however, he is given the glorious promise of a Saviour. The One who made the world, and all things therein, and who upholds all things by the word of his power (John 1:3, 10; Col. 1:13-17; Heb. 1:1-3), who had given to man the Sabbath, now promised a *new creation*. The great plan of redemption was opened up to man. The Creator was to be the Redeemer. The Sabbath which had been given as the sign of the eternal power and godhead of the Creator, is now to become the *seal of the new and everlasting covenant* by which he is to be restored to his lost home in the "new earth," which "shall remain before me, saith the Lord," and in which "affliction shall not rise up the second time." Ex. 31:16, 17; Isa. 65:17; 66:22, 23; Nahum 1:9.

All things save the marriage rite and the Sabbath—the one the safeguard of the family, and the other of the church—are lost to man through the fall. The two sole relics of man's Edenic rest are preserved to him, are brought beyond the cherubim-guarded gates of paradise, and the Sabbath now serves to encourage him to trust to the omnipotent arm of

his Creator and Redeemer to restore him to his lost estate.

The rest, the blessing, and the sanctification which man had known while obedient to the will of God had now departed; but with extended arms and bleeding hands, in pitying love and forgiving mercy, the great Creator calls him, saying, "Come unto me, . . . and I will give you rest." "I that speak in righteousness, mighty to save," will "bless you, in turning away every one of you from his iniquities." I will be your "wisdom, and righteousness, and sanctification, and redemption." Matt. 11:28; Isa. 63:1; Acts 3:26; 1 Cor. 1:30. At the same time he says to the man who is thus made "a new creature in Christ Jesus," "Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations: that ye may know that I am the Lord that doth sanctify you." Ex. 31:13. It is the sign "that he which hath begun a good work in you will perform it until the day of Jesus Christ." Phil. 1:6.

Thus from the moment that the gates of paradise were closed upon disobedient man, to the blessed moment when they will once more be opened to the obedient (Rev. 22:14; Isa. 26:2), the Sabbath remains as the *sign of his finished work*, the *pledge of our glorious and final rest*. Heb. 4:3-11.

Practical Lessons From Nehemiah Eight

Giving and Receiving Bible Instruction

S. N. HASKELL

THE subject of this chapter is Bible instruction. The people came together to learn for themselves the law of God. From this meeting began one of the greatest reformatations recorded in the Bible; hence it can be studied with profit.

It was the desire of the people that they should be taught from the law of Moses, which the Lord had commanded to Israel. Neh. 8:1.

The congregation was composed of men, women, and children, all who could hear with understanding. Ezra was the principal teacher. Verse 2.

They met in the morning, and the meeting lasted all the forenoon. They were all attentive. Verse 3.

The priest stood upon an elevation so that all could see him. There were also thirteen others with him in the desk, which gave dignity to the service. No mention is made of other priests holding business meetings elsewhere, although at this time there was much business to attend to. Verse 4.

When the priest opened his book, all showed their respect to the law by rising to their feet. Verse 5.

Prayer was offered at the opening, and "all the people answered, Amen, Amen, with lifting up their hands: and they bowed their heads, and worshiped the Lord." Verse 6.

Those who were with the instructor "caused the people to understand the law." Verse 7.

Their manner of teaching was, first,

to read distinctly; second, to give the sense of what they read; third, to cause the people to understand the reading. Verse 8.

Nehemiah and Ezra were the leading instructors, and they with others sought to impress the minds of the people that such occasions were holy, and they should not mourn and weep, but fix their minds intently on what the Word said. Verse 9.

Because of the light and salvation which came through the Word that was read, they should express their thankfulness by sending gifts one to another, for in joy was their strength. Verse 10.

The people gave heed to their words, and they had great rejoicing "because they had understood the words that were declared unto them." Verses 11, 12.

Great light broke in upon them, and a great reform began as a result. Verses 13-18.

Additional Thoughts

These truths are brought out in other portions of the Scripture, but this is the only complete Bible illustration of a Bible study. Parents, youth, and children were all benefited by this study; for they were all punctual at the beginning, and were of one accord in one place. The burden of the teachers was to give the Word, and cause the people to understand the reading, and let God give the meaning. Dan. 10:11; 2 Tim. 2:7; 1 Cor. 10:15. Would not such studies be well in this age of apostasy?

The Sabbath More Fully

G. B. THOMPSON

In "Early Writings," page 27, we read: "And at the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully." In the same book (Supplement, page 1) an explanation is given by the author regarding the meaning of the term, "the commencement of the time of trouble." "The commencement of the time of trouble here mentioned does not refer to the time when the plagues shall begin to be poured out, but to a short period just before they are poured out, *while* Christ is in the sanctuary. At that time, while the work of salvation is closing, trouble will be coming on the earth, and the nations will be angry, yet held in check so as not to prevent the work of the third angel."

We are surely in that "short period" when trouble is "coming on the earth." Look where we will, and we behold a troubled sea. The nations are angry, and preparing for an irrepressible conflict. War, flame, and flood, disasters, sudden and terrible, by land and by sea, murder and suicide in the squalid abodes of ignorance and misery, and in the gilded palaces of luxury and wealth, make up the news of the day. In expectancy the world awaits the news of the next calamity. "The same destructive power exercised by holy angels when God commands, will be exercised by evil angels when he allows. There are forces now ready, and only waiting the divine

permission, to spread desolation everywhere."—*Great Controversy*."

At this time, under the powerful influence of the Holy Spirit, and animated by the inspiration of the hour, we are to go forth and proclaim "the Sabbath *more fully*." As we approach the end, and the moving waters indicate that we are nearing the precipice where the world is to take its final plunge into the Niagara of destruction, we are not to keep the Sabbath in the background, and say nothing about it lest prejudice be aroused. Never! It is to be proclaimed "*more fully*," as we see "trouble coming on the earth." This question is to convulse the world, and test every soul. The Sabbath is the seal of the living God. In the life and work of every laborer, in every publishing house, every educational institution, every sanitarium, every mission, in the life of every soul whose humble acts may never be known, except a page or two in the recording angel's book, the Sabbath is to be brought "more fully" to the front.

And why should this not be so? On every hand organized forces are at work stealthily planning to unite church and state, and crush liberty of conscience forever, and blot out the Sabbath of Jehovah. But amid this eternal twilight into which the earth will be plunged, the Sabbath of the Lord will be honored. The ark of Christianity, bearing aloft the commandments of God and the faith of Jesus, will ride safely amid the shoals and breakers. While the world is seeking to make void the law of God, and to destroy forever the memorial of Jehovah, the Lord will have a loyal people, who, under the refreshing of the "latter rain," will go forth and fearlessly proclaim the "Sabbath *more fully*." In the face of every opposing obstacle they will hear their Commander's voice exclaiming, "Go, stand and speak in the temple to the people all the words of this life." It is time that with renewed hope and courage we fulfil our divine commission.

The Scriptural Law of Tithing

In this we reach one of the most vital points in the consecration and power of the church. The tithe, or tenth, given to the Lord is one of the oldest customs found among men. In its application to the Jews as a people it was very clearly defined in the Mosaic law, but the Scriptures show that the practise of offering tithes was old before Moses was born, when there was no Aaronic priesthood or Levitical ministry. More than four hundred years before the giving of the law Abraham gave tithes to Melchizedek, king of Salem and priest of the most high God, not because he was king, but because he was priest. Jacob's vow at Bethel was so expressed as to indicate that it was the pledge of a neglected obligation: "Of all that thou shalt give me I will surely give the tenth unto thee." . . . No more did Moses establish the law of the tithe, than he did the law of the Sabbath. Both go back to the beginning, and were God-given. God's

laws do not create duties, but define them. Every moral law had a moral necessity before it became a law. The law of the Sabbath was necessary for man's good; man needed it. So with the law of the tithe. God put it into the heart of the race to feel the force of the law of indebtedness to God, and to seek to satisfy it. Pagans, heathen, Jews, and Christians in all ages have felt it, and to a remarkable degree correspond, not only in the matter of indebtedness, but also in the amount.

Much that is found in the Mosaic law concerning tithing is national and ritualistic, but there need be no confusion in the mind of any who will take the pains to note the distinction between "the tithe" and "tithes." "The tithe," or "tithe *ternumoth*," or "God's tenth," is not in any sense distinctly Jewish, but belongs to all men; "it is holy unto the Lord," as much so to-day as it ever was in any age. With the Jew one tenth—the tithe—principally property, was allowed to the Levites for their support; a second tenth was devoted to the sanctuary, mainly cattle and grain; and each third year another tenth was given to the poor. Thus the Jewish law required nearly one third of all the Jew's income. While he paid this, he prospered; but failing, he grew lean. In Hezekiah's reformation the external evidence of return to God was the faithful return to the law of the tithe, until the offerings became "heaps." Nehemiah in rebuilding Jerusalem found it necessary to re-establish the forgotten tithe. The prophets Amos and Malachi enforced this duty, and rebuked the nation for "robbing God" in neglecting to bring their tithes. Christ rebuked the Pharisees for the manner in which they paid their tithes, and said: "These ought ye to have done, and not to leave the other undone."

In the new dispensation the establishment of a distinct gospel ministry implies the necessity for its support, and many texts call for its ample maintenance: "The laborer is worthy of his hire." "If the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things." "Even so hath the Lord ordained that they which preach the gospel should live of the gospel." It was needless to describe a manner of meeting such obligations to a people trained as the Jews were to tithe-paying. So the New Testament says comparatively little upon the paying of the tithe, but of proportionate and systematic giving it speaks frequently. Giving and paying are two different things. Giving can begin only where obligation requiring payment ends. The early Christian was to "lay by" for the care of the poor. The tithe, not being a charity, but purely for religious service, was not to be drawn on for the support of the poor, excepting the special triennial tithe, the third tithe of the Mosaic economy, which was purely Jewish. Under the new dispensation some new instructions were needed in this particular, but this would carry us beyond our topic. . . .

Every branch of Christian work needs temporal as well as spiritual support. The temporal God leaves with man. The very need of temporal support shows God's wisdom, and proves a great blessing to man. It makes a thoughtful man feel a responsibility he would not feel if God did or could work without him. It gives him a wider view of life and its work; it develops the worker, and interests him in the outcome of every work in which he shares a part. God's blessings and covenants are conditioned upon the keeping of his laws. When God withholds a blessing, we may be sure the reason may be found in us, and not in God. In Malachi's day, when the Jews said, "It is vain to serve God," it was shown that they had "rebelled" against God, and "robbed" him of "tithes and offerings;" and if they would receive his favor, they must return to him, and pay to him their dues—all, and not a part; then he would bless his house and land and people. Did they doubt it? He said: "Prove me now herewith." God is never afraid of any fair test. How?—In tithes: "Bring ye all"—not like Ananias—"bring ye all the tithes into the storehouse [treasury], that there may be meat [food] in mine house;" not to load the treasury, but to supply a need. The church treasuries are empty, and from every land comes the call: "Come over . . . and help us." And if God's tenth, the tithe, were not forgotten, we might bring Christ to the world in this generation.

We as Christians must answer to the fact that our own lack of grace and power is due to our own neglected opportunities, and our own withholding of what God requires of us. . . . God's blessings are as boundless as the heart's need, and his promise is one of overfulness. In grace as in nature God has never limited his blessings to what we can take in. He whose title-deeds are as boundless as the universe he created, gives us free use of all to enjoy it—"All things are yours,"—and he has written it plainly within the heart of every trusting disciple, that he may be conscious of its possession. Shall we withhold God's tenth, which he asks, while he gives us all the rest for our own use? At Bethel Jacob had nothing but his life, his brother's wrath, and his new-formed covenant with God. Twenty years later, though Laban had been covetous and dealt harshly with him, he returned very rich and greatly prospered. God said, "Prove me." No one ever trusted him in vain. He said: "Prove me now." Now is the time of our need. What shall the result be? He said: I will "open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." God's blessings are always lavish, and never stinted. His sunshine, the fragrance of flowers, his amazing grace, his measureless love, are not limited by our capacity to receive. If we pay God's rent, then earth's richest joys shall be ours, and heaven's blessedness shall be poured from the open windows of the skies.—*John S. Hollingshead, D. D., in Pittsburg Christian Advocate.*

The Secret of Perpetual Youth

BLESSED is the man in whose heart are the highways to Zion, for he has the secret of perpetual, immortal youth. "They go from strength to strength." In other journeys, the longer you travel, the more tired you become. We read in history that in long marches men sometimes fall by the way, utterly unable to stir another step. When they begin in the cool of the morning, they march briskly enough; but marching mile after mile, in the blazing sun, they become tired, and they drop out, worn out, panting, utterly exhausted.

You notice all that is reversed in the case of the pilgrim in whose heart are the ways to Zion. He never falls out of the march. The nearer he is to the end, the more eager and vigorous he is. He gathers new energy and fresh power with every mile he travels. He goes on "from strength to strength," and that is not poetry but blessed fact. The pilgrim at the beginning of the march finds it toilsome and painful enough, and he is only able to drag himself painfully along. But talk to the old pilgrim who has been fifty years on the road, and he is going on "from strength to strength," and is stepping out very briskly and vigorously now.

That is the history of every man in whose heart are the highways to Zion, he goes on from "strength to strength," as the years pass. What a contrast to ordinary old age, when the powers decay, the senses fail, the strength disappears, so that old age is often little more than a living death. The pilgrim who has the secret of perpetual joy, immortal youth, the older he gets the younger he becomes. His hair is white, but his soul knows no touch of decrepitude or decay. He brings forth fruit in old age, his soul is fat and flourishing. Though the outer man decay, the inner man is renewed day by day, and he goes on from strength to strength. He can say, "Of his fulness have we all received, and grace for grace."

"We all," said Paul, "are changed into the same image." How?—"From glory to glory," "from strength to strength." That is the spiritual history of the man in whose heart are the highways to Zion. "The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger."—*Rev. J. D. Jones.*

Preaching of the Present Day

MUCH of the preaching of the day would have suited Israel in the days of Isaiah when he wrote, "This is a rebellious people, lying children, children that will not hear the law of the Lord: which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophesy deceits."

