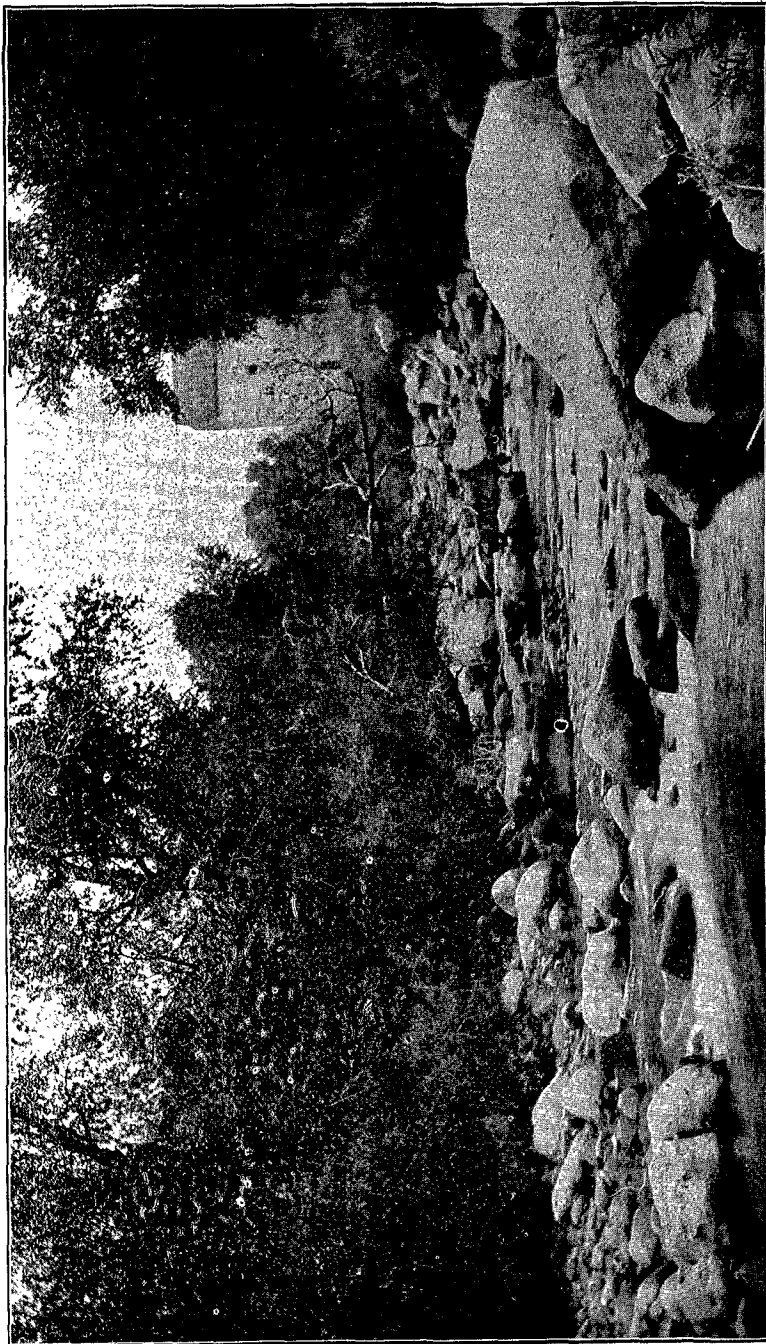


The Advent
HOLY BIBLE
REVIEWS
THE FIELD
IS THE WORLD
AMERICA
HERALD
And Sabbath

Vol. 81

WASHINGTON, D. C., THURSDAY, MAY 19, 1904

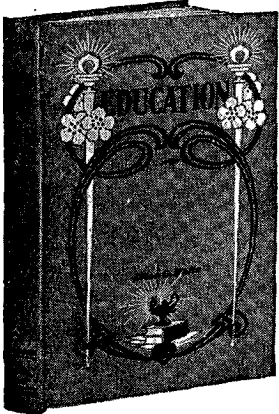
No. 20



Publishers' Page

Conducted by the Department of Circulation
of the Review and Herald Publishing
Company

"A Preparatory Course"



THIS world, with its trials and temptations, with its joys and sorrows, is a school of experience, in which the actions of daily life are recorded for merit or demerit.

"Education," by Mrs. E. G. White,

is a beautiful and instructive book, dedicated to all in this preparatory school, to aid them in securing development and joy in service here, and a fitness for the higher course in the school of the hereafter. It is a book for the times, and is suitable for parents, teachers, and students. Price, \$1.25, postpaid. Write for discount to resident canvassers.

Testimonies for the Church, Volume VIII

THIS volume of the Testimonies is now ready. It contains 350 pages, and is bound in two styles,—cloth and limp Russia leather. The prices are 75 cents and \$1.25.

Inasmuch as the preface of this volume clearly reveals its importance and its contents, we quote it as follows:—

"In the preparation of another volume of 'Testimonies for the Church,' an effort has been made to select those things, both new and old, that would help our brethren and sisters to see where we stand in the closing conflict between the powers of light and the powers of darkness; and to comprehend the riches of the grace of God, freely provided, that we may be more than conquerors through Christ Jesus.

"The calamities that have recently befallen our largest institutions, and the efforts of some of our brethren to arouse from their drowsiness and self-serving, and to go forth into the unworked portions of the Lord's great harvest-field, have been but imperfectly understood. In order to understand clearly our work as the people of God and the conflict in which we are engaged, we need, under the guidance of the Holy Spirit, to study diligently the prophecies, the experiences of the church in all ages, and the counsels given to the church in our own day.

"But few are familiar with the testimonies,—the instructions, the warnings, and the great encouragements,—given during the last fifteen years to the leading men in our conferences and institutions. For this reason it is now necessary to publish many of these testimonies, for the benefit of all the church, and especially for the guidance of our younger ministers, physicians, conference officers, and managers of institutions. These young men must come forward in large numbers to bear the burdens of the

work; they will be called to pass over the same ground, and to meet the same problems and difficulties, as did those to whom the messages of instruction were first given; therefore the counsels addressed to the pioneers in the work are now published for the guidance and encouragement of these younger co-laborers.

"From a large number of manuscripts, those portions have been selected that are of general interest and importance. The readers of this book are asked to study its contents in the spirit of Christian love and fellowship, bearing in mind that we can understand aright the messages given for our guidance and edification only as we study them in the light of the love of Christ our Lord.

"With the hope that the instruction herein given may help many to understand more clearly the responsibilities and duties of the church, this book is sent forth upon its mission."

I greet with pleasure the copy of "Testimonies," Vol. VIII, for its intrinsic spiritual value, and its material make-up, which is certainly just to my liking.

A. E. PLACE,
Pres. Cent. N. E. Conf.

Please accept my sincere thanks for Volume VIII. I have already classified some of the important truths found therein. Our students have bought sixty copies of the "Story of Daniel," and we are studying it in class, and will undoubtedly take up Volume VIII in the same way when we finish "Daniel."

Your brother,
DAVID PAULSON.

Your letter of the 14th inst. in regard to "Testimonies," Vol. VIII, is at hand, and you will please accept our thanks for the same. We will give notice of it in our State paper. We trust that it may be a great help to our people, especially at this time.

Wishing you abundant success in your work, we remain,

Yours for the Master,
N. P. NEILSEN.

I have been reading the volume you sent. It will be a great pleasure to me to write something in behalf of it for the *Watchman*.

Most sincerely yours,
GEO. I. BUTLER,
Pres. Southern Union Conference.

A New Vegetarian Cook Book

We know of no one who is better fitted to offer to the public a practical, every-day hygienic cook book than one who has engaged in the particular vocation of cookery.

Mr. E. G. Fulton, who for years has conducted a successful hygienic restaurant in San Francisco, gives to the public the full benefit of his years of experience in hygienic cookery in a volume entitled "The Vegetarian Cook Book."

Before entering into the details of numerous recipes for all kinds of palatable, hygienic dishes, the author presents a few pages on "Good Cooking," giving some simple, common-sense rules with reference to boiling, steaming, stewing, baking, braizing, broiling, etc., and the benefit to be derived therefrom when science and reason are combined. This alone is worth the price of the volume.

Contains over 225 pages of choice recipes, besides many helpful hints, etc.

Bound in cloth; price, postpaid, 75 cents.

New Book Now Ready—How A Little Girl Went to Africa

As Told by Herself

IN this day of "making of many books," parents are puzzled to know what is good literature to place before their children.

"How a Little Girl Went to Africa" is written by a little Seventh-day Adventist girl—Miss Leona M. Bicknell—who went to Africa with her parents. The volume is written in her own language, and describes in a child's way the wonders she saw on land and sea. It gives an interesting description of leaving home, boarding, a big steamer in New York, a trip across the great ocean, landing in England, sights seen in London; another ocean voyage and arrival in Africa; strange peoples, flowers, and fruits, up to Zululand, ostrich farms and diamond mines; among the Boers, etc.

This little girl evidently had a kodak with her; for she has brought back many original pictures of scenes which she saw along the way—too many to enumerate in this space. These are reproduced in the book, and aid in making it a very pretty, interesting, and instructive volume.

Bound in red cloth, printed with decorations of tropical foliage. Price, postpaid, \$1.

Now Owned by the Denomination

THE readers of the REVIEW will be interested to learn that the *Family Bible Teacher*, formerly published at Cincinnati, Ohio, has been sold to the Southern Publishing Association, so that now this publication is owned by the denomination.

For the benefit of any who may not have seen a set of the *Family Bible Teacher*, we will say that it is a course of printed Bible studies embracing twenty-eight lessons, each lesson being on a separate sheet of four pages. The purpose of the author was to produce a course of lessons which would take the place as nearly as possible of the living teacher. They cover the subjects usually presented in a series of lectures, or a course of oral Bible readings, and are designed particularly for house-to-house work. The price of the entire course is only ten cents, postpaid, with discount in quantities.

From the vast amount of good which these lessons are accomplishing it is evident that they are a most effectual means of giving the truth to the masses. Bible workers are finding them of inestimable help, enabling them to reach, and that effectively, hundreds of people whom they otherwise could not reach. This course of studies affords each one, no matter how weak or inexperienced, an opportunity to do real, successful work in the advancement of the message.

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

The Advent And Sabbath REVIEW AND HERALD

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

VOL. 81.

WASHINGTON, D. C., THURSDAY, MAY 19, 1904.

No. 20.

Devoted to the Proclamation of "the Faith which was once delivered unto the Saints"

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Review and Herald Publishing Association

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Editorial

A Call to Repentance

To the church of the last generation, the church which will welcome her blessed Lord at his coming, the counsel of "the Faithful and True Witness" is, "I counsel thee to buy of me gold refined by fire, that thou mayest become rich; and white garments, that thou mayest clothe thyself, and that the shame of thy nakedness be not made manifest; and eyesalve to anoint thine eyes, that thou mayest see. As many as I love, I reprove and chasten: be zealous therefore, and repent." This is the last and the most urgent call to repentance. Of those who heed this call and obey this counsel it will be said, "Here is the steadfastness of the saints, they that keep the commandments of God, and the faith of Jesus." The shortness of the time before it will be too late to repent emphasizes the danger, always great enough, of putting off a genuine and heartfelt repentance for sin and the acceptance of the forgiveness now so freely offered. The fact that we are now so near to the time when the angel of mercy will take her flight, never to return, gives double weight to these solemn words: "Beware of procrastination. Do not put off the work of forsaking your sins, and seeking purity of heart through Jesus. . . . There is a terrible danger—a danger not sufficiently understood—in delaying to yield to the pleading voice of God's Holy Spirit, in choosing to live in sin; for such this delay really is. . . . Even one wrong trait of character, one sinful desire, persistently cherished, will even-

tually neutralize all the power of the gospel. . . . In all the Bible there is not a more fearful warning against trifling with evil than the words of the wise man, that the sinner 'shall be holden with the cords of his sins.' To every half-hearted, professed believer, who is really no believer at all, these words of warning are now spoken, "Be zealous therefore, and repent." "Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord; and that he may send the Christ who hath been appointed for you, even Jesus." A repentant church will hasten the coming of Jesus.

Doubt — Defeat — Despair

THERE are only three steps between a good Christian experience and a hopeless condition of the soul. The first is doubt, the second is defeat, the third is despair. The first step, unless it is retraced, involves the last step. Giant Despair still dwells in Doubting Castle. We may frequently recall with profit the inscription which Christian and Hopeful engraved upon the pillar which they set up at the point where they departed from the narrow path: "Over this stile is the way to Doubting Castle, which is kept by Giant Despair, who despiseth the King of the celestial country, and seeks to destroy his holy pilgrims." Their experience in Doubting Castle cost the poor pilgrims much suffering, until Christian in despair said: "For my part I know not whether is best, to live thus, or to die out of hand. 'My soul chooseth strangling rather than life,' and the grave is more easy for me than this dungeon." It was only when Christian remembered that he had a key called Promise, which, he was persuaded, would open any lock in Doubting Castle, that they regained their liberty. Doubting Thomas escaped from becoming Despairing Thomas only because he was led to say, "My Lord and my God." Doubting Peter was saved from drowning simply because "Jesus stretched forth his hand, and took hold of him." We must avoid the first step toward despair by maintaining a steadfast faith in Jesus. "Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let us run

with steadfastness the race that is set before us, looking unto Jesus the author and perfecter of our faith." "This is the victory that overcometh the world, even our faith." "Thanks be to God, who giveth us the victory through our Lord Jesus Christ."