There is a great cry against preaching the terrors of the law, as they are called. "Smooth things" are much more acceptable, and characterize much of the preaching of the present time. "Preach Christ to us, tell us of his love and sym-

pathy, of the joy of salvation and the glories of heaven; but say nothing about sin and the certainty of its punishment." "That is to appeal to our fears, and we do not want to be scared into heaven."

Appeals to fear are very common in the present life. Fire and life insurance are appeals to fear. On board an Atlantic steamer are found life preservers, life boats, and appliances for putting out a fire, and no one thinks them out of place; indeed were they not there, few persons would take passage on a steamer so badly prepared against danger.

These appeals to fear to save from death are all right. No objection is ever made to them. Why not appeal to fear to save from eternal death? "O, but we want you to preach Christ to us!" Well, surely the apostle Paul would be a good example to follow. He writes to the Colossians, "To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ."

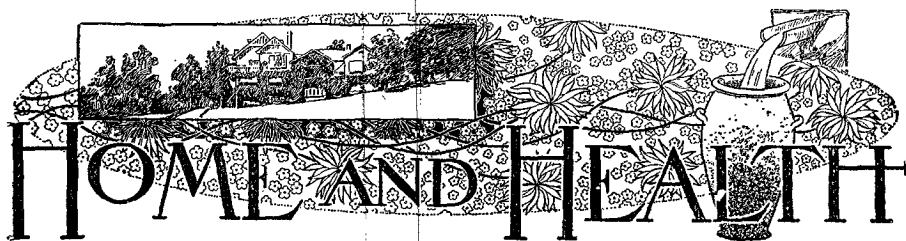
Surely, there is still need for warning the people against the insidious snares of sin. Corruption in politics, the demoralization of the home as it is witnessed in the family and the divorce courts, and organized robbery of the nation in high places, would seem to call for more of this apostolic "warning" of every man as the best way of presenting him perfect in Christ, and as the great need of this nation to-day. I believe the next decade will be the most important in the nation's history. With America's great increase in territory, population, and wealth, it is to be a mighty power in the world for the good of all nations, or it is to repeat the history of the Roman empire.—*Rev. G. Hutchinson Smyth, D. D., in N. Y. Observer.*

Large Price for "Experience"

A FAMILY of ignorant Siberian peasants recently arrived on foot, after traveling three thousand miles in six months, at Tomsk, Siberia, with a supposed fortune in gold. They found, on arrival at the mint, that the value of the treasure was ten dollars. There are millions of people making a longer journey which will end with their lives, and they will find the treasure which they are carrying worth even less than that. Such are all they that obtain riches or public place or reputation in the church by violation of the law of God—not by right or pleasure. "What shall it profit a man, if he shall gain the whole world, and lose his own soul?"—*New York Christian Advocate.*

"BEAUTIFUL faces are those that wear—
It matters little if dark or fair—
Whole-souled honesty printed there.

"Beautiful lives are those that bless—
Silent rivers of happiness,
Whose hidden fountains but few may guess."



Trust Him

LET no troubled care attend thee;
 Bid thy days be free from strife;
 Heed the precepts of the Master:
 "Take no anxious thought for life.
 Ye are better than the raiment,
 And the life is more than meat."
 Work and wait, but never worry,
 And thy joys shall be complete.
 For behold the fowls of heaven,
 How they sow not, neither reap;
 Yet your Heavenly Father feedeth;
 Trust him, trust him,
 Trust him now thy life to keep.

Or consider how the lilies
 Toil not, neither do they spin;
 Yet with all thy wit and wisdom,
 Thou canst not such glory win.
 If our Father feeds the sparrow,
 Clothes the lily of the field,
 Why not for thine own to-morrow
 Trust it will a blessing yield?
 For behold the fowls of heaven,
 How they sow not, neither reap;
 Yet your Heavenly Father feedeth;
 Trust him, trust him,
 Trust him now thy life to keep.

O what gain to trust the Master;
 What reward thy faith insures;
 What a blessed peace and comfort,
 That forevermore endures!
 Cast, then, all thy burdens on him,
 For he surely cares for thee;
 And he'll bear thee in his bosom
 Safely o'er life's mystic sea.
 For behold the fowls of heaven,
 How they sow not, neither reap;
 Yet your Heavenly Father feedeth;
 Trust him, trust him,
 Trust him now thy life to keep.
 —Amelia M. Starkweather, in *Pittsburg Christian Advocate*.

A Christian Home

EDITH BARTLETT

IN the great plan of salvation the place of the true home is of vast importance. Instituted in Eden by God himself, he designed that through it mankind should learn of the kingdom of heaven, and enjoy, even here, a foretaste of the love, joy, and peace of which that kingdom consists.

Jesus said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." When this great truth is realized, parents will see that their children are gifts from God, by which he seeks to link them to himself. The teachableness and simplicity, the love and absolute trust of childhood, are object-lessons, helping us to understand the true nature of faith, and what Jesus means when he says, "Blessed are the poor in spirit: for theirs is the kingdom of heaven."

And the child, trained from infancy to see in father and mother its best

friends, learning continually lessons of obedience and reverence, will not, when the claims of the great Father are presented, find it hard to respond.

God's words, "Like as a father pitieth his children, so the Lord pitieth them that fear him," and, "As one whom his mother comforteth, so will I comfort you," will not be empty sounds in the ears of one to whom father and mother have been truly pitiful and truly comforting.

The commandment, "Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee," shows that God has placed mutual obligations upon parents and children—children honoring, and parents proving worthy of honor—that they may help each other to become partakers of the inheritance of the saints in light.

But the tie between Christ and his people is closer even than that of parent and child. "For this cause shall a man leave his father and mother, and shall cleave to his wife; and the two shall become one flesh." This is a great mystery: but I speak concerning Christ and the church.

It is evident, then, that through the home where Christ reigns, is given a practical illustration of the outworking of God's plans.

What a refuge in time of temptation! What a bulwark against sin! For the Christian home is the home where love reigns, and finds expression in words and acts of thoughtful kindness and gentle courtesy. "In the fear of the Lord is strong confidence: and his children shall have a place of refuge."

Here are welcomed the downcast and afflicted, to whom are given help and cheer, that the call of Jesus, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," may reach their hearts. Says the Lord, "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him: and that thou hide not thyself from thine own flesh?"

Can we wonder that against this mighty influence for good, Satan has directed his most determined efforts? So well has he succeeded in tearing down this great bulwark against evil, that among the deadly sins of the present day are disobedience to parents, and a sad lack of natural affection. 2 Tim. 3:1-5.

But God's kingdom will triumph, and already is going to the world that great message which he promised: "Behold,

I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." And, amid the perils of the last days, his people triumphantly exclaim, "Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in Mount Zion."

Try a Little Oil

A FATHER

IN our haste often many little things which contribute to comfort are omitted. One morning on reaching the office, it was desirable to keep quiet, that a sick person in apartments above might not be disturbed. On opening a door, behold it answered by giving a long-drawn-out squeak, which broke the stillness in a terrible fashion. Then on opening the safe door, there was another noise which rivaled the ear-jarring sound that had just subsided. The next move was to shove the desk chair to one side a little, and it had a reply ready, and as if this was not enough, a small stand with four rollers on the floor broke in in concert when moved along a little.

This was too much. We knew there was an oil-can on the premises, with oil therein, and at once everything else stopped, and an oiling process began. The office door, the safe door, the office chair, and the stand all seemed to be highly delighted with the oil, and responded quietly thereafter as their services were needed at the hands of the workers.

Yes, use a little oil. There are squeaky joints in the home some mornings. Everything seems touchy. It does not need nervous jerking at such times, nor a torrent of cross words; no, all that is needed is a little oil. But the oil must be applied on the worn, squeaky spot, or no cure will be effected. It needs only a drop, just a little, of the oil of kindness to set the good wife singing all day, to send a thrill of joy into the heart of every child, causing it to bound with gladness perhaps the whole day long.

Many a happy day is lost, all for the want of a little oil. Brother, be sure to keep an oil-can with some oil in it. If out, a suggestion for a supply is found in Zech. 4:12.

Get Out

I MEAN it. Get out into the open air these glorious, summer days, every housewife in the land!

"O, yes!" responds some overworked woman, "it's easy enough to advise us to get out into the open air; but after having been on my feet all the forenoon and half the afternoon, I'm too tired to go out anywhere, even if I didn't have to sit down and sew every minute till time to get supper!"

Very true; and the sewing you have to do is no fancy work, but coarse trousers to patch, little garments to mend, and

endless stocking-darning. But don't sit down in the kitchen to do it. It is the bounden duty of every practical housewife to stay out of that apartment all she can. You need a change from the atmosphere of work which must inhere even in the most well-ordered kitchen. Take your mending basket and sewing chair and go out into the yard, somewhere under God's blue heaven, and let the fresh air and sunshine, and all the soothing influences of nature, charm and rest you, and make you forget for a while the indoor cares. Outdoor air is at once a tonic and a nerve. It acts on both mind and body.—*Good Housekeeping*.

Immunity From Consumption

PULMONARY tuberculosis, or consumption, is the most common and dangerous of all diseases, in fact, the public statistics show that more than one tenth of all deaths in the United States result from this disease, while between the ages of fifteen and forty-five the proportion is increased to thirty-three per cent, which means that one death in every three between these ages results from tuberculosis. Dr. Alfred Hillier, secretary of the British National Association for the Prevention of Consumption, has for many years made a close study of this malady. In his new book, he states that "deaths from tuberculosis in England and Wales are estimated to amount yearly to sixty thousand, and in the rest of Europe to a million. In England one half the deaths between the ages of twenty-five and thirty-five are caused by this disease."

It is a well-known fact that tuberculosis is due to the tubercle bacillus, a vegetable micro-organism which is motionless and helpless, but under the proper conditions can grow and reproduce itself very rapidly. It has been estimated that in some cases, two or three thousand millions of tubercle bacilli are discharged in the expectoration from a single case of consumption in the course of twenty-four hours. If such sputum lodges in places where it afterward dries and becomes pulverized, as on the street, floors, carpets, clothing, or handkerchiefs, these germs are liable to float in the air as an invisible dust, making it an easy matter for one to inhale them into his lungs. Every one does inhale them more or less often, but if the lungs are fully developed and in a healthy condition, the germs will not prove harmful.

The tubercle bacillus requires an unhealthy tissue and a certain amount of moisture to favor its development, and the lungs are most frequently infected because they are seldom fully developed in the human being, and especially in women. This is due to the fact that the apex or top of the lung is seldom filled with air, and consequently the tissue in that part of the lung becomes weak and unhealthy, for want of use, and makes the best kind of a place for the rapid development of this dangerous germ.

For many years the medical profession of the entire world have devoted their thoughts and energies to the discovery of some cure for tuberculosis; but all

efforts to cure the disease by drugs have utterly failed, and they now admit that the only thing that can be done is to give the patient plenty of fresh air, and adopt such strict sanitary measures as will prevent the spread of the disease to others. As pulmonary tuberculosis—consumption—is the most common form of this disease, and is due to imperfect development or unhealthy condition of the lungs, *why not make all children, and others, immune from the disease, by teaching them how to breathe properly, thus developing every part of their lungs, and making it impossible for the tubercle bacillus to live there?*

When the disease is once established, it is difficult to cure it, because the patient's vital force is so low that he does not have sufficient power of resistance to repel the disease. Small or unused lung capacity means low vital energy; but when the capacity is increased, the vital force also is increased, as well as the power of endurance, giving the person greater power to resist diseases of any kind.

The common nervous breakdown among children, as a result of overwork or too much mental strain, would seldom occur if the lungs were used as nature intended them. The matter of developing the lungs is very simple, and can be accomplished without any extra expense to the city or community. If all physicians would instruct their patients how to breathe properly, and if the boards of health and boards of education would compel all the schools to have their students rise in their seats and practise breathing exercises for a few minutes every morning, at the opening of the school, and at the same time tell them to practise these exercises on rising in the morning and at other times during the day, the result would be that their lungs would soon be in a healthy condition, and they would probably breathe properly during the rest of their lives.

If this rule was strictly carried out, the new cases of tuberculosis would soon be greatly reduced, and, in a comparatively short time, tuberculosis would be substantially eradicated from our community. In the incipient stage of the disease, these breathing exercises will assist greatly in effecting a cure.

No elaborate breathing exercises or gymnastic movements are necessary to properly develop the lungs, in fact, one simple breathing exercise would be sufficient—the double-breath. This exercise is taken as follows: stand erect, with the hands at the side, in line with the legs; take one long, full breath, hold it for a second, then take another quick, short breath on top of the other breath, and hold all for a second longer, then gradually exhale the air through the nose. All inhalations and exhalations should be through the nose, and not by the mouth.

There are a number of breathing exercises which will develop the lungs, but I mention this one as the best of all. Persons who are suffering from this disease, in an advanced stage, should practise the long, deep single breath for some time

—several days or weeks—before attempting the double-breath, as the latter is only intended to develop the lungs of those who are not seriously ill. If you will try this double-breath exercise, even once, the extreme top of your lungs will no doubt experience, for the first time, the agreeable sensation of a "breath of fresh air." It is impossible for any one to contract consumption who will completely fill the air-cells in his lungs with fresh air several times a day.—*C. L. Topliff, in Scientific American*.

Made It a Matter of Prayer

THE following incident is told concerning a good, old farmer who had become the happy inventor of an improved plow. Queen Victoria, on seeing the new invention, inquired of the farmer how he thought of it, whereupon he replied:—

"Well, Your Majesty, I had it in my head for a long time before it would become straight. I saw what was wanted plain enough, but I could not make out how to get at it. So at last I made it a matter of prayer; and one morning the whole thing came into my mind like a flash."

"Why, Mr. Smith," interrupted his royal listener, "do you pray about your plow?"