Remember Past Mercies

WHEN trials are sore, and difficulties are on every side, we are sometimes tempted to think that God has forgotten to be gracious. We overlook the fact that the mercy of the Lord endureth forever, and that he can not deny himself. When the accuser of our God suggests these wicked doubts to us, it will renew our faith and confidence if we call to mind past experiences where the Lord has shown his marvelous loving-kindness to us. We can all go back in the pathway of life to a place where we, like Samuel of old, have set up a stone, "and called the name of it Ebenezer, saying, Hitherto hath Jehovah helped us." With the psalmist we can say: "I will make mention of the deeds of Jehovah; for I will remember thy wonders of old. I will meditate also upon all thy work, and muse on thy doings." With the recollection of past mercies comes the assurance that the Lord does not change, and that he has the same thoughts of mercy toward us in the present trial as when there was the most marked evidence of his gracious dealing with us. The clouds do not blot out the sun, and trials do not cast down God from his throne of grace.

"Each day reveals his constant love,
With 'mercies new' from heav'n above;
Through ages past his Word has stood;
O, taste and see that he is good!
His mercy flows, an endless stream,
To all eternity the same."

Then, "Bless Jehovah, O my soul, and forget not all his benefits." "Let us look to the monumental pillars, reminders of what the Lord has done to comfort us and to save us from the hand of the destroyer. Let us keep fresh in our memory all the tender mercies that God has shown us,—the tears he has wiped away, the pains he has soothed, the anxieties removed, the fears dispelled, the wants supplied, the blessings bestowed, thus strengthening ourselves for all that is before us through the re-

mainder of our pilgrimage." Remember the "exceeding great and precious promises."

"When thy soul is dark and clouded,
Filled with doubt, and grief, and care,
Through the mists by which 'tis
shrouded,
I will make the light appear,
And the banner
Of my love I will uprear."

Paul at Athens and Paul at Corinth

WHILE the apostle Paul waited a few days at Athens for some of his brethren to join him, "his spirit was provoked within him as he beheld the city full of idols." His surroundings and experience have been clearly set forth in the following language:—

The city of Athens was the metropolis of heathendom. Paul did not here meet with an ignorant, credulous populace, as at Lystra; but he encountered a people famous for their intelligence and education. Statues of their gods and the deified heroes of history and poetry met the eye in every direction; while magnificent architecture and paintings also represented the national glory and the popular worship of heathen deities.

Paul was not deceived by the grandeur and beauty of that which his eyes rested upon, nor by the material wisdom and philosophy which encountered him in this great center of learning. He perceived that human art had done its best to deify vice and make falsehood attractive by glorifying the memory of those whose whole lives had been devoted to leading men to deny God.

The apostle Paul at once began his work of seeking to reach this people with the message which had been entrusted to him to give to them. "So he reasoned in the synagogue with the Jews and the devout persons, and in the market-place every day with them that met him." This led to the invitation to address the people on Mars Hill, where "the most solemn court of justice had long been held to determine upon criminal cases, and to decide difficult religious questions." In his discourse upon this memorable occasion the great apostle spoke "with earnest and fervid eloquence," and "in the most impressive manner." He "ably exposed the fallacies of the religion of the Athenians. The wisest of his hearers were astonished as they listened to his reasoning. His words could not be controverted. . . . The people were carried away with admiration of Paul's eloquence."

The fruit of this effort was not large, although "certain men clave unto him, and believed: among whom also was Dionysius the Areopagite, and a woman named Damaris, and others with them." We do not read, however, of the establishment of a church in this city.

After this experience Paul "departed from Athens, and came to Corinth." "Athens was the acknowledged center of art and learning; Corinth, the seat

of government and trade. . . . The city was almost wholly given up to idolatry. Venus was the favorite goddess; and a great number of dissolute women were employed in connection with the worship of this reigning deity, for the purpose of attracting the devotees of popular vice. The Corinthians had become conspicuous, even among the heathen, for their gross immorality."

The apostle himself describes the method which he followed in his effort to turn these people to the true and the living God. "And I, brethren, when I came unto you, came not with excellency of speech or of wisdom, proclaiming to you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God."

This change in his way of dealing with the people was adopted after considering the result of his work at Athens. "While in the latter place, he had adapted his style to the character of his audience; and much of his time had been devoted to the discussion of natural religion, matching logic with logic, and science with science. But when he reviewed the time and labor which he had there devoted to the exposition of Christianity, and realized that his style of teaching had not been productive of much fruit, he decided upon a different plan of labor in the future. He determined to avoid elaborate arguments and discussions of theories as much as possible, and to urge upon sinners the doctrine of salvation through Christ. . . . The apostle did not labor to charm the ear with oratory, nor to engage the mind with philosophic discussions, which would leave the heart untouched. He preached the cross of Christ, not with labored eloquence of speech, but with the grace and power of God; and his words moved the people." A strong church was established at Corinth, for "many of the Corinthians hearing believed, and were baptized."

There is a lesson of importance in this experience of the apostle Paul. Large natural gifts and the training of the schools are greatly to be desired, and the logic of natural religion can not be successfully disputed, but it is not enough to instruct or to convince the intellect. There must be genuine repentance for sin and a yielding of the heart to the Lord. There must be genuine sorrow for sin and a turning from it. When Christ is lifted up, and the power of his cross works upon the heart and conscience, a transforming influence

takes hold upon the whole being, and there is a new creation.

There is need to-day of the faithful preaching of Christ and his cross. The eloquence of the orator, the logic of the powerful reasoner, and the philosophy of the scientist do not change the natural heart, nor provide a barrier against sin. The new birth is more than an acknowledgment that there is a creative power and an infinite Intelligence revealed in the things that are made. "With the heart man believeth unto righteousness." The sinfulness of sin and the saving grace of Christ need to be enforced by the power of the Holy Spirit. Thus are souls won for the kingdom.