"Why, Your Majesty, why shouldn't I? My Father in heaven, he knew I was in trouble about it, and why shouldn't I go and tell him? I mind of one of my boys when he was a teeny little mite. I bought him a whip, and very pleased he was with it. Well, he came to me one day, crying as if his little heart would break. He'd broken the whip, and he brought it to me. So I took him on my knee, and I wiped his tears, and I kissed him and comforted him. 'Now, don't you cry, my boy,' says I, 'I'll mend the whip, I will, so that it'll crack as loud as ever.' Well, now, don't you think our Father in heaven cares as much for me as I for my boy? My plow didn't much matter to him, but I know quite well my trouble did."—*Ram's Horn*.

No Short Cut

THERE is no royal road to anything that is worth having in this life. I saw not long ago in a newspaper a little advertisement to this effect: "Violin playing taught perfectly in twelve lessons." I immediately called to mind the reply of Giardini, the great violinist, to some one who asked him how long it would take to learn to play the violin: "Twelve hours a day for twenty years together," was the instant reply.

There is no "short cut" to perfection in music, art, literature, or in anything else of real worth. To labor is "the common lot of all." Patience and perseverance, combined with unfailing industry, have made all great men what they are. They lost no time in seeking for the "royal road" that exists only in the imagination of the idle and the characterless.—*Selected*.

THE WORLD-WIDE FIELD

The Need in the Dark Continent

W. S. HYATT

I HAVE long felt that the needs of the African field are not realized by our brethren in America, and I do not wonder at this; for they have known but little about the great work there is to be done here before the message closes. At present we have five little missions started in Africa, and some of these are scarcely in running order, hence able to accomplish but very little. The facts are that we have scarcely made a beginning, even in South Africa, and the millions of Africa are still beyond, and nothing is being done to give them the last warning message. Thank God, he has sent godly men into these fields who are giving the Bible to the people, and preparing the way before us.

We are constantly saying, "There

between here and there. Bechuanaland has stood with open doors, inviting us to enter, ever since we began work in Matabeland, but it remains untouched. It was in this country that Dr. Livingstone began his work for Africa. Kahma's country is a portion of this section, and we have talked of entering it, but it remains untouched. The Transvaal and Orange River colonies have their thousands of natives, for whom we have never lifted our finger. Natal and Zululand teem with natives who are partly civilized and Christianized, for whom we have done nothing.

But let us come a little nearer home. The Kafir tribe, or more properly the Amaxosa people, are found in this colony, especially in the eastern portion. Perhaps there are no natives in South Africa who are better educated, and have had more done for them, but we have not

ages and comforts than Cape Town. There is a location in one of the suburbs of this city where there are thousands of natives living. These men are those who perform the work in the city and at the docks. Labor has brought these people right to our doors, where we can work for them and have every comfort, but nothing has been done. We have not a dollar for this work. Others have opened a little school and mission, and are working as best they can, but we are doing nothing. How long are we to pass by on the other side, and leave these people in darkness?

I feel that we must plan for the work in Africa. We need men of education to enter this field to master these languages, and be able to teach and translate our books into these tongues. We need medical missionaries, men who love God and souls for Christ's sake, who will come to Africa and take up work for these people. There is no man who has so many advantages as the medical missionary, if he is a man of God. The natives need help physically, and this opens the way to reach their hearts. We began the work this way, but it has been dropped. Is it possible that of all the medical missionaries among this people there are none who feel a real burden to labor for these their more unfortunate brothers and sisters?

We have some things for which to thank the Lord. One of our brethren here gave us two lots of land in Johannesburg, which are to be sold, and the proceeds devoted to the native work. These are worth about two thousand dollars. But we must remember that the purchasing value of money in Africa is but about half what it is in the United States. Two thousand dollars builds a very modest house. But the Lord has money with which to start the work in Africa. We need from two hundred and fifty dollars to five hundred dollars with which to start the work in Cape Town. Then a missionary must be supported. We should enter Kafaria and open a mission, and this will require at least twenty-five hundred dollars. Brother Moko, an educated native, is now working for his people, and would be good help to a man who might take up this work. These are healthy fields, where work can be done, and at the same time the benefits of civilization may be enjoyed. I ask, Is it not time that we begin work in this field?

The hearts of all are sad at the dreadful news of the death of Elder Watson, our missionary to Nyassaland. Once more the banner has dropped from the hands of a brave Christian man, and now who is the one to pick it up and bear it onward? The message must go, and God has the men to bear it along. Because a warrior drops in the field, the work of God will not stop. The burden rests upon some heart who will take up the work and go forward till Father sees that his work is finished. Then he may as well drop in Africa as in any other part of the world.

Shall we as a people rally around our standard, "The commandments of God



NATIVES IN CAPE TOWN

shall be delay no longer." I firmly believe that the time has come for the last message to go to the world with power; but one question constantly arises in my mind, and that is, Are we going forward with the message? I wonder how it is that more people do not have a burden to work for souls, and to enter these benighted fields. O, how very few seem to think that God wants *them* to take up this work! Even here in Africa, where men speak the language and know the native and his needs, very few can be found who will labor for the souls of the people who are in such great blindness. May the Lord awaken his people.

Let us consider the needs that are staring us in the face to-day. It is nearly fourteen hundred miles to the mission farm from Cape Town. There is absolutely nothing being done for the natives

yet opened work among them. The country in which they live is healthy, and is largely settled by white people, hence almost every convenience can be had. The land is generally good. Fruit and vegetables of all kinds can be grown. Other denominations have opened missions among this people, and have educated natives whom they have sent into the interior to labor for their own people, the white missionary visiting them only in the winter seasons, when there is but little danger of the fever. In this way they have saved the lives of their men of experience, and the work has advanced equally as fast.

But I want to bring you to Cape Town, and see what a field we have at the very doors of our work. Go where you will, it is hard to find a more healthy spot, and one that offers more advant-

and the faith of Jesus," and bear it onward to every land? Shall we by word and deed say, "There shall be delay no longer?" Shall we give our lives and our all to the promulgation of this message? I know it will triumph gloriously, and there will be a people who will go through to victory with it. From the shores of Africa, God will have a people whom he will gather into the kingdom, to join in the song of redeeming love. There will be a people to whom he will say, Well done, good and faithful servants, because they have been faithful to him. May the Lord awaken his people and arouse them to act while the day lasts, for soon the time will come when no man can work.

The West German Conference

GUY DAIL

IN Hagen, Westphalia, we have just finished the midwinter session of the West German Conference, January 6-10. This city contains about eighty thousand inhabitants. It is located in the extreme southwestern part of the territory of the West German field. The conference was held here because there seemed to be a good outside interest, developed by the conference president and a number of young workers. The delegation from the various churches in the east, north, and west was not so large as we might have wished; but still about one hundred and fifty or one hundred and sixty of our own people were present; and, best of all, God was in our midst: union was shown in the transaction of all the business that came up for consideration. The workers manifested a good spirit. The lay members were enthusiastic. The subjects treated upon in the meetings for the brethren were present truth. They were presented in the demonstration of the Spirit. That which created the greatest interest was the German East African Mission, but nothing was dealt with in a stiff, lifeless manner. The education of more workers; the enlargement of our school facilities at Friedensau, and the provision of money for this purpose, through the sale of "Christ's Object Lessons" and the flow of means into the Material fund; the necessity of absolute faithfulness in our relationship to God and his work; the need of liberality and unselfishness in our efforts to carry to the world this last message of warning in our generation; and the value of our temperance and gospel literature, were presented in the demonstration of people clearly.

The evening audiences were about twice as large as the regular daily sessions, there being one hundred or one hundred and fifty interested listeners not of our faith each night. The hall was large and comfortable. It was well filled. The Bible, and the Bible alone, as the only guide for our religious life; the nearness of Christ's second coming; unbelief as a sign of the end; the inheritance of Abraham and his children; the three angels' messages, and the other prophecies of Daniel and the Revelation, created much interest among the hearers,

Elder Erzenberger spoke on "Our Relation to Christ," Elder H. F. Schubérth on "The Prophetic Books for Our Days," Elder Conradi on "A Christian's Glance into the Near Future" and "The Sick Man of the East," Elder Luepke on "What Wish the Adventists—A Clear Answer to a Timely Topic," and Elder G. Schubert on the text, "Who will be able to abide the day of his coming?" Health talks by Dr. Hoenes were well attended.

The city has been, and continues to be, stirred. Opposition is manifested. This opposition comes from the world; it also comes from those who were formerly our brethren, but have fallen away from the faith. The weapons of both classes are practically the same,—they find fault with the tithing system, the Sabbath, and the spirit of prophecy; they seek to scatter lies and misrepresentations. Some are very bold in speaking against the truth. Satan, the accuser of the brethren, finds many allies in his evil work. False doctrines, forged writings, deceit,—these are methods which are in vogue against the cause of God now, as in former days, "to seduce, if it were possible, the very elect." Still it remains true, "If any man will do his will, he shall know of the doctrine." . . . Men perish "because they received not the love of the truth, that they might be saved." In Hagen itself we now have a church of twenty-four members. Nine were baptized at this meeting.

Every living thing manifests growth. The West German Conference is a living thing, for it grows. The believers in Lubeck, Neumunster, Osnabruck, Halberstadt, Hagen, and Konigsutter were received into the West German sisterhood of churches and companies. The tithe of this field in 1902, before the Rhenish Conference had been cut off, was \$10,000; its membership, 1,093; for the year ending Dec. 31, 1903, it had more than made up for the loss of the Rhenish Conference, as its membership was 1,111 and its tithe about \$11,000; its First-day offerings were \$312, instead of \$162; its annual offerings, \$588, whereas for 1902 the annual offerings were only \$440; the Sabbath-school gifts lacked thirty-six dollars of being as large as for 1902. These figures are given for the encouragement of others; they tell those who hear, that God is working.

Some money was raised at the time of the meeting,—one hundred and twenty-five dollars for the Material fund on "Christ's Object Lessons;" twenty-five dollars First-day offerings, for the German East African Mission; ten dollars Sabbath-school donations, and fifteen dollars to the conference poor fund.

Nothing seemed to take such a firm hold of our brethren as the newly established mission in East Africa. Sunday morning a letter recently received from Brother Ehlers was read in the meeting. It was a missionary letter written by a man who is a missionary about his first experiences in attempting missionary work among the heathen of German East Africa. It had an effect. It touched people's hearts; it reached their pocket-

books; we believe its power will be felt in the West German Conference every first day of the week during the year; for the First-day offerings here, also, were dedicated to the work in Africa. After having paid two tithes to the German Union, this conference voted seven hundred and fifty dollars of their one thousand seven hundred dollars surplus tithe to this mission.

The need of more workers is apparent. A field so large as this, with nineteen million people, can not be said to be properly supplied when it has only twenty-six workers,—three ministers, three licentiates, and twenty Bible workers. This field is the best supplied of any in the German Union. It contains within its territory two union institutions—the Hamburg house and the Friedensau plant. God is certainly with his work in the West German Conference, and we hope that the year 1904 will see still greater revelations of his power. To this end let all friends of the spread of the message remember this field in their prayers.

A Nickel for the Lord in the Missionary Collection

YESTERDAY he wore a rose on the lapel of his coat, but when the plate was passed to-day, he gave a nickel to the Lord. He had several bills in his pocket, and sundry change, perhaps a dollar's worth, but he hunted about, and finding this poor little nickel, he laid it on the plate to aid the church militant in its fight against the world, the flesh, and the devil. His silk hat was beneath the seat, and his gloves and cane were beside it, and the nickel was on the plate—a whole nickel.

On the previous afternoon he met a friend, and together they had some refreshments. The cash register stamped thirty-five cents on the slip the boy presented to him. Peeling off a bill, he handed it to the lad, and gave him a nickel tip when he brought back the change. A nickel for the Lord and a nickel for the waiter!

And the man had his shoes polished that same afternoon, and handed out a dime without a murmur. He had a shave, and paid fifteen cents with equal alacrity. He took a box of candies home to his wife, and paid forty cents for them, and the box was tied with a dainty bit of ribbon. Yes, and he also gave a nickel to the Lord.

Who is this Lord?

Who is he? Why, the man worships him as Creator of the universe, the one who put the stars in order, and by whose immutable decree the heavens stand. Yes, he does, and he dropped a nickel in to support the church militant.

And what is the church militant?

The church militant is the church that represents upon earth the triumphant church of the great God.

And the man knew that he was but an atom in space, and he knew that the Almighty was without limitations, and knowing this, he put his hand in his pocket, and picked out the nickel, and gave it to the Lord.

And the Lord, being gracious, and slow to anger, and knowing our frame, did not slay the man for the meanness of his offering, but gives him this day his daily bread.

But the nickel was ashamed, if the man was not.

The nickel hid beneath a quarter that was given by a poor woman who washes for a living.—*Selected.*

Travels in Polynesia

E. H. GATES

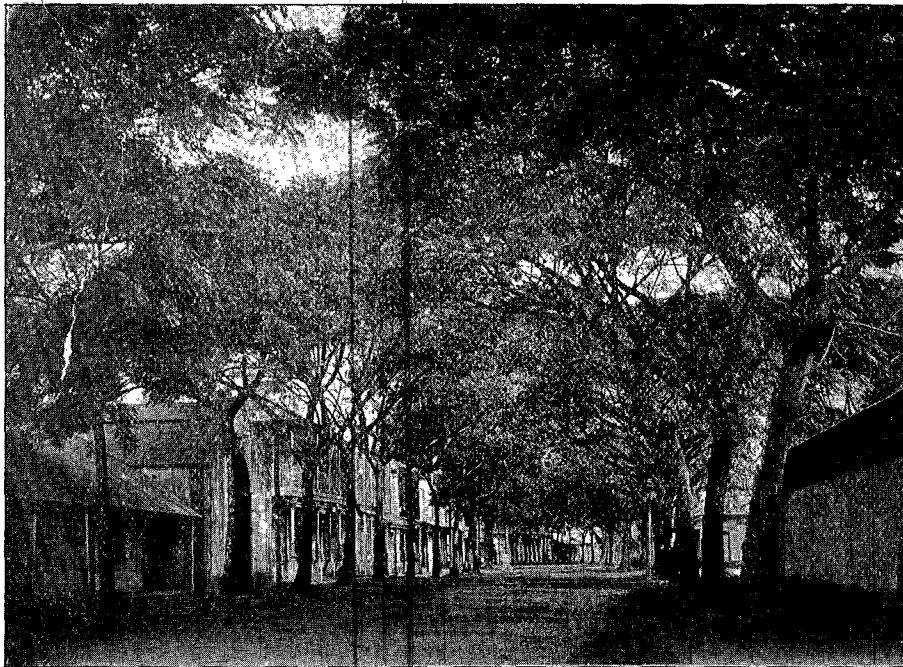
RAIATEA is the largest of the Leeward Islands, which comprise the western part of the Society group. There is a decided similarity between this and the other islands of the group, nearly all of them consisting of high mountains in the center, sloping each way to the sea, and surrounded by a belt of level land, which is covered with cocoanut and other tropical trees and plants. Three of the other islands of the group are in sight, Tahaa being in the same reef that encircles this island, and but three or four miles away,

books. Soon afterward Mr. Williams removed to this island, at the request of the chiefs, and was received with much cordiality. His labors here were crowned with success, most of the people of the island embracing Christianity. But Christianity was not received by the people without opposition. The king, Tamatoa, being one of the first to renounce heathenism, met with much opposition from the chiefs, who were not willing to accept Christ. The chiefs of Tahaa made war against him and the Christian party, intending to burn alive all that were captured. But they were defeated by Tamatoa, and the captives were treated with great kindness, instead of being killed as was formerly done. This made such a deep impression on them that they immediately became Christians, and the following morning both parties went out and demolished every idol on Raiatea and Tahaa, so that in three days not a trace of idolatry remained on the islands.

Of course this renunciation of idolatry did not make all the people of these

it was a well-built structure. It has more of a modern appearance than formerly, being roofed with corrugated iron, instead of being thatched with the leaves of the pandanus palm. A few rods farther away is the spot of land on which King Tamatoa built his house, following the example of Mr. Williams. This is now a French fortification. A large chapel (44 by 191 feet) was built by Mr. Williams, which was opened for worship May 11, 1820. Twenty-four hundred persons assembled at the dedicatory exercises. After the work had been placed on a good footing here, Mr. Williams' restless energy would not allow him to settle down to a life of inaction. In 1823 he wrote to his directors in England, "For my part, I can not content myself within the narrow limits of a single reef." Encouraged by the fact that the inhabitants of Rurutu, an island south of Tahiti, had accepted the gospel, Mr. Williams visited the Hervey Islands, discovered Raratonga, the chief island of that group, and planted the seeds of the gospel in many other islands. Before the introduction of the gospel, Raiatea was the religious capital of this group, being the abode of the gods.

Opoa was the place where the great religious festivals of heathenism were celebrated. On a low, sandy point of land reaching out into the sea, we saw the mournful evidences of the depravity of humanity when not enlightened by the truth of God. The cruelties which were there perpetrated in the name of religion are terrible to contemplate. Hundreds and thousands of people were probably put to death there, in the efforts of the priests to propitiate the wrath of the gods. These places where human beings were sacrificed were called marais, five of which, in a fair state of preservation, we saw at Opoa. Those altars which we saw were of various sizes and shapes, some being nearly square, while others were long and narrow. Their sides were built of large flat rocks set up edgewise, some of them being ten or twelve feet long, six or seven feet wide, and two feet thick, and filled within with stones of different sizes, among which we found several human bones. Large numbers of these bones have been carried away by curiosity seekers, and but few now remain. It is no wonder that a people who were subjected to such cruelties should gladly receive the good news of salvation through faith in a Saviour who proclaimed peace on earth and good will toward all men.



A VILLAGE STREET


while Borabora and Huaheine are twenty or thirty miles distant.

Christianity was brought to the island in the following way: some time between the year 1796, when the missionaries reached Tahiti from England, and the year 1818, several chiefs from this part of the Society group had gone to Tahiti to assist King Pomare to recover the sovereignty that had been taken from him. While there, they had acquired some knowledge of the true God. A few years later a vessel that had been driven from its moorings at Morea reached this island, and the missionaries on board taught the people more fully the truths of the gospel. The people erected a chapel, and requested a minister to be sent them from Tahiti. This request was complied with by sending Mr. John Williams and a Mr. Orsmond to Huaheine, where they erected a printing-press for the publication of religious


islands full-fledged Christians. John Williams found a large amount of work to do, and he did it well. One of the first things he did was to begin the erection of a house for himself, which he fitted up with all the conveniences of civilized life which were at his command. This he intended as an education of the people by showing them the good effects of Christianity. Knowing the advantage of bringing the natives together in communities, instead of leaving them scattered all over the island as they were, he persuaded them to form themselves into a settlement. No less than a thousand were thus brought together, most of them building themselves homes in imitation of that of Mr. Williams.

I have seen the house that was built by Mr. Williams. It is not so large as formerly, part of it having been torn down; but enough remains to show that

In a certain city lives a girl who is out at service. By dint of economy, she had saved fifty dollars, with which she had decided to buy herself a fur coat. Being filled with the spirit of the Master, she went one day to her pastor, and told him her intentions, and added: "But I have changed my mind, and here are forty dollars for a missionary, and I will buy a coat with the rest." And now, as she turns in, weary, but happy, at night, she has a substitute in India who turns out to do his share of work for the Master.—*China's Millions.*



THE FIELD WORK



Colorado

DENVER.—The work is onward here in Denver. Sabbath, March 12, four were buried with their Lord in baptism, and others will soon take this step. Our Sunday night meetings are well attended, and a good interest is manifested. We expect soon to see some taking hold of the truth from this effort. Sister Celia Green is having good success in her Bible work in the city. O, how much we feel the need of more workers in this great city! The church is active in the work.

G. W. ANGLEBARGER.

British West Indies

TOBAGO.—The cause of truth is gaining ground in this part of the great harvest-field. Representatives of the truth are located in six of the leading villages of the island. Regular services are conducted at four different stations, with fair attendance. Temporary buildings have been erected in two villages, and the prospects are good for erecting another soon.

The *Caribbean Watchman* has a good circulation among the intelligent people, and is an important factor in getting the truth for this time before the public.

Brethren Mathews and Greenidge will continue the work in Tobago, while I go to Grenada to raise the standard of truth in that new field.

W. G. KNEELAND.

The Work in Burma

In the January number of the *Eastern Tidings*, a workers' paper published by our people in Calcutta, India, we find the following concerning the work in Burma:—

"We are glad to report an eager desire on the part of our Burmese brethren and sisters to spread the truth among their people. At a meeting held at the house of one of our Burmese sisters, it was decided to open a fund for the support of a Burmese preacher; and all present signified their willingness to contribute for this purpose. This action on the part of our Burmese brethren will enable us to be in a good position to meet the salary of a preacher when the time arrives for his entertainment.

"We hope soon to have our first Burmese tract issued. It is entitled, 'The Commandments of God, Written not in Tables of Stone, but in Fleshly Tables of the Heart.'"

It is joyful news to hear of the entrance of the truth into the land where Dr. Judson so long ago carried the light of the gospel; and the eagerness of these people to spread the truth should awaken a desire in the home land to send them a preacher soon. But the laborers are few.

Japan

ABOUT the middle of February, in company with Brother Doi, I left Kobe, and visited the country district of Tajima, where some interested readers of our Japanese paper live. For three years

I have been in correspondence with some of them, but this was my first visit to that place. I found one whole family deeply interested. They were hungry for the truth; and during my stay of six days, they hardly gave me time to eat and sleep, so eager were they to study the Bible with me. They urged me from day to day to remain longer; and when I left, they besought me with tears to come again.

This family is widely known, as the father, now dead, was a prominent physician in those parts. The mother, two daughters, and a widowed daughter-in-law all gladly accepted the truth presented. Also another young lady, a neighbor, unites with them, making five witnesses for the truth at this place. Brother Doi remained to canvass for our literature, while I returned to Kobe.

The work in Kobe is progressing well. There are now seven or eight candidates for baptism, besides one of the young ladies of Tajima who has come to Kobe. Among these there are four brethren who are planning to enter the canvassing work, and give promise of becoming useful laborers. We urge all our members to work for the Lord; nearly all respond heartily, and are gaining precious experiences. There are several other persons who have begun to observe the Sabbath, and we hope they will be ready for baptism soon.

Since the war began, I have been daily expecting a summons to join the army; but have just learned that the third reserves, among which I am enrolled, will not be summoned except in great emergency. For this I am very thankful; for although I am willing to suffer for the truth's sake, I shall be happy to continue my work for precious souls. Pray for me.

H. KUNIYA.

Chile

IQUIQUE.—Our work is still onward in this great field. Our courage is good; for we ever remember that our Heavenly Father sees and knows all about our work, and the difficulties under which we are compelled to labor.

Notwithstanding our greatly reduced conditions, our work has made some advancement during the past year, for which we praise God. During the year twenty-three were baptized. The total number of Sabbath-keepers in this field is about one hundred and eighty-four, nearly all of whom are in Chile.

Our force of laborers actually engaged in the work is reduced to three, two others besides myself. Comparatively speaking, we have scarcely made a beginning in Chile; Peru and Bolivia we have simply touched with the tips of our fingers; while we have not yet looked over the line into Ecuador. Neither shall we ever be able to do so unless we receive help.

We have earnestly pleaded with the Mission Board to send us some help, but how could they send us that which they did not have? We have hoped, and still hope, to see some laborers come to help us; for what can I do, the only American

laborer in the field, with only two to help me? [As has been announced, laborers will soon start for this field.] Our brethren in this field are doing nobly to carry the work. Our eyes many times are moved to tears as we see them deny themselves of the necessities of life in order to share in the work of carrying this truth.

During the past year they have contributed in tithes, \$663.61; in week-of-prayer offerings, \$85.82; in First-day offerings, \$25.77; in miscellaneous offerings, \$245; and in Sabbath-school offerings, \$52.98; total, \$830.63, or \$4.50 for each member. When we consider that in this country a man earns only about one fourth as much as in the United States, we can see that most of these people are honest in paying tithes and offerings.

I am sure that if you could see our situation as it really is, several churches would band together and say to the Mission Board, "Find a man that the Lord wants on the west coast, and send him, and we will support him there."

The week of prayer is already past with you. As yet we have not heard how much has been given, nor whether we can expect more help. Our week of prayer begins April 2, and will continue till the ninth. We shall have the same readings in the Spanish, and shall do all we can to make it a real week of prayer among our people.

Our courage is good, because our hope is in the Lord. We shall press the battle to the gates, believing that in our last extremity our God will not forsake us, but will send re-enforcements so that we may be able to snatch from the enemy's camp all the "prisoners of hope" that we may find. Pray for us.

H. F. KETRING.

The Northern Union Conference

THE first regular session of this union conference, since its organization in the spring of 1902, was held at Millbank, S. D., Feb. 17-22, 1904. A full delegation was present, representing each conference and the Alberta Mission field, also nearly every laborer in the union.

Owing to serious illness, our president, Elder C. W. Flaiz, could not be present, and his absence was deeply regretted by all. A letter from him was read in the opening meeting, in which he called the attention of the delegation to some important matters that should receive due consideration during the conference. Following the reading of the letter the meeting was thrown open for a social service, in which many testimonies of praise and thankfulness to God were borne. The testimonies were short and interesting, and gave evidence of victories gained, and a strong determination to press forward in the work of the Lord.

Elder A. G. Daniells was present, and acted as chairman of the business meetings; he also gave timely help in the preaching services and in counsel. All were glad indeed to welcome him at this time.

The meetings were well attended, and a deep interest was manifested in the various matters brought forth for consideration. The discussions were marked by unity, and a good spirit prevailed all through the meeting.

The committee on plans submitted the following recommendations, which were adopted:—

Whereas, True medical missionary work is an essential feature of the gospel as set forth in the threefold message of Revelation 14; and,—

Whereas, We have been repeatedly counseled by the spirit of prophecy that true medical missionary work should not be separated from the gospel work of the conference, the church, and the people; therefore,—

1. *We recommend*, That the medical missionary work in all its features receive the same fostering care and financial support from the conference organizations, churches, and people that is given to other branches of our work.

2. That this branch of our work be made the medical missionary department of our conference organization.

3. That the general advisory work of this department in the union and State conferences be placed in the hands of department committees of suitable size and experience to properly develop the medical work.

4. That the real estate and personal property of the medical institutions created and supported by conferences be held in trust for said conferences by a legal corporation created by the conferences, and that the trustees of said corporation have the executive management of the institution belonging to the corporation of which they are trustees.

5. That the constituencies of departments and the executive committees aforementioned, shall be elected by the conference in session.

6. That five persons shall be elected by this conference to be the advisory committee of this department of the Northern Union Conference.

Recognizing the need of well-qualified teachers for our church schools, and believing that a well-conducted summer school in this union conference would be a benefit to those now teaching, and who expect to teach in these schools,—

7. *We recommend*, That the Northern Union Conference conduct such a school during the coming summer, to continue eight weeks, in some suitable place; and that the school be placed under the direction of the union conference educational secretary in conjunction with the State educational secretaries.

8. *We recommend*, (a) That the conferences of this union maintain the same standard of examination for church-school teachers; (b) that all teachers who pass such examinations be granted certificates showing the grade of the examination passed; and that the educational secretary of the conference in which they labor be authorized to grant such certificates.

Whereas, The Sabbath School Worker is again in the field, and is a valuable help in the Sabbath-school work, therefore,—

9. *We recommend*, (a) That a special effort be made to have each officer and teacher supplied with this journal; (b) that an earnest, systematic effort be conducted in each conference to build up a strong home department, and that these isolated families be urged by all conference laborers to engage in active missionary work, reporting the same to the Sabbath-school secretary of the State in which they reside; and further that united effort be put forth to establish home departments in our local schools.