Organizing to Advance Spiritualism

IN a new book by Dr. I. K. Funk, the well-known New York publisher and temperance lecturer, relating to "psychic phenomena" which have come under his observation, the author describes an interview which he had face to face with the "disembodied spirit" of Henry Ward Beecher, which appeared in visible form and spoke in an audible voice. Some circumstances which led up to this interview were related in the New York dailies at the time of their occurrence, about one year ago, but the account of this interview and the conversation connected with it have never been given before. The facts previously related are that Dr. Funk had in his possession an ancient coin of considerable value, known as the "Widow's Mite," which had belonged to Mr. Beecher. Dr. Funk had borrowed this coin from a friend of Mr. Beecher to use in making an engraving for the Standard Dictionary, and supposed it had been returned; but at a spiritualistic seance to which he had gone by invitation, he was told by one of the mediums that the coin was still in his possession, and that Mr. Beecher wished it returned, information being further given that the coin was in a drawer of Dr. Funk's safe, under a pile of papers. Search was made, and the coin was found in the place described by the medium, though no one associated with Dr. Funk had any knowledge of its whereabouts. It was clearly a case of correct information coming from a supernatural source.

Shortly afterward occurred the face-to-face interview between Dr. Funk and the alleged spirit of Mr. Beecher. In his book Dr. Funk gives this account of it:—

In a circle in New York, shortly after "The Widow's Mite" incident, I was called up to the cabinet, it having been announced that Mr. Beecher was present and wished to speak to me.

Sure enough, when the curtains were parted, there was the Beecher face, wonderfully lifelike.

"Doctor," said a deep, husky voice—

all the spirit voices at this particular circle are peculiarly husky, except those of the three controls—"I am glad to talk to you in this way. I and others here wish you to organize on your side, and we shall organize on our side, for an effort to bring about conditions that will make it easy for us to come in a visible form and talk to you face to face. If we shall be able to do this, it will greatly tend to bring to an end all thought of materialism on earth, and will lift the world to a much higher plane of thought and action. Do not put this by lightly; it means much to the world.

"Do you see my face clearly?" He drew the curtains back, and the face was turned full toward the dim light. "It is with great difficulty that we come back into visible form. You have no adequate thought of the nature, the largeness, and the complexity of the difficulties that must be surmounted by the spiritual world in order to return in this way, but we can surmount these fully, so our scientific leaders assure us. We have surmounted them in part; your side can largely help by supplying the proper thought and heart conditions. Do not smile when we speak of magnetism and vibrations and waves. There is such a thing as mind or soul ether. To this ether your thought and feeling and will and ours are disturbing and controlling forces—very real. You must study on your side these psychic forces and their laws.

"I can not hold longer the force by which I have come—watch me closely."

The image, or whatever it was, slowly sank to the floor and then disappeared. Before it sank, a hand was placed upon my shoulder. The hand was substantial—very human. What was it?

Dr. Funk sent a statement of the "Widow's Mite" incident to noted psychologists in all parts of the civilized world, requesting their opinion regarding its significance, a list of these authorities, with answers received, being given in the appendix of his book. The nearest approach to uniformity in these replies is that four or five agree in an endeavor to account for the facts on the theory of "subconscious faculties,"—a theory which is itself quite as much in need of explanation as that which it seeks to explain. The utter helplessness of human science in the face of the phenomena of modern Spiritualism is a striking fact. There is no safeguard to be had from it against the grossest error. God's Word alone is the safeguard. "His truth shall be thy shield and buckler."

The import of the statements made to Dr. Funk by this spirit intelligence is to be viewed in the light of Scripture prophecies concerning the development of Spiritualism in these last days. If it is true that an organized movement is about to be started under which a new impetus is to be given to communication between the living and the alleged spirits of the dead, and the public convinced of the reality of spiritualist manifestations, then indeed it is true that what was told to Dr. Funk at this spirit interview "means much to the world."

L. A. S.

The True Basis of Unity

UNITY is a most desirable thing, and is the mark of genuine Christianity. Real unity, however, is more than the outward appearance of agreement, and it is not attained by compromising principles. To yield the truth in order to maintain the appearance of unity is to sacrifice both the truth and unity. The safe and lasting platform for Christian unity is the platform of the truth as it is in Jesus.

These principles are clearly stated in the following extract from "Gospel Workers," page 391:—

Jesus prayed for his disciples, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us." Just before, he said, "Sanctify them through thy truth: thy word is truth." And he had given them the promise, "When he, the Spirit of truth, is come, he will guide you into all truth." Through the Holy Spirit, Christ will open more clearly to those who will believe on him that which he has inspired holy men to write concerning the truth. And it is thus that the unity for which Christ prayed is to be effected. We are to receive sanctification through obedience to the word and the Spirit of truth. We can not surrender the truth in order to accomplish this union; for the very means by which it is gained is sanctification through the truth. Human wisdom would change all this, thinking this basis of union too narrow. Men would effect a union through conformity to popular opinions, through a compromise with the world. But truth is God's basis for the unity of his people.

Those who depart from the truth are responsible for any lack of unity which may result therefrom, and the only way to secure unity again is to renounce error and accept the truth. These principles are just as valuable for practise among Seventh-day Adventists as for preaching to other people.

Transfer of the Pacific Health Journal

At the recent session of the Pacific Union Conference the following action was taken:—

Whereas, There is need of a low-priced, popular health journal, on which all our people can unite in giving a large circulation; and,—

Whereas, It should bear such a general name, and be published in such a place, as will make it a representative of the whole field; therefore,—

We recommend, (a) That our brethren at Washington, D. C., be invited to publish such a journal, and that we pledge it our hearty support; and (b) that the *Pacific Health Journal* be offered to the Review and Herald of Washington, D. C., and that they be invited to change its name and make-up as they may deem necessary to accomplish the purpose mentioned above.

In harmony with these recommendations arrangements have been perfected for the transfer of the *Pacific Health Journal* by the California Medical Association,

the present publishers, to the Review and Herald Publishing Association of this city, and the magazine will be published here, beginning with the July number.

The June number of the *Journal* will contain the following announcement:—

In view of the transfer of the *Pacific Health Journal* by the present publishers to the Review and Herald Publishing Association of Washington, D. C., it seems proper that at least a brief statement should appear in this issue concerning the plans for the future of the magazine.

It is the purpose of the new publishers to make the magazine a worthy exponent of the true principles of health and temperance reform in their broadest application to the physical and spiritual welfare of the people. We intend to make the instruction simple and practical, dealing with those questions which enter so largely into the common experiences of the home life, seeking to stimulate the desire for the better way of living, and to impart as much help as possible in the application of right principles.

As the home of the magazine will now be removed from the Pacific coast, and as it is the intention of the publishers to give it a general circulation, it has seemed advisable to change the name, adopting one which would be more in harmony with the changed circumstances.

The magazine will hereafter contain thirty-two pages, besides the advertising pages, and cover. It will be divided into appropriate departments and suitably illustrated. The price will remain as heretofore, five cents a copy or fifty cents a year.

We are confident that all the past friends of the magazine will be pleased to know that Dr. G. H. Heald will be retained on the editorial staff.

All the present subscribers to the *Pacific Health Journal* will receive the magazine under its new name for the full term of their paid subscriptions.

We invite the co-operation of all who are interested in the advancement of the principles for which this magazine stands, and pledge our earnest effort to make it worthy of their continued support.

REVIEW AND HERALD PUB. ASSN.

222 N. Capitol St., Washington, D. C.

Note and Comment

How swiftly things are moving in this day of the Lord's preparation, and the world is being hurried on to the final consummation for which creation longs, we may be helped to realize by such statements as these from a recent editorial in the *New York Times*:—

One modern iron and steel plant at Hamilton, Ontario, bases a claim to distinction on the fact that it bought and reworked the iron of the steamship "Great Eastern," which in its day was the largest ship in the world; the material of the original Niagara Suspension Bridge, which for many years was the only span crossing the Niagara River; the iron of the Victoria Tubular Bridge, at Montreal, which in its day was one of the wonders of the world, and that of

the once famous and record-breaking Atlantic liner "City of Rome." This old material was worked over into bar iron, and was largely consumed in the construction of agricultural implements.

Verily, the fashion of this world passeth away. For many of us these great achievements of engineering skill are remembered as contemporaneous events, which seemed to mark the limitations of human effort in their several directions. As compared with the commonplaces of to-day, they are scarcely of historical interest.

NEVER were Bibles so numerous in the world as they are to-day, yet in spite of this fact there is evidently an increasing ignorance of the sacred writings on the part of those who have the readiest access to them. Those who are devoting their time to the acquisition of knowledge—the students in the higher schools and universities—often give evidence that the Bible is to them almost an unknown book. On this point a Washington paper recently published the following:—

President Remsen, of Johns Hopkins University, made an experiment the other day. He asked a large class of students the origin of the phrase about the leopard's spots. Only one student knew precisely where it originated, and he was studying for the ministry. The others ascribed it to various sources. Some thought it was a popular proverb, and one was sure it came out of Kipling.

Thus while there is to-day the greatest opportunity for light that has ever been, because of the unprecedented multiplication and distribution of Bibles, it is true, as the prophecy foretold, that darkness covers the earth, and gross darkness the people.

THE spectacle of an army of Asiatics, equipped with the military product of the most advanced civilization, attacking and utterly routing an army of Caucasians representing one of the world's foremost military powers, over-matching them not only in fighting ability but in strategy as well, is a strange one, without a parallel in modern history. It is a spectacle that jars upon the nerves of Europe. It casts a distinct shadow over the cherished program for the partitioning of China; that may prove a much less agreeable task than was anticipated. In all probability China will be ready to throw herself into the arms of Japan for protection against the Western powers, and under Japanese leadership a formidable military power may be developed within that hitherto defenseless empire. There is reason to believe that the Chinese, if well armed and well led, would become formidable fighters.

Not alone in China, however, but throughout all Asia, the dissipating of the idea of Western invincibility, which will naturally follow from the news of

Japan's success against Russia, is calculated to have an effect that will cause much trouble in the future relations of Asiatic powers with the powers of Europe.

There are plain reasons for Russia's loss of prestige. The elements of national weakness in the Russian empire are having their legitimate effect. Russia is an intemperate nation; she is now learning that vodka and victories do not go together. The Japanese, on the other hand, are temperate. The Russians are ignorant; the Japanese are intelligent. The Russians are ruled by an autocracy, and are under a despotism which crushes out the elements of manhood, fills the country with nihilists, and inspires hatred of the government rather than love. The Japanese, on the other hand, are almost to a man animated by a strong devotion to their sovereign, the mikado, and their patriotism is not chilled by an autocracy. In the light of these facts, the result of the war thus far is not very different from what might have been expected.

SOME person of wealth has offered a sum of money for the purpose of endowing a clinic for the treatment of disease by hypnotism. Professor Hyslop, of Columbia University, gave this information recently to a New York *Sun* reporter, and said that he favored such an endowment for several reasons. In surgical work its use would, he said, be preferable to the use of drugs, experiments having shown that under hypnotic suggestion there was less loss of blood under the surgeon's knife, besides which the danger from the use of drugs was eliminated. But it is not merely to provide for the use of hypnotism that this institute is planned, he said, but to study its nature and that of all kindred phenomena. "There are," he said, "collateral branches of the subject that are of intense interest, and of which there has been a lack of specialized study. The whole subject of abnormal mental phenomena would fall within the scope of the institute planned. There is the matter of apparitions of the dead, hallucinations, and loss of personal identity. This matter of forgetfulness of identity is very common. . . . This whole subject of hypnotism, with its kindred abnormal mental conditions, is one that should be specially studied, and, unfortunately, is not so studied. It is to develop that study that we are hoping to found the institute for which we already have a nucleus in the way of a fund conditionally pledged."

The investigation and use of this new and unknown force which has the effect of paralyzing certain functions of the mind, putting one mind wholly under the control of another mind, may promise much good, but it is to be remembered

that the human race has been cursed by some things that promised to confer great benefit on it. Whisky, for example, was at one time hailed as almost a panacea for the ills of the flesh, but it has proved to be one of the chief causes of human ills. There is great gain, the Bible assures us, in subjecting our human minds to the mind of God, the Great Physician, "who forgiveth all thine iniquities; who healeth all thy diseases;" but there is great peril in such domination of mind over mind as hypnotism presents.

In a recent article contributed to *The Independent*, giving "An Outsider's Experience in Politics," Mr. Eltweed Pomeroy summarizes the methods of "machine" politics for defeating justice, thus:—

What are the means used by the bosses? Five. First, corrupted judges at the primaries and bulldozing tactics there. Second, a browbeating comity and delegation chairman, with his attendant thugs. Third, a properly managed Credentials Committee, with the proper arrangements made beforehand, so that there will be contests, and the contests decided their way. Fourth, a tactful chairman, who will have fine presence, be a hypocrite and pretend to fairness, but never recognize any but machine men. And, fifth, the presence of the boss, with his ever-ready check-book and his fine knowledge of men to know what he must do to win his way with them.