10. *We recommend*, That two hundred and fifty dollars be raised by this Northern Union Conference for the purpose of aiding in the development of the work in Alberta, and that said fund be available by the fifteenth of May.

11. *We recommend*, That this conference select a man to represent it on the general publishing committee.

12. *We recommend*, That all our State conference officers and laborers return to the old-time spirit of selling books and taking subscriptions for our periodicals, and encourage suitable persons to engage in the regular canvassing work.

13. *Resolved*, That the Northern Union Conference of Seventh-day Adventists extend hearty thanks to the citizens of Millbank for their great kindness in opening their homes for our entertainment; to the press of the city for the favors extended in opening its columns for reports and notices of the meet-

ings, and to the Congregational brethren for the use of their commodious church building in which to hold the conference sessions.

14. *We recommend*, That the following be substituted for Article 5 of the Constitution: "The educational, missionary, and medical missionary work shall be departments of this conference. The Educational Department shall include industrial, church schools, Sabbath-schools, and Young People's Societies. The Missionary Department shall include the regular tract and missionary work and the canvassing work. The Medical Missionary Department shall include sanitarium and health and temperance work."

15. (a) That the words "field secretary" be substituted for the term "canvassing agent" wherever they are used in the Constitution or By-Laws; (b) that Article 6, line 6, read: "educational and field secretaries;" (c) that Section 4 of the By-Laws, line 7, after the words "second tithe," read as follows: "and shall forward a tenth of the tithe of the union conference, together with the offerings and second tithe, to the treasurer of the General Conference."

16. That the following be inserted in the By-Laws, and numbered "6," and the remainder of the By-Laws be renumbered to correspond: "Medical Missionary Board. The duty of the Medical Missionary Board shall be to develop the general medical missionary work in this conference, under the direction of the executive committee."

The report of the treasurer, being called for, was read, showing the receipts of tithe and offerings to missions to aggregate \$38,288.22. The time covered by this report dates from the organization of the conference to Dec. 31, 1903,—a period of one year and nine months.

The report of the auditor was then read, as follows:—

To the Executive Committee of the Northern Union Conference, and others whom it may concern: This is to certify that the undersigned has finished auditing the records of the treasurer of the Northern Union Conference, and has found the same to have been accurately kept. The cash on hand at the date of this audit exactly corresponds with the amount required to balance the cash journal. The ledger has been checked, and all footings proved to the close of Dec. 31, 1903. An independent trial balance of the accounts at the end of this period has been made, by which the treasurer's trial balance of same date has been checked. The work has been done neatly, and all funds forwarded promptly.

LYMAN D. RANDALL,
Auditor.

Millbank, S. D., Feb. 18, 1904.

The committee on nominations submitted the names of the following persons for officers of the Northern Union Conference: President, R. A. Underwood; Vice-President, C. A. Burman; Secretary and Treasurer, Mrs. Alice H. Robinson; Transportation Agent, C. M. Everest; Auditor, Ole Shager; Northern Union Conference member of General Publishing Committee, C. M. Everest; Board of Medical Department, E. M. Chapman, W. M. Adams, Daniel Isaac, C. L. Kendall, Dr. E. P. Hawkins; Executive Committee, President of the Northern Union Conference, Vice-President of same, President of each local conference in the Northern Union, Educational Secretary and Missionary Secretary. The appointment of the Department Secretaries was referred to the Executive Committee.

The committee on nominations also presented the following:—

Resolved, That we extend to Elder Flaiz our deepest sympathy in his affliction, and recommend that he make it his chief endeavor to recover his health, and that we extend to him our financial support and prayers for his complete recovery.

Ministerial credentials were granted to

R. A. Underwood, C. W. Flaiz, J. W. Boynton; ministerial license to Henry Block; missionary credentials to Stella B. Lowry.

A vote of thanks was extended to the South Dakota Conference for the kind treatment and courtesy shown to all in attendance.

This was followed by a most cheering social meeting, in which a note of praise and thankfulness was sounded by nearly all present. An earnest prayer, followed by the benediction, brought the proceedings to a close.

The favors shown us by the citizens of Millbank were highly appreciated, and we feel sure this pleasant experience will long be remembered.

MRS. ALICE H. ROBINSON,
Secretary.

The First Session of the Central Union Conference

At the first session of the Southwestern Union Conference held in Topeka, Kan., in April, 1902, there was organized the Central Union Conference, composed of the States of Iowa, Nebraska, Wyoming, Missouri, Kansas, and Colorado, and the Territory of New Mexico. The first biennial session of this conference was held in Germania Hall, in Omaha, Neb., March 4-14, 1904. There were present at this conference nearly one hundred and fifty delegates, besides visiting brethren and a number of general laborers. This being the occasion also of the meeting of the International Publishing Committee, a number of representatives of various publishing interests were also present.

Eighteen meetings in all were held, and much business of interest and importance was transacted. The Spirit of the Lord was present, and a good feeling prevailed throughout. The reports of the presidents of the various conferences composing the union were very encouraging, nearly all showing a number of additions to the sisterhood of churches. The writer is not prepared to give the exact statistics of these reports, not being in possession of them.

The report of the union conference treasurer showed money received during the time from April 10, 1902, to March 1, 1904, to the amount of \$75,646.74. This was distributed among various funds as follows: tithe to the Union Conference, \$20,385.45; second tithe for the General Conference, \$5,050.78; annual offerings to missions, \$412,091.20; other offerings for missions, \$37,918.81. There remained in the treasury, March 1, 1904, \$3,459.99 tithe.

All branches of our work received careful attention, and the following recommendations were adopted:—

Educational

We recommend, That the support of the church schools recognize the following principles: (1) The prime responsibility for the education of children rests with the parents; (2) the church should co-operate with the parents in bearing the responsibility; (3) the conference should co-operate with the church; and further,—

We recommend, That tuition, or such other plan as may best meet the needs of the local school, be the basis of securing the funds for the support of the teacher; that a church fund be raised to supplement the tuition, and that a conference fund be raised to supplement the tuition and church fund; that to make the church-school work a success, we recognize the necessity of a corps of experienced, God-fearing, devoted teachers, and

that every effort possible be put forth to develop such a class of teachers.

Whereas, The success of our church schools depends not only upon the character of the teacher, but upon the length of term the children are under her influence, therefore,—

We recommend, That our conferences make an effort to maintain each school for as many months each year as consistent with the church in which established, and that all conference employees use their influence to establish schools where needed.

We recommend, The establishment of an educational advisory board for the Central Union Conference, to be composed as follows: The educational secretary of the Central Union Conference, the president of Union College, the educational superintendents of each local conference, vice-president of the Central Union Conference, and the doctor in charge of the Iowa Sanitarium.

We further recommend, That one or more teachers' training-schools be conducted during the summer of 1904, and that said school be under the direction of the Educational Advisory Board, who shall arrange for the time, place, length of term, and employment of teachers. The expense of said school to be met as shall be provided by the Central Union Conference Committee and the Educational Advisory Board.

The reports of the educational secretary showed that during the biennial term there had been operated in the union conference, 76 church schools, with 1,332 students, employing 81 teachers.

The Young People's Work

received quite careful consideration. This important work was made a department of the conference, and Prof. M. E. Kern was elected secretary, with the understanding that he devote most of his time, if not all, to the interests of the same. A meeting to further consider this work was announced to convene in College View the day following the close of the conference, but during the conference the following recommendations were passed:—

Whereas, God has spoken to us in no uncertain words concerning the organization of our young people for work, and,—

Whereas, We have, as yet, hardly begun this work,—

We recommend, That the young people's work be made a department of each conference, and of the Central Union Conference; that the persons chosen to labor in these departments, as far as possible, give their entire time to work in the field with the young people; that an institute be held as soon as practicable in which workers in this line, and others who are especially interested, shall study this question, that the work may be carried forward harmoniously.

Whereas, Much of the work for young people has led to a drawing apart of parents and children, we would therefore,—

Recommend, That in all this work, much care be taken to fulfil Mal. 4: 5, 6.

Resolved, That a committee on a manual for young people's work be appointed for this union conference, and we recommend the following names for this committee: M. E. Kern, Luther Warren, E. T. Russell, A. T. Robinson, Floyd Bralliar.

The Medical Missionary Work

received careful consideration, and the following recommendations were unanimously adopted:—

Whereas, True medical missionary work is an essential principle of the gospel as set forth in the threefold message of Revelation 14; and,—

Whereas, We have been repeatedly counseled by the spirit of prophecy that medical missionary work should not be separated from the gospel work of the conference, the church, and the people; therefore,—

We recommend, (1) That this branch of our work be made the medical missionary department of our conference organization; (2)

that the medical missionary work in all its features receive the same fostering care and financial support from the conference organization, churches, and people that is given to other branches of our work; (3) that the general advisory and administrative work of this department in the union and State conferences be placed in the hands of the proper committee of suitable size and experience to properly develop the medical work; (4) that the real estate and personal property of the medical institution created and supported by conferences be held in trust for said conferences by legal corporation created by the conferences, and that the trustees of said corporation have the executive management of the institutions belonging to the corporation of which they are trustees; (5) that the constituency of departments and executive committee aforementioned, shall be elected by the conferences in session; (6) that nine persons shall be elected by this conference to be the advisory committee of the Medical Department of the Central Union Conference.

A union conference medical missionary board was chosen, the work of which was outlined as follows:—

1. Territory: The field of the Central Union Conference.

2. Duties: To aid in advancing all the medical missionary interests in the Central Union Conference.

3. Relationship: To the Central Union Conference, departmental and administrative; that is to say, the medical missionary board is responsible to the union conference for doing the work of the conference in the Medical Missionary Department; to local medical boards, institutions, and enterprises, advisory and co-operative.

We recommend, That this branch of our organized work shall be designated as follows: The Medical Missionary Department of the Central Union Conference.

Whereas, The Medical Missionary Department will require funds to meet the expenses of postage, stationery, traveling salaries, providing literature, etc., therefore,—

We recommend, That the Central Union Conference provide what may be deemed best from the regular funds or from special offerings taken for this work.

We recommend, That a standing committee of four be appointed to provide suitable literature for the medical missionary work of the Central Union Conference.

Whereas, There is a great need on the part of our people, and the world as well, of fuller knowledge of the truths of healthful living; therefore,—

We recommend, That there be inaugurated a vigorous health and temperance campaign throughout the Central Union Conference.

Resolved, That our people be encouraged to utilize medical missionary and health publications as they may be able, in their homes, and in doing self-supporting medical missionary work.

Resolved, That provision be made for systematic instruction in medical missionary work, including simple treatments, hygiene, physical culture, and dietetics, at all general gatherings of workers, as far as consistent.

Resolved, That the local conferences and institutions be invited to consider the advisability of sharing equally the expense of sending out well-trained workers, who shall organize schools of health among the churches, and devote a portion of their time to the sale of health literature in their territory.

We request the Nebraska Sanitarium and Benevolent Association and the International Medical Missionary and Benevolent Association of Battle Creek, Mich., to make such changes in the legal corporation of the Nebraska Sanitarium and Benevolent Association as will disconnect the Nebraska Sanitarium, located at College View, Neb., from all legal connection with the International Medical Missionary and Benevolent Association, and place the ownership, control, and direction of the institution and all that pertains to it entirely in the hands of the Nebraska Sanitarium and Benevolent Association, or some

other corporation created by the Nebraska Conference of Seventh-day Adventists.

We request that the Colorado Medical Missionary and Benevolent Association at its next regular meeting take such steps by amendment of its charter or otherwise as shall make the constituency of said association the delegates of the Central Union Conference, thus placing the ownership, control, and direction of the Colorado Sanitarium in the hands of this conference.

Resolved, That we recognize the Kansas Sanitarium at Wichita as a regularly organized denominational institution, and that we welcome it as a member of this union conference, and accord it representation therein.

The Publishing Work

Resolved, That it be the privilege of the International Publishing Association to fill all orders it receives for foreign tracts and pamphlets; that in common with other publishing houses, the International Association fill retail orders for all its publications secured as a result of its advertising; that it be their privilege to offer for sale at reduced prices such of their publications as are imperfect, out of date, or unsalable for lack of variety of bindings; that the association by every means at its command encourage and build up the circulation of its publications in all our conferences, in harmony with the working plans of these conferences; that in recognition of the fact that the association must have some definite territory for the training and development of workers, near-by conferences be invited to turn over to the exclusive control of the association a certain portion of their territory containing a large proportion of foreign population.

Missionary Campaign

We recommend, That beginning about Nov. 1, 1904, one month be set aside in an especial manner for missionary effort by our churches; that this be introduced by simultaneous missionary conventions in all the churches; and that special literature be prepared to introduce the campaign, which shall be followed by a judicious use of our general literature, and that our people be encouraged to lay aside their regular employment as far as consistent during this time, and give their best energy to this work.

Prices and Discounts

Resolved, That we invite conference officers, and particularly missionary secretaries and State agents, to unite with us in earnest efforts to train our church-members everywhere to circulate small literature; and that the following books and such others as may be agreed upon in each union conference be set apart, at forty per cent discount, for their use: "Education," "Mount of Blessing," "Things Foretold," "Steps to Christ," "Power for Witnessing," "Daniel" (paper), "Revelation" (paper), "Great Nations of To-day," "Sunshine at Home," "Vegetarian Cook Book," "Cobblestones" (without illustrations—trade edition); that other small books be reserved for the use of regular agents, and that territory for their sale be arranged with the State agents; that our tract societies allow a uniform discount of twenty-five per cent to our people on all subscription books; and that all forty per cent books designed and set apart for resident canvassers be sold at retail prices.

These recommendations were unanimously adopted.