"I have repeatedly read wise editorial exhortations," Mr. Pomeroy says, "declaring that if only the average man would attend primaries and conventions, all the evils of the body politic would be remedied. On April 6 last, I attended a primary for the first time in my life, and on April 14 I attended my first Democratic convention. My time and effort were misspent, and I felt that the only value it had for me was an experience as to what not to do. I will not go again unless I join some organization to raise a row about the way it is being conducted. It is utterly useless for the average man to attend a primary or convention, unless my experiences are exceptional and not the rule."

Mr. Pomeroy is, as he states, "only an average business man, living in a nice and quiet neighborhood in East Orange, N. J., a suburb which prides itself as being one of the last places where there could be any political corruption."

These statements and others that we might quote from Mr. Pomeroy's article may profitably be pondered by those Christians who argue that it is a wise thing to dismiss the prayer-meeting to attend the primary, and who are ever preaching moral reform by the ballot. The saints are to be the light of the world and the salt of the earth, not by trying to outvote the sinners, by whom they are largely outnumbered, but by the use of those more powerful spiritual weapons of warfare which God provides. in a sphere of activity which sinners, while they remain such, can not enter. The mightiest weapon in the world to-day, whether of offense or defense, is the Word of God.

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

Nothing to Pay

Nothing to pay! Ah, nothing to pay!
Never a word of excuse to say!
Year after year thou hast filled the score,
Owing thy Lord still more and more;

Hear the voice of Jesus say,
"Verily, thou hast nothing to pay!
Ruined, lost, art thou, and yet
I forgive thee all that debt."

Nothing to pay! The debt is so great;
What will you do with the awful weight?
How shall the way of escape be made?
Nothing to pay! yet it must be paid!

Hear the voice of Jesus say,
"Verily, thou hast nothing to pay!"
All has been put to my account,
I have paid the full amount."

Nothing to pay; yes, nothing to pay!
Jesus has cleared all the debt away,
Blotted it out with his bleeding hand!
Free and forgiven and loved you stand.

Hear the voice of Jesus say,
"Verily, thou hast nothing to pay!
Paid is the debt, and the debtor free!
Now I ask thee, lovest thou me?"

—Frances Ridley Havergal.

The Promise of the Spirit

MRS. E. G. WHITE

CHRIST declared that after his ascension, he would send to his church, as his crowning gift, the Comforter, who was to take his place. This Comforter is the Holy Spirit,—the soul of his life, the efficacy of his church, the light and life of the world. With his Spirit Christ sends a reconciling influence and a power that takes away sin.

In the gift of the Spirit, Jesus gave to man the highest good that heaven could bestow. The Saviour looked on humanity, and saw that it was under the power of the prince of darkness; but he saw also that there was hope for human beings because there was power in the divine nature successfully to contend with evil agencies. With glad assurance he said, "Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me."

The Spirit was given as a regenerating agency, and without this the sacrifice of Christ would have been of no avail. The power of evil had been strengthening for centuries, and the submission of man to this satanic captivity was amazing. Sin could be resisted and overcome only through the mighty agency of the third person of the Godhead, who would come with no modified energy, but in the fulness of divine power. It is the Spirit that makes effectual what has been wrought out by the world's Redeemer. It is by the Spirit that the heart is made pure. Through the Spirit the believer becomes a partaker of the divine nature. Christ has given his Spirit as a divine power to overcome all hereditary and

cultivated tendencies to evil, and to impress his own character upon the church.

Christ said of the Spirit, "He shall glorify me." As Christ glorified the Father by the demonstration of his love, so the Spirit was to glorify Christ by revealing to the world the riches of his grace. The very image of God is to be reproduced in humanity. The honor of God, the honor of Christ, is involved in the perfection of the character of his people.

At the cost of infinite sacrifice and suffering, Christ has provided for us every essential to success in the Christian warfare. The Holy Spirit brings power that enables man to overcome. It is through the agency of the Spirit that the government of Satan is to be subdued. It is the Spirit that convinces of sin, and, with the consent of the human being, expels sin from the heart. The mind is then brought under a new law,—the royal law of liberty.

The Spirit works in us by bringing to mind, vividly and often, the precious truths of the plan of redemption. We should forget these truths, and for us God's rich promises would lose their efficiency, were it not for the Spirit, who takes of the things of God, and shows them to us. Our hearts are warmed by the contemplation of Jesus and his love, and we long to speak to others the comforting assurances that have been brought to our minds.

It is the privilege of every son and daughter of God to have the indwelling of the Spirit. If those who know the truth would love and fear the Lord alway, if they would abide in Christ, they would have moral and spiritual power. The grace of Christ would be in them as a well of water, springing up unto everlasting life, and would flow from them as streams of living water.

The Spirit illumines our darkness, informs our ignorance, and helps us in our manifold necessities. But the mind must be constantly going out after God. If worldliness is allowed to come in, if we have no desire to pray, no desire to commune with him who is the source of strength and wisdom, the Spirit will not abide with us. Those who are unbelieving do not receive the rich endowment of grace that would make them wise unto salvation, patient, forbearing, quick to perceive and appreciate heavenly ministrations, quick to discern Satan's devices, and strong to resist sin. God can not do his mighty work for them because of their unbelief.

Christ has promised the gift of the Spirit to his church, and the promise belongs to us as much as to the first disciples. But like every other promise, it is given on conditions. There are many who believe, and profess to claim the Lord's promise; they talk about Christ and about the Holy Spirit, yet receive no benefit. They do not surrender the soul to be guided and controlled by the divine agencies. We can not use the Holy Spirit. The Spirit is to use us. Through the Spirit God works in his people "to will and to do of his good pleasure." But many will not sub-

mit to this. They want to manage themselves. This is why they do not receive the heavenly gift. Only to those who wait humbly upon God, who watch for his guidance and grace, is the Spirit given.

Christ declared that the divine influence was to be with his followers to the end. But the promise is not accepted and believed by God's people; therefore its fulfilment is not seen. The promise of the Spirit is a matter little thought of; and the result is only what might be expected,—spiritual drought, spiritual weakness, spiritual declension and death. Minor matters occupy the attention, and the divine power that is necessary for the growth and prosperity of the church, and which would bring all other blessings in its train, is lacking, though offered in its infinite plentitude.

Just so long as the church is satisfied with small things will it fail of receiving the great things of God. Why do we not hunger and thirst after the gift of the Spirit, since this is the means by which we are to receive power? Talk of it, pray for it, preach concerning it. The Lord is more willing to give the Holy Spirit to us than parents are to give good gifts to their children.

If our workers realized the responsibility resting upon them, would they enter the work without cherishing a deep sense of its sacredness? Should we not see the deep movings of the Spirit of God upon the men who present themselves for the ministry? For the baptism of the Holy Spirit, every worker should be offering his prayer to God. Companies should be gathered together to ask for special help, for heavenly wisdom, that they may know how to devise and execute. Especially should men pray that God will baptize his missionaries with the Holy Spirit.

There is no limit to the usefulness of one who, putting aside self, makes room for the working of the Holy Spirit upon his heart, and lives a life wholly consecrated to God. If men will endure the necessary discipline, without complaining or fainting by the way, God will teach them hour by hour, and day by day. He longs to reveal his grace. If his people will remove the obstructions, he will pour forth the waters of salvation in abundant streams through human channels. If men in humble life were encouraged to do all the good they could do, if restraining hands were not laid upon them to repress the zeal, there would be one hundred workers for Christ where now there is one.

God takes men as they are, and educates them for his service, if they will yield themselves to him. The Spirit of God, received into the soul, will quicken all its faculties. Under the guidance of the Holy Spirit, the mind that is devoted unreservedly to God develops harmoniously, and is strengthened to comprehend and fulfil the requirements of God. The weak, vacillating character becomes changed to one of strength and steadfastness. Continual devotion establishes so close a relation between Jesus and his disciples that the Christian becomes like

him in mind and character. Through a connection with Christ he will have clearer and broader views. His discernment will be more penetrative, his judgment better balanced.

The presence of the Holy Spirit with God's workers will give the presentation of truth a power that not all the honor or glory of the world could give. The Spirit furnishes the strength that sustains striving, wrestling souls in every emergency, amid the unfriendliness of relatives, the hatred of the world, and the realization of their own imperfections and mistakes.

A union of divine and human endeavor, a close connection first, last, and ever, with God, the source of all strength,—this is absolutely necessary in our work.

Christian Unity*

LET us consider first a few verses found in the seventeenth chapter of John, beginning to read at the sixteenth verse: "They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word. That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."

In these few verses we have brought before us the aim of the gospel, the object of Christ's mission to this earth, the true purpose regarding the church of God,—"that they may be one." This is the mystery of godliness, how men and women of different minds, plans, and ideas can unite together, all speak the same thing, and be of the same mind, and yet be so different in their individuality. It is a mystery how there can be unity in diversity, and yet this is what the gospel is to accomplish, and is to be the greatest evidence to the world of the power of Christianity. Satan knows this, and so his plans are constantly to keep people divided. God's purpose is to unify.

I have thought a great deal of this lately. Although a member of the church, I now believe I held views which had in them the very element of separation that is in the world. I used to feel that it was necessary for every man to live up to his own convictions, regardless of what others might think. I must be true to myself. This is the position I have maintained for years. Now, while

there is truth in this, there is also a great error in it.

When Peter came to the Saviour and said, "What shall this man do?" referring to John, the Saviour said, "What is that to thee? follow thou me." This says clearly that God never has given authority to one man to dictate to another what he should do, that we stand related to God as individuals, and that it is impossible for any man to exercise authority of this kind. In another place the Saviour said that among the Gentiles, that is, among men of the world, they *do* exercise this authority one over the other, but "it shall not be so among you;" for "all ye are brethren." While it is a sublime truth that man has an individuality, and is to sustain it, yet the carnal heart readily receives this also, and naturally cherishes its own plans, opinions, and ideas; but a sanctified individuality and conscience will feel the need of the counsel, advice, and help that can be received by fellowship; and it is for this very reason we are told that in the closing days "they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels." That is why the apostle Paul exhorts us not to forsake the assembling of ourselves together as the manner of some is, and so much the more as we see the day approaching.

I wish to refer to a few texts to show you that the conscience is not a safe guide. It can not always be relied upon. I will speak first of the experience of St. Paul. In the twenty-third chapter of Acts, the first verse, we find the following words: "And Paul, earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God until this day." I have no doubt that Paul stated the truth, and he was thoroughly conscientious, as we call it. He had lived in all *good conscience* before God and man up to that time, and thought he was doing right. He had thought that he had a conscience of his own, and that he must be true to it. "I have lived in all good conscience before God until this day." The twenty-fourth chapter of Acts and the sixteenth verse makes it plain that this was Paul's idea, he must be true to his conscience. "And herein do I exercise myself," he said, "to have always a conscience void of offense toward God, and toward men."

In the third chapter of Philippians, the third verse, we find that Paul had a conversion upon this point; for the time came in his experience when he said, "For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an

Hebrew of the Hebrews; as touching the righteousness which is in the law, blameless. But what things were gain to me, those I counted loss for Christ." Turning again to the twenty-sixth chapter of Acts, beginning at verse nine, we notice some of the things this conscience led Paul to do. "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the high priests; and when they were put to death, I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities." This is what conscience led Paul to do; and what it caused him to do it will cause any other man to do who takes the same position, who makes a god of his conscience.

I think we might with profit study the experience that came to Paul, as recorded in the ninth chapter. In the record of the stoning of Stephen, in the seventh chapter, it is stated that "the witnesses laid down their clothes at a young man's feet, whose name was Saul." The first verse of the eighth chapter says, "And Saul was consenting unto his death." The third verse of the same chapter says, "As for Saul, he made havoc of the church, entering into every house, and haling men and women committed them to prison." The first verse of the ninth chapter speaks of the continued attitude of opposition to the church of God that Saul adopted: "And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem." While Saul was journeying to fulfil his mission, "he came near Damascus: and suddenly there shined round about him a light from heaven: and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do?"

The Lord could have told Saul what he had for him to do. The Lord could have said, I want you to go into Arabia, or to such a place, and preach the gospel. But if the Lord had done that, it would have forever kept him separated from the body of believers, the church of God. So when Saul said, "Lord, what wilt thou have me to do?" the Lord said to him, "Arise, and go into the city, and it shall be told thee what thou must do." God by this action united Paul to the church, and showed that he was to recognize God's voice through the church. From this we see that the true object of the gospel is to draw men together, to lead men to feel that although they have an individuality of their own, they can

* Discourse by Dr. Kress at the Sanitarium in Sydney, New South Wales, Sabbath, Jan. 16, 1904.

not get along without one another, that they are dependent upon one another for counsel and help; to recognize that they are not a complete whole in themselves, but that it takes different members to make the body. "The eye can not say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you." A true, sanctified individuality leads men and women to feel their dependence one on the other, and will lead them to submit one to the other in the fear of God.