The Canvassing Work

The following recommendations were adopted:—

We recommend, That each conference in the Central Union be asked to encourage worthy persons to enter the canvassing field, to make it a life-work, and, when necessary, proper financial help be granted in fitting persons for this important work. In view of the instruction of the Testimonies respecting the distribution of our literature, we would urge all our ministers to carry a good assortment of books and tracts, and to make an earnest effort to place them in the hands of the people in every place.

Whereas, Much more can be accomplished by regular work than by spasmodic action, therefore,—

We recommend, That all our people be urged to set apart a specific amount of their time each week for missionary work, and that our ministry and other conference workers be asked to unite in an earnest effort to place a copy of the Testimonies, Volume VIII, in the hands of all our people, and as a further means of accomplishing this work, that some one be selected in each church to diligently canvass its members for this forthcoming volume.

Religious Liberty Work

In view of the importance of reviving and keeping up the interest of our religious liberty work, we recommend:—

1. That attention be given this question at our camp-meetings.
2. That our workers, our church officers, and our people generally be urged to give the time, thought, and consideration to this subject which its importance demands, and labor, in harmony with general plans which may be laid by the General Conference, or the Religious Liberty Department of the General Conference under the direction of the General Conference Committee, for the dissemination of religious liberty principles.
3. That religious liberty institutes or conventions be held in different places, as arrangements can be made for them, for studying the principles of religious liberty, awakening an interest in the subject, and laying and carrying out plans for the furtherance of the work.
4. That suitable literature bearing on this subject, especially in the form of small, inexpensive leaflets, be freely circulated.
5. That one general collection be taken up each year for the carrying on of this work.

Miscellaneous Recommendations

We recommend, That the management of the Scandinavian and German work be left to the local conferences, and that such general help as may be needed shall be provided by consultation between the committees of the Central Union Conference and the local conferences.

We recommend, That a committee of three be appointed by the Central Union Conference Committee to consider the advisability of arranging a series of Bible readings, covering the points of present truth, for use in house-to-house work; and if it shall be thought best, this committee with the Central Union Conference Committee shall arrange for publishing these readings.

Resolved, That we indorse the action of the Central Union Conference in donating \$1,200 of its funds now on hand to the Southwestern Union Conference, and we request that the larger portion of this amount be used by the executive committee of the Southwestern Union Conference toward building up the work in Arkansas.

We recommend, That the Central Union Conference furnish a 30 x 50 foot field tent for the work in Scotland, and that the conference committee procure the tent and ship it.

Whereas, Other and cheaper song books are taking the place of our church hymnal in many of our new churches, therefore,—

Resolved, That this conference request the printing and publishing of a cheap and complete edition of our regular church hymnal that can be sold as cheaply as possible.

In view of the intensity that is taking possession of all the affairs of this world, and the cunning and deceptive delusions that are being put forth,—

We recommend, That our ministers be more diligent and thorough in the study of the Bible, together with the Testimonies, and exercise greater boldness as watchmen over the fold of God.

Whereas, "The Story of Joseph" has been set apart for the aid of mission school work in the South, which is one of our most important and most needy missionary enterprises; therefore,—

We recommend, That the Central Union Conference join in the campaign for the sale of this book, helping to make the sales the

present season reach the one hundred thousand mark if possible.

The Distribution of Labor

It was recommended that A. R. Ogden and wife labor in the Mexican work in the Colorado Conference, and that the Central Union Conference make an appropriation of six hundred dollars toward the expenses of the Mexican work; that John Wallenkampf be invited to make Kansas his field of labor; that as Frank Jencks has resigned his position as State agent in the Kansas Conference, in order to enter the regular canvassing work, C. W. Hardesty be invited to take the State agency in Kansas; that G. O. States be recommended to make the Missouri Conference his field of labor; that A. P. Heacock make Colorado his field of labor; that H. K. Willis make Kansas his field of labor; that A. E. Johnson labor in the Iowa Conference; that G. G. Rupert be invited to labor in the Missouri Conference; that J. J. Graf be invited to visit St. Louis and spend some time in the interests of the German work, under the direction of the Union Conference Committee; that A. C. Anderson, of Nebraska, go to the Province of Alberta to labor in the interests of the Scandinavian work as soon as arrangements can be made; that all further necessary changes be referred for adjustment to the Central Union Conference Committee.

Officers for the ensuing biennial period were elected as follows: Conference President, E. T. Russell; Vice-President, R. C. Porter; Secretary, L. A. Hoopes; Educational Secretary, B. E. Huffman; Treasurer, J. Sutherland; Auditor, L. E. Koon; Secretary Young People's work, M. E. Kern. Executive Committee: the President; Vice-President; Presidents of the local conferences composing the union; President of Union College; General Canvassing Agent; Manager Kansas City Branch, Pacific Press Publishing Co., Manager International Publishing Association; Dr. W. A. George: Educational Secretary. Conference Association Trustees: E. T. Russell, L. A. Hoopes, A. T. Robinson, Theo. Valentiner, J. Sutherland. For representative of the Central Union Conference, on General Conference Book Committee, A. T. Robinson. The office of General Canvassing Agent was left for the Executive Committee to supply.

Union College Board of Managers: E. T. Russell, L. A. Hoopes, A. Swedburg, M. E. Kern, W. R. Sutherland, and the presidents of the local conferences composing the union.

The following brethren were chosen to compose the Medical Missionary Advisory Board: W. A. George (chairman), F. M. Wilcox (secretary), J. E. Collieran, D. R. Callahan, W. A. Droll, L. F. Starr, W. S. Cruzan, H. Rand, and L. C. Christofferson.

Credentials were granted to E. T. Russell, L. A. Hoopes, L. Johnson, F. H. Westphal, W. A. Colcord, and J. H. Morrison.

Ministerial licenses were given to Theodore Valentiner, A. Swedburg, C. A. Thorp, P. E. Berthelsen, M. E. Kern, Dr. W. A. George. Missionary licenses were given to L. E. Koon, J. Sutherland, Katie Coleman, Carrie Segebartt, Vera Thompson, D. D. Rees, H. A. Morrison, M. W. Newton, Miss Winifred Peebles, E. C. Kellogg, E. E. Gardner, M. H. Serns, Miss Roberta Andrews, and Miss Genevieve Johnson.

The press and people of Omaha were very cordial in every respect, and a goodly number were present each evening to hear the stirring truths for this time. We trust lasting good was accomplished. The hearts of the delegates were made tender as we listened to the

messages borne by the servants of the Lord, and we took our departure with a stronger faith and a firmer determination to press the battle until it shall be ours to shout the victory on the sea of glass.

R. W. PARMELE.

Donations to the Memorial Church, Washington, D. C.

NEARLY all donations of five dollars and over during the time this report covers, have been already reported.

Previously reported, \$10,937.25.

W. G. Whitaker (Feb. 17, 1904), \$1; Katie Davidson (Feb. 18, 1904), 10 cents.

July 2, 1903: R. H. Brack and family, \$1; J. C. Loveland, 25 cents; A. S. Newman, 25 cents; Thos. Baker, 25 cents; S. T. Marling, 25 cents; M. M. Newman, 25 cents; Ruth and Flory Baker, 10 cents; canvassers, 10 cents; V. H. Funk, 25 cents; Frankie Funk, 5 cents; D. L. Baker, 25 cents; Blanche Baker, 25 cents; J. T. Stilk, 50 cents; M. M. Stough, 25 cents; J. M. Watson, 25 cents; W. E. Wright, 25 cents.

July 3: R. W. Miller, 50 cents; C. C. Burg, 25 cents; Edward Olsen, 25 cents; Caroline Peterson, 50 cents; Roy H. Roberts, \$1; J. Sweet, 25 cents; Wm. Avery, \$1; B. H. Avry, \$1; Sister Francis, 25 cents; Ella Harding, 25 cents; Sister R. E. Ark, 25 cents; Minnie Avery, 25 cents; E. Cook, \$1.75; Clarin Loe, 50 cents; Geo. Klopheinstein, \$1.25; Mr. and Mrs. C. Mills, \$1; J. B. Crow, 25 cents; M. L. Loe, 50 cents; Sheldon Shetzer, 25 cents; Ethel Avery, 1 cent.

July 8: Mrs. M. A. Stillman, \$1; Mrs. Lena Harnell, 25 cents; Arthur S. Alard, 25 cents; Mrs. M. Kneale, 25 cents; Mrs. M. M. Faulkner, 25 cents; Mrs. Lydia Pangburn, 25 cents; Mrs. Ogle, 25 cents; Brother Hamilton, 25 cents; Mrs. M. E. Rice, 50 cents.

July 10: Arthur T. Wilson, 15 cents; David Pettis, 10 cents; H. D. Becker, 25 cents; Wm. Treadwell, 50 cents; H. E. Brownell, 50 cents; G. C. Preston, 50 cents; Mrs. J. M. Kalb, 25 cents; Mrs. H. Saterlee, 25 cents; Henry Saterlee, 25 cents.

July 11: N. W. Klopfer, 25 cents; Sister Newton, \$1; Mrs. Laura Newman, \$1.

July 15: A. B. Power, \$1.

July 16: Wm. Simpkin and friends, \$4.

July 17: J. Babbit, \$2.

July 19: Sister Weeks' book, 50 cents.

July 20: Mr. and Mrs. C. Rasmussen, 25 cents; Stella Godfrey, 25 cents; T. Godfrey, 50 cents; C. E. Peckover, 25 cents.

July 21: O. Glass, \$1.

July 22: L. N. Lam, \$1; Jno. Galer, \$1; Galway (N. Y.) church, \$3.75.

July 23: Jas. Shields, \$4; Lohama church, \$3.50; Mrs. Ralph Conger, 50 cents; Mrs. H. H. Wilcox, 50 cents; J. W. Morse, \$1.

July 25: Mrs. Bertha Brown, \$1.

July 29: H. E. Cannon, \$1.

July 30: J. B. Jordon, \$1; C. B. Jordon, \$1; R. Marton, \$1.

August 1: Mrs. Neall, \$2; Brother Olsen, \$1.

August 2: Wm. Covert, \$1.

August 4: N. C. Rogers, \$1.50; Harvey J. Sterner, 65 cents; Mrs. W. A. Wiser, 50 cents; Pa. Tract Society, by V. H. Cook, \$2; N. Fanny Brown, \$1.

August 5: Mrs. H., \$2; C. S. Moore,

\$1; Martha Moore, 50 cents; A. E. Huntington, \$1; M. M. Hall, 25 cents; Geo. W. Childs, 50 cents; Lyman Coon, 50 cents; Clinton Cornstock, 25 cents; D. R. Leighton, \$1.

August 6: W. J. Bennell, \$1; H. B. Grovemiar, \$1.

August 8: Mrs. P. D. Reed, \$1.25; Mr. Newcom Rich, \$1; Mr. and Mrs. S. G. Cunningham, \$2.

August 10: Alma (Neb.) church, \$3; Hutchinson (Kan.) church, \$1.56; Mrs. L. E. Johnson, \$1; J. C. Smith, \$1.50; Geo. Wallace, \$2; D. W. C. McNett, \$2.

August 11: Mrs. Electa Miller, \$1.50; Cyrus Stown, \$1; a friend, \$1.

August 13: Mrs. N. E. Cady, \$1; T. B. Snow, 30 cents; Mrs. E. J. Henning, \$2; Adam Hanok, 20 cents; Geo. Pfefferts, 35 cents; Gottlieb Krewzler, 50 cents; Henry Kemptzler, 30 cents; Jno. Jacobas, 25 cents; Frederick Bender, 50 cents; Michael Bender, 50 cents; Philipp Reiling, 50 cents; Salomina Hanck, 10 cents; Sister Baker, \$2.

August 14: Wm. S. Wyatt, \$1; G. H. Esterbrook, \$1; J. C. Neilson, \$1; A. C. Clawges, \$2.

August 15: W. H. Haddon, 25 cents; E. G. Malone, 50 cents.

August 16: W. G. Sheldon, \$4.

August 17: C. H. Rogers, \$2; Mrs. J. F. Ketrang, \$1.

August 18: Mrs. Wm. Nichols, 25 cents; Mrs. L. J. Dixon, 50 cents; Mr. Peter Pepin, \$1; Mrs. M. G. Gore, 25 cents; Mrs. M. E. Moore, \$1.

August 19: Mrs. J. Messersmith, 50 cents; L. M. Roberts, \$1; W. D. Dorth, \$3.50; Mrs. David Hammond, \$2; M. W. Moss and wife, \$1.50; Nellie Wodman, \$1.

August 20: Alice Berghart, 50 cents; Vicksburg (Miss.) church, 70 cents.

August 21: E. H. Seaward, 25 cents; M. E. Seaward, 25 cents; Lu. Seaward, 25 cents; E. M. Atherton, 25 cents; Nancy Cumons, 10 cents; May Boes, 25 cents; Elsie Boes, 25 cents; Ollie Small, 25 cents; Sister Slocum's book, \$2.50.

August 22: M. J. and Amanda Camp, \$2.

August 24: Adam Rae, wife and Roy, \$2.25.

August 25: Davis Barton, \$1.60.

August 26: Hoquian (Wash.) church, \$4.

August 28: Mrs. R. Clawson's children (penny savings) \$1; C. J. Paulson, \$1; Peter Nelson, 50 cents; Mr. and Mrs. A. J. Denman, \$1; J. O. Johnson, \$1; R. T. Nash, \$1; Mrs. J. T. Shetty, \$5.

August 29: Geo. L. Teeple, \$1.

August 31: E. H. Bowlby, \$1; G. Bowlby, 50 cents; a friend, \$1; E. J. LaPlant, 50 cents; R. A. Davidson, 25 cents; Anthony Peticore, 25 cents; Walter E. Gillis, 50 cents; E. E. Paulson, \$1; R. A. Highsmith, 50 cents; Mertie Highsmith, 50 cents; J. H. Robison, \$1; Mrs. J. H. Robison, \$1.50; Mr. and Mrs. G. H. Durie, \$1; G. E. Greswell, 50 cents; L. and S. E. Barker, \$2; H. C. Carmichael, \$1; Wm. and Mary Griffith, \$1.50.

September 1: Mrs. S. Himes, \$1; Mrs. H. Bradburg, \$1; Mrs. Cole, \$1; Mrs. S. A. Angelo, \$1.

September 2: Mrs. W. B. Kemp, \$1; Ella J. Ross, 25 cents; N. B. Emerson, \$1; J. A. Swearingner, \$3.

September 3: E. G. Bennett, \$1.25; Laura Beamer, \$1; Mrs. S. M. Smith, \$1; Mrs. M. J. Martin, \$1; a friend, 50 cents; a friend, \$2.50.

September 4: Susannah Cocran, \$1;

Mr. and Mrs. J. A. Swearingner, \$1; Mr. and Mrs. F. B. Johnson, \$1.

September 5: Mrs. B. M. Roberts, 50 cents; J. J. Jobe, 25 cents.

September 7: Jennie Williams, \$1; J. W. Robbins, \$5.

Total reported up to Feb. 22, 1904, \$10,234.02.

J. S. WASHBURN.

Magnolia Ave., Takoma Park, Washington, D. C.

Field Notes

FOUR persons were added to the Dayton, Ohio, church, Sabbath, March 12.

BROTHER C. SORESEN reports the recent baptism of five persons at Stillwater, O. T.

A NEW church building is nearing completion at Fayetteville, Ark. Four persons have recently accepted the message at this place.

TWO heads of families were baptized at Cripple Creek, Colo., March 6. Others are keeping the Sabbath who expect to receive baptism soon.

A SEVEN weeks' effort at Meeker, Colo., conducted by Brother L. A. Spring, has resulted in the addition of seven to the church there.

THE company at Brokaw, Ohio, have been strengthened by the recent addition of five to their number, under the labors of Brother F. E. Gibson.

FOUR persons have recently joined the church at Greenspring, Ohio, as a result of meetings conducted by Brethren W. E. Bidwell and G. P. Gaede.

BROTHER B. HAGLE, who has been selling the special *Signs* and holding meetings at Goshen, Ind., reports three new Sabbath-keepers at that place. A hall has been secured in which to hold regular services.

IT is expected that a church will be organized at Fruitdale, Colo., this spring. A number of Sabbath-keepers at Golden, which is only a few miles distant, will probably add their strength to the proposed organization.

THE first church of Springfield, Ill., is to have a new place of meeting, having purchased a frame building 38 x 50 feet, with basement and furnace, only slight repairs being needed to put the building in first-class condition.

A COURSE of meetings at Middletown, Ohio, last fall, by Brethren C. T. Redfield and J. H. Smith, followed by further work by Brother Redfield, has resulted in the addition of five to the church there, four of these being members of one family who before hearing the message were Roman Catholics.

BRETHREN WILLIAM KENNEDY and Malcolm Mackintosh report the baptism of twelve persons at Bayfield, Colo., following a series of discourses given by them; in addition to which one person joined the church on confession of faith, and four others publicly expressed a desire to become members in the near future.

Christian Education

Conducted by the Department of Education of the General Conference.

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

Agricultural Education Agricultural Reform

In all important respects, affecting the welfare of man, God's ways are different from the world's ways. Not only are God's ways different from the world's ways, but they are better than the world's ways. These better ways are revealed in the closing gospel message. In the care of the health and the treatment of disease, God is revealing his ways in the light on health reform. His superior principles of education are revealed in the educational reform. And just as God has better ways in the work of education and the treatment of disease, so has he better ways in the sustaining of man's temporal life. He has better methods in the fundamental occupation of agriculture. There is light on agricultural reform in the third angel's message.

Satan has endeavored to pervert God's ways in every way possible. He has perverted everything affecting the welfare of man. He has confirmed men in opinions and customs which have hindered all progress. This has been true with regard to man's chief occupation. He has led men to oppose improvements in agriculture. It was difficult to introduce the use of the first cast-iron plows because of the belief that they poisoned the soil, and caused weeds to grow. Through faulty methods people are now being led to feel that farming is unprofitable; and are being turned to the cities.

God has always intended that his people should follow his better ways, and that as the result they should have greater prosperity. His promises to Israel reveal what he desired to do for them in this respect. "The Lord shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand; and thou shalt lend unto many nations, and thou shalt not borrow. And the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath." "If God's people followed his instruction, their land would be restored to fertility and beauty. God himself gave them directions in regard to the culture of the soil, and they were to co-operate with him in its restoration." "Their obedience to the laws of God would make them marvels of prosperity before the nations of the world."

This visible demonstration of the right ways of Jehovah, which would have been one of the means of exalting Israel above all the nations of the earth, failed of fulfillment. "As a nation the children of Israel failed of receiving the benefits God desired to give them. They did not appreciate his purpose, nor co-operate in its execution." But God still desires that the world shall see his truth illustrated in the experience of his people. "Though individuals and people may separate themselves from him, his purpose for those who trust him is unchanged." "Adherence to the principles of God's Word will bring as great blessings to us as it would have brought to the Hebrew people."

Intelligent men of to-day are aware of the need of agricultural reform, even in our own enlightened country. They see failure to attain the best success, by reason of faulty methods. A great demand is arising for such education in agriculture as has not yet been given. The Lord has spoken likewise. "Men take you to their orchards of oranges and lemons and other fruits, and tell you that the produce does not pay for the work done in them. It is next to impossible to make ends meet, and parents decide that the children shall not be farmers. They have not the courage and hope to educate them to till the soil. What is needed is schools to educate and train the youth, so that they will know how to overcome this condition of things. There must be education in the sciences, and education in plans and methods of working the soil." "Many say, 'We have tried agriculture, and know what its results are,' and yet these very ones need to know how to cultivate the soil, and how to bring science into their work." "Agriculture should be advanced by scientific knowledge." "There is need of much more extensive knowledge in regard to the preparation of the soil. There is not sufficient breadth of view as to what can be realized from the earth."

"False witness has been borne in condemning land which, if properly worked, would yield rich returns. The narrow plans, the little strength put forth, the little study as to the best methods, call loudly for reform. The people need to learn that patient labor will do wonders. There is much mourning over unproductive soil, when if men would read the Old Testament Scriptures, they would see that the Lord knew much better than they in regard to the proper treatment of the land." "He who taught Adam and Eve in Eden how to tend the garden would instruct men to-day. There is wisdom for him who holds the plow, and plants and sows the seed. The earth has its concealed treasures, and the Lord would have thousands and tens of thousands working upon the soil who are crowded into the cities." "The earth is to be made to give forth its strength; but without the blessing of God it could do nothing." "If the land is cultivated it will, with the blessing of God, supply our necessities. We are not to be discouraged about temporal things because of apparent failures, nor should we be disheartened by delay. We should work the soil cheerfully, hopefully, gratefully, believing that the earth holds in her bosom rich stores for the faithful worker to garner, stores richer than gold or silver. The niggardliness laid to her charge is false witness. With proper, intelligent cultivation the earth will yield its treasures for the benefit of man. The mountains and hills are changing; the earth is waxing old like a garment; but the blessing of God, which spreads a table for his people in the wilderness, will never cease." "That God who has made the world for the benefit of man, will provide means from the earth to sustain the diligent worker. The seed placed in thoroughly prepared soil will produce its harvest. God can spread a table for his people in the wilderness."

These statements indicate that God desires the principles of agricultural reform to be demonstrated by his people, and that this reform is to be illustrated especially in the work of our schools. Our school farms are to be object-les-

sons, not only in order and neatness, but in the bountiful crops raised from the soil. God's name will thus be glorified, and his people blessed.

H. A. WASHBURN.

Current Mention

— Severe earthquake shocks are reported from the province of Daghestan, in the Caucasus.

— There are contradictory reports in Germany concerning a return of Emperor William's throat trouble.

— Fire Commissioner Hayes, of New York City, has declared that no cigarette smoker need apply for a position in the fire department there. "We want only men whose nerves can stand the strain," he says.

— Indians who have come south from the Pacific coast north of Quinalt Indian reservation report that a recent earthquake in that region upheaved the beds of four rivers, throwing them out of their course, and forming lakes on adjacent lowlands.

— A backwoods guide in Maine reports that Bald Mountain, a well-known landmark near the New Brunswick border, in the Tibique Valley, has disappeared as a result of the recent New England earthquake, and that a lake now covers the spot where it formerly stood.

— The estimated damage from the recent floods in Indiana is figured at \$8,000,000. The floods in Michigan destroyed property to the extent of several millions of dollars, but no exact estimate has been given. There was a loss of eight lives by drowning in the former State.

— An estimate on the remaining work to be done in the construction of the Panama Canal, given to a committee of Congress by Prof. William H. Burr, states that eight or nine years will be the length of time required to complete the canal, 100,000,000 cubic yards of earth remaining to be excavated, 7,000,000 yards being the amount excavated by the French company.

— A report from Berlin, Germany, says: "Excessively large orders of ammunition have been lodged by several governments with all German powder factories. The most important countries mentioned are China, Turkey, and Spain. So great is the demand that work is being carried on at high pressure, and even a powder mill closed for years has been ordered reopened."

— Some published statistics of recent accidents in the coal-mining industry show that the total number of lives lost in the coal mines of the United States in 1902 was 1,951, as compared with 1,467 in 1901. The total number of men injured was 3,643 in 1901, and 3,438 in 1902. The largest number of lives lost per 1,000 employees in 1902 was in Tennessee, where 200 men were killed by the explosions in the Nelson and Frater-ville mines. There has been of late years a steady increase in the price of coal, as shown by the following figures: the average price at the mine for a ton of anthracite coal of 2,000 pounds throughout the United States was \$1.41 in 1898, \$1.46 in 1899, \$1.49 in 1900, \$1.67 in 1901, and \$1.96 in 1902. This shows an increase of over thirty-nine per cent

within the last five years. A still larger percentage of increase is shown in the price of bituminous coal throughout the country. A short ton of bituminous coal brought an average price at the mine of 80 cents in 1898, 87 cents in 1899, \$1.04 in 1900, \$1.05 in 1901, and \$1.12 in 1902. This represents an increase of 40 per cent in five years.

— The final step in the suppression of teaching by the Roman Catholic orders in France, was taken by the Chamber of Deputies, March 28. The first law against these religious orders, enacted in 1901, suppressed the unauthorized teaching orders, which had for a long time carried on their vocation despite the lack of legal sanction. The new law does not make any distinction between authorized and unauthorized congregations, but sweeps away the whole fabric of teaching by religious orders, thus in effect substituting the system of state schools for those heretofore conducted by the orders. The bill has yet to pass the French senate before becoming a law, but no serious opposition by that body is anticipated.

Summary of the Canvassing Work Reported for February

	AGENTS	ORDERS	VALUE
Atlantic Union Conference			
Maine	2	47	\$ 118 00
New York	3	40	38 23
Vermont	3	55	152 65
Eastern Pennsylvania	5	116	260 07
Western Pennsylvania	6	131	367 50
Southern New England	3	103	308 70
Central New England	1	16	62 50
West Virginia	5	244	339 70
Southern Union			
Georgia	3		181 00
Tennessee River	5		386 09
Alabama	3		155 75
Florida	4		302 15
Cumberland	2		244 08
Carolinas	3		150 87
Louisiana	2		183 75
Mississippi	2		39 00
Lake Union			
Indiana	3	60	163 75
*Northern Illinois	2	134	179 75
Southern Illinois	9	221	535 05
Northern Michigan ..	1	20	33 75
Wisconsin	4	34	139 27
Central Union			
Iowa	8	144	342 80
Colorado	7	78	225 05
Missouri	3	92	144 75
Northern Union			
Minnesota	10	62	142 92
Southwestern Union			
Texas	8	53	159 55
Canadian Union			
Ontario	5	96	138 75
European General			
Finland	6	188	161 60
Australasian Union			
Australia	60	997	4,623 92
Tasmania	4	28	85 36
New Zealand	11	263	1,084 68
South America			
Brazil	4	215	102 64
Summary			
A. U. C.	28	752	1,647 35
S. U. C.	24		1,642 69
L. U. C.	19	469	1,051 57
C. U. C.	18	314	712 60
N. U. C.	10	62	142 92
S. W. U. C.	8	53	159 55
E. G. U. C.	6	188	161 60
Canadian U. C.	5	96	138 75
Australasian U. C.	75	1,288	5,793 96
South America	4	215	102 64

Totals197 3,447 \$11,553 63
* 2 months.

NOTICES AND APPOINTMENTS

Absent Members, Attention!

THE absent members of the Dubuque (Iowa) Seventh-day Adventist church are requested to report before the next quarterly meeting, at which time the names of those whose whereabouts are unknown will be dropped from the church records. Address L. Hadley, Clerk, 1895 Audubon Ave., Dubuque, Iowa.

Frankfort (Mich.) Church Members

NOTICE is hereby given that all absent members of the Seventh-day Adventist church of Frankfort, Mich., who have not reported for one year will be dropped from the church records if not heard from by the first of May, 1904. Also hereafter any member not reporting for one year will be dropped from the records. Please address Caroline Marble, Church Clerk, Frankfort, Mich.

CHURCH COUNCIL.

Annual Meeting of the Michigan Sanitarium and Benevolent Association

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

By order of the Board of Trustees.

E. L. EGGLESTON,
Secretary.

Eastern Pennsylvania Conference

THE Eastern Pennsylvania Conference will hold its annual meeting at Williamsport, Pa., in the Seventh-day Adventist chapel, 495 Hepburn St., April 14-20.

The usual reduction of one third from regular rates in railroad fare, has been granted, and delegates can secure card orders by addressing V. H. Cook. Those intending to come, should send in their requests for card orders at an early date, naming the railroads over which they will travel. Tickets will be good, going, April 13-15, and returning to April 22, inclusive. Address V. H. Cook, Secretary, Williamsport, Pa.

Vermont Canvassers' Institute

A CANVASSERS' institute will be held at North Wolcott, Vt., April 25 to May 5. F. E. Painter and others will be present at this time to assist in the work. The importance of circulating our literature is set forth in the many testimonies given this people through the spirit of prophecy. In Vol. VII, pages 150, 151, we read as follows: "Our publications have a most sacred work to do in making clear, simple, and plain the spiritual basis of our faith. . . . The great object of our publications is to exalt God, to call men's attention to the living truths of his Word. God calls upon us to lift up, not our own standard, not the standard of this world, but his standard of truth."

Those who engage in such an important work as this should have a preparation for the same; this is why institutes of this kind are held from time to time in the various conferences. We hope to see a number of our brethren and sisters who are ready to devote their time to this work in attendance at this institute. We should be glad if those who are coming would write at once to A. W. Boardman, Wolcott, Vt., that arrangements may be made for both room and board. May the Lord place the burden for this work upon those whom he can use successfully.

J. W. WATT.

Business Notices

WANTED.—An Adventist woman of good health, to do housework. A good home and wages to right person. References required. Address Mrs. A. E. Pearce, Bay City, Mich.

WANTED.—A good Christian home for a bright lad, 10 years old. Is accustomed to farm work. Any information desired may be obtained from Mrs. John Sullins, La Fayette, Ind.

WANTED.—By a girl, a place to do housework. Church-school privileges desired. Please write at once, stating particulars. Address Mary White, 81 Manchester St., Battle Creek, Mich.

FOR SALE.—Village home, 1½ acres, in Fort Payne, Ala. Price, \$750; cost, \$1,400. Good buildings; 10 varieties of grapes; 17 of peaches; plums, quinces, etc., strawberries; good water. Good location for mission work. Address L. F. Search, Gadsden, Ala.

WANTED.—To correspond with good S. D. A. man (middle aged) or boy who wants home,—one willing to help and be one of family. Will pay for work in haying and harvesting. Plenty of work in neighborhood by day. Address P. J. Smith, Eagle, Mich., R. No. 30.

Obituaries

SAFFORD.—Died in Chicago, Ill., Jan. 10, 1904, Dwight Safford, in his eighty-fifth year. Brother Safford was born in Canterbury, Conn. He became a Christian in early life, uniting with the Methodist Church. He and his wife were among the first to accept the Adventist faith in Chicago.

ALLEN MOON.

GRIFFIN.—Died at Downs, Kan., Feb. 19, 1904, J. R. Griffin. He had suffered for two years as the result of a paralytic stroke, but through it all showed great reverence for the Lord's Sabbath. A loving companion, children, and grandchildren are left to mourn their loss. Words of comfort and good cheer were spoken by the writer, from Job 14:14, first clause.

L. F. TRUBEY.

COPENTINE.—Died at Eagle Bend, Minn., Feb. 6, 1904, Sister Rachel E. Copentine, aged 79 years and 9 months. In 1869 she and her husband accepted the truth as a result of Bible readings held by Brethren H. Ells and A. H. Vankirk. She was a devoted Christian to the end, and fell asleep with a full assurance of a part in the first resurrection. She was the mother of seven sons, four of whom survive her.

HOWELL.—Died in Bloomington, Ill., March 17, 1904, of heart failure and dropsy, Brother Edgar H. Howell, aged 68 years. When on a bed of suffering, he turned to the Great Physician, and gave himself fully to the Lord. His sufferings, which were severe, were borne with patience, and he died in the triumph of faith. He leaves a companion and five children. Words of comfort were spoken by the writer, from 2 Sam. 14:14.

L. D. SANTEE.

KINDER.—Died near Hastings, O. T., March 21, 1904, Sister Kinder, aged 56 years, 1 month, and 1 day. She was a faithful Christian, having united with the Presbyterian Church at the age of eighteen. She accepted the light of present truth twenty years ago, and joined the Seventh-day Adventist Church, of which she was a consistent member until death. She leaves a husband, five children, and one brother to mourn their loss. She died in the full assurance of faith.

H. L. WILCOX.

MCGREW.—Died at Bird City, Kan., March 3, 1904, my brother, Frank McGrew, aged 37 years. A prairie fire was raging near his home, and to save a widow and her family, Frank attempted to plow a fire guard. The wind changed suddenly, and it was impossible to escape. After twelve hours of intense suffering, he died, but with a bright hope of eternal life. He accepted present truth in 1886, and his life was a testimony for the

Master. He leaves a wife, three brothers, and three sisters.

WATSON ZIEGLER.

EMERSON.—Fell asleep in Jesus, at Esbon, Kan., Feb. 13, 1904, Brother Emerson, aged 74 years, 10 months, and 7 days. Over thirty years ago he heard and accepted the last message of mercy. His consecrated life and earnest devotion to the cause of his Master won the respect and love of all who knew him. He was the father of eleven children, eight of whom still live, and with the mother mourn their loss. The text, "An enemy hath done this," furnished the basis of the words of comfort spoken by the writer.

L. F. TRUBEY.

SMITH.—Died in Whitewater, Wis., March 16, 1904, Luther Smith, in his eighty-fifth year. He was converted in 1863, under the labors of Elder I. Sanborn, uniting with the church at Johnstown, Wis., which later was merged into the church at Milton Junction. Since accepting the message, Brother Smith was ever a witness for the truth. Funeral services were held at his home in Whitewater, the discourse being based on Ps. 17:15. He was laid to rest in Oak Hill Cemetery, to await the glad awakening morning.

C. W. OLDS.

BAER.—Died at Scott, Ohio, March 18, 1904, of consumption and heart trouble, my beloved companion, Lydia J. Baer, in her sixty-seventh year. In her seventeenth year she united with the Freewill Baptist Church. She lived a consistent Christian until death. About thirty years ago she heard Brethren R. A. Underwood and Guilford lecture, and from that time was an observer of the Sabbath of the Lord. In the year 1894 she, with her companion, united with the Seventh-day Adventist Church, under Brother D. E. Lindsey's labors. The funeral was conducted by Elder Caleb Hunsaker (German Baptist).

JOHN D. BAER.

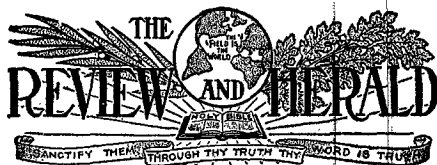
COVEY.—Died at her home near Friend, Ore., March 13, 1904, aged 26 years, Sister Annie Elizabeth Covey, wife of Dr. M. L. Covey. Sister Covey was baptized about one year ago by Elder R. D. Benham, and united with the church. About two months ago she was severely burned by her clothes taking fire while working near the stove in her home. She suffered terribly, but bore her suffering with wonderful patience. She leaves a husband, mother, brother, and other friends to mourn her departure. Words of comfort were spoken by Brother D. S. Wheeler, based on 2 Sam. 14:14.

W. H. LASHIER.

SHAW.—Died in Falmouth, Jamaica, Jan. 24, 1904, of malarial fever, Agnes Elizabeth Shaw, aged 26 years, 2 months, and 28 days. In 1901 she accepted present truth, and Oct. 5, 1902, she became my wife. She was ever a faithful woman, one who feared the Lord. She was taken sick three days after I returned from the conference held recently in Kingston, Jamaica, and after eleven days' illness died. She rests in the bright hope of an awakening from the grave with all the righteous dead at the voice of the blessed Saviour when he comes to call forth his people from their dusty beds to give them eternal life. Bless the Lord for this glorious hope!

W. A. SHAW.

CRAIG.—Died at his home in Hamlin, N. Y., March 19, 1904, Stephen B. Craig, aged 85 years. Brother Craig was highly esteemed in his community for his piety, unselfish devotion to those in need, and for his hospitality. His record in the church is one of faithfulness, liberally contributing to its support, and active in all its interests. Adopting the belief of the prophetic fulfillment in 1843-44, he walked in all the light which shone upon his path from time to time, readily accepting the preaching of the messages, the law, and the Sabbath, proving his devotion by a "well-ordered life," and a trust which only a pure faith can bring. For many years, almost since its organization in 1862, Brother Craig has served the Parma (N. Y.) church in the capacity of elder or deacon. His last illness was of short duration. A severe attack of la grippe in his enfeebled condition proved fatal. His wife, one son, and one adopted son survive him. Funeral services were conducted by Rev. Bishop (Baptist).



WASHINGTON, D. C., APRIL 7, 1904

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

We give this week a very interesting report from Japan by one of our native workers in that country.

THE union conference reports given in this issue are somewhat lengthy, but relate to important matters of general interest, and all should read them, and endeavor to catch the spirit of these meetings.

THE marvelous properties of radium led to experiments on the part of physicians and scientists based on the hope that the rays from this mysterious metal might afford relief for such grave afflictions as cancer and blindness. But after a thorough trial of its potency as a curative agency for these ills it is announced that the hopes which had been entertained are without foundation. From Germany, where experiments on the blind have been conducted, the report is made that radium rays have no effect toward the restoration of lost vision; and in London hospitals the use of radium in cancer treatment has been abandoned under the conviction that it is a waste of effort. In spite of all that the world of modern science can do, cancer still remains the dark continent of medical knowledge.

RECOGNITION of the Roman Catholic Church as Christian from a foreign missionary standpoint is a new thing in Protestant circles. But it appears that the New England Southern Methodist Conference reached this point in a recent session at New Bedford, Mass., according to a report made in the *New York Sun*. The report of the general missionary cause committee, which was made to the conference, March 26, was unanimously referred back to the committee for revision, after a sharp attack upon it by Rev. W. F. Butler, because of its classification of Catholicism with paganism. The report said:—

The marvelous success of our missions in most all lands has led to the erroneous conclusion that the work of world evangelization was nigh accomplished, whereas it is actually only beginning.

While the paganism of Asia numbers about half the population of the globe, while the heart of Africa has hardly been stirred to a consciousness of the blessings that abound in Christ for her degraded multitudes, while our possessions in the Orient and the vast expanse of South America are under the thrall

of a type of Christianity almost as bad as paganism, surely we must conclude that those places that summer in the light of the gospel are only oases in the desert, green or beautiful, but all around a gloomy waste expanding to the skies.

Are Protestants prepared to eliminate papal lands from their field of missionary operations?

THE following paragraph telling how \$35,000 has gone begging among Christian missionary societies in Great Britain, is from the *Wesleyan Word and Workers*:—

The British government, having received from the Chinese government £7,000 by way of "compensation" for the murder of two missionaries of the China Inland Mission, placed the sum at the disposal of that mission. The China Inland Mission, however, declined to accept "blood-money;" the vengeance it exacts from the Chinese for the lives of its many martyrs is to lavish upon them more lives of loving and heroic labor. On this refusal the British authorities have sought some way by which the £7,000 could be applied to the benefit of the Chinese, and have naturally thought that it might be spent to most advantage in connection with the beneficent activities of some missionary society. The chairman of our Wuchang District was therefore approached by the British consul with the suggestion that we should accept this sum, and use it for the extension of our medical, educational, or social work in that district. But the December committee adopted, by a large majority, a resolution courteously declining to receive the money.

The Missionary Acre Fund

By mutual arrangement between the officers of the General Conference Committee and the Medical Missionary and Training School Association, the Second Sabbath Reading for April will be devoted to the Missionary Acre Fund. The reading will be given Sabbath, April 16.

As explained by the reading, the gifts from the Missionary Acre Fund are to be used in paying the debts on the Battle Creek College. These obligations on the College were created many years ago. The College Board, in counsel with the officers of the General Conference Committee, borrowed money from our brethren and sisters, and from the Review and Herald printing office at Battle Creek, and gave their notes for the same.

When the school was removed to Berrien Springs two years ago, the College property in Battle Creek was turned over to a board of trustees who were to be responsible for the payment of all the debts of the College, and were to hold the property in trust for the denomination. Our brethren who held notes against the Battle Creek College Board permitted these obligations to be transferred to the new trustees.

These obligations are sacred, and must be met as the notes fall due and the note holders require their money. These

debts, like all others on our institutions, are unpleasant factors to deal with, but like all the others they must be honorably met. Our brethren and sisters loaned their money to the Battle Creek College years ago in good faith, and we must, of course, be true to our promises. This has been our record as a denomination with all our creditors. No matter what happens to our enterprises or to property, we do not permit people who have trusted us with their means to lose what they have placed in our hands.

It is understood that every dollar raised on the Missionary Acre Fund will be applied on the payment of the College debts. It is also arranged that the property will be secured to the denomination for the advancement of its medical missionary work. We must look to our great Leader for the wisdom and help we need at this time. He knows the way, and is willing to reveal it to us, and to help us to walk therein.

A. G. DANIELLS.

Not Weary in Well-Doing

OUR loyal people are not "weary in well-doing," they are—

Not Tired of Giving

Within the last few years they have paid the \$66,000 debt on the Christiania publishing house; nearly \$55,000 on the Relief of the Schools Fund; paid for the English Sanitarium, and given largely in response to other calls, and yet from January 1 to March 24 \$33,190.24 annual offering was received, as against \$22,000 for the whole of the year 1903. This very large increase in the annual offering shows clearly that the confidence of our people has been greatly strengthened by this move to Washington, and that now there will be more money than ever before for missions and other enterprises.

Those who love the great message of truth love to be asked to support it, and they are greatly blessed in the actual giving. From a letter written shortly after the week of prayer I quote the following:—

"Our dear people still love the message, and they love to *hear the facts*."
 "Sabbath we made of first importance the subject of missions and the offering. . . . That was the best meeting I have attended for years; and the subject of the meeting was—

Money, Money, Money!

missions, missions, missions. O, the people love to hear of all the good things that mean the closing up of the grand, old gospel work! and they are not tired of being asked for money for *such* purposes."

This is the spirit of him who was rich, and for our sakes became poor, that we through his poverty might become rich. Thank God, that spirit is with this people and this movement.

We are very glad to say that the response to the appeal for the one hundred thousand dollar fund, even on such short notice, is most encouraging. Not a day passes without a number of donations to this fund. But we are still waiting for a donation of \$1,000 to start the published list in the REVIEW.

J. S. WASHBURN.