Notice now a verse in the eleventh chapter of Proverbs: "Where no counsel is, the people fall: but in the multitude of counselors there is safety." What is the good of counsel if a man feels that he is a complete whole in himself, and that he is directed by God, and must under all circumstances be true to his own convictions or feelings? If we have this confidence in the flesh, what is the need of counsel? There is no safety in that, but there is safety in the multitude of counselors. Again, notice the scripture in the fifteenth chapter and the twenty-second verse: "Without counsel purposes are disappointed: but in the multitude of counselors they are established." Again in the twentieth chapter, the eighteenth verse: "Every purpose is established by counsel." Also in the twenty-fourth chapter and the sixth verse: "For by wise counsel thou shalt make thy war: and in multitude of counselors there is safety." There is safety in nothing else.

Here is a statement from a little work I have that sets the matter very clearly before us, and what is addressed to one is addressed to all: "The Lord saw the danger that would result from one man's mind and judgment controlling decisions and working out plans, and in his inspired Word we are commanded to be subject to one another, and to esteem others better than ourselves. When plans are to be laid that will affect the cause of God, they should be brought before a council composed of chosen men of experience; for harmony of effort is essential in all these enterprises."

"Many of your councils do not bear the stamp of Heaven. You do not come to them as men who have been communing with God, and who have his mind and his merciful compassion, but as men having a firm purpose to carry out your own plans, and to settle questions according to your own minds."

"God has made his church a channel of light, and through it he communicates his purposes and his will. He does not give one an experience independent of the church. He does not give one man a knowledge of his will for the entire church, while the church, Christ's body, is left in darkness."

"You do not realize that independence is a poor thing when it leads you to have too much confidence in yourself, and to trust to your own judgment rather than to respect the counsel and highly estimate the judgment of your brethren, especially of those in the offices which God has appointed for the saving of his people. God has invested his church with special authority and power which

no one can be justified in disregarding and despising; for in so doing he despises the voice of God."

"Christ and his church are inseparable. To neglect or despise those whom God has appointed to lead out, and to bear the responsibilities connected with his work and with the advancement and spread of the truth, is to reject the means which God has ordained for the help, encouragement, and strength of his people. To pass these by, and think your light must come through no other channel than directly from God, places you in a position where you are liable to deception, and to be overthrown.

"Christ is the fountain. The church is the channel of communication. Those who boast of personal independence need to be brought into closer relationship to Christ by connection with his church upon the earth."

"I have been shown that no man's judgment should be surrendered to the judgment of any one man. But when the judgment of the General Conference, which is the highest authority that God has upon the earth, is exercised, private judgment and private independence must not be maintained, but be surrendered."

"You greatly err in giving to one man's mind and judgment that authority and influence which God has invested in his church in the judgment and voice of the General Conference.

"When this power which God has placed in the church is accredited to one man, and he is invested with the authority to be judgment for other minds, then the true Bible order is changed. Satan's efforts upon such a man's mind will be most subtle and sometimes overpowering, because he thinks he can affect many others through this mind. Your position on leadership is correct if you give to the highest organized authority in the church what you have given to one man. God never designed that his work should bear the stamp of one man's mind and one man's judgment."

"As all the different members of the human system unite to form the entire body, and each performs its office in obedience to the intelligence that governs the whole, so the members of the church of Christ should be united in one symmetrical body, subject to the sanctified intelligence of the whole."

"Unbelief suggests that individual independence increases our importance, that it is weak to yield our own ideas of what is right and proper to the verdict of the church; but to yield to such feelings and views is unsafe, and will bring us into anarchy and confusion."

"Christ is leading out a people and bringing them into the unity of the faith, that they may be one as he is one with the Father. Differences of opinion must be yielded, that all may come into union with the body, that they may have one mind and one judgment."

From these extracts it is clear that it is God's plan to unify, to bring together, and that it is the work of the enemy to scatter, and sooner or later we must all learn this, and this very experience we shall have to pass through.

(To be concluded)

Sabbath-Keepers in Scandinavia Before and After the Reformation—No. 3

L. H. CHRISTIAN

ONE interesting feature of the ancient Sabbath movement in Scandinavia is that it was connected with the spirit of prophecy. Many historians declare this belief in Saturday-keeping to be a direct result of visions and dreams. One writer also claims that the chief cause of the rapid spread and growth of this belief lay in the fact that it purported to be of divine origin—given by "revelations and angel visions."

This seems very probable, at least to those who understand the close relation between the prophetic gift and genuine Sabbath reform in our day. One thing is certain, "the law and the prophets" can not be separated. Whenever God's people have returned to a full obedience of his holy law, he has graciously given them the gift of prophecy. It was so in the great advent movement, and there is the best of reason for believing that it has been thus in every full reformation of the past.

As to the origin and genuineness of the visions among the Scandinavian Sabbath-keepers most of the historians are nearly silent. They seem rather to take it for granted that these were but strange psychological phenomena peculiar to those times. Of this, however, there is not an iota of solid proof. On the other hand, there is all the evidence we can desire for believing that those visions were genuine manifestations of the Holy Spirit.

Bishop Anjon, from whose history a paragraph was quoted in the preceding article as proof of the Bible origin of this Saturday-keeping, gives the most impartial account of this doctrine in Scandinavia. He says in part:—

"The belief that Saturday ought to be kept holy as the Sabbath originated as far as we know in the middle of the sixteenth century. In the year 1544, King Gustaf I issued a writing that warned against those in Finland who pretended to have the conviction through *visions and dreams*, that famine and other plagues are a judgment from God because the people refuse to keep the Sabbath day.

"In the beginning of the seventeenth century we find the same belief in Sweden, and here, as in Finland, it was based professedly on *revelations*. King Carl IX. (1603) opposed the Sabbath doctrine with the most burning zeal, thinking it to be connected with some Catholic deceptions and errors which to his mind were the root of all evil."

"This claim regarding the sacredness of Saturday was urged by two very different sects or parties."

"One of these was connected with, and possibly itself the cause of, a certain leaning toward Judaism, and consequently led to a departure from the Christian church. This party first appeared about 1590 in Westeraas diocese. . . . We know but little about the growth of this sect, or the lives of its adherents.

One of them from Grytuos was be-headed in the year 1619, 'because he always disputed with the schoolmasters, priests, and higher clergy, and because he despised the true faith and church discipline.' Another, Hans Jonsson, died of the torture to which he was subjected during the trial."

"This antichurch movement was very different from the other party, whose members, while they kept Saturday holy by abstaining from all work on the Sabbath, did not separate themselves from the church. We have no evidence that these who observed the Sabbath followed any other Jewish custom. If the movement had led to anything that could be regarded as an apostasy from the church, the rulers would have enacted far stronger edicts against it."

"This Saturday-keeping did not generally stand alone, but was a part of the revival work of those days. It was found in connection with a solemn and warning preaching against common sins and evils, such as pride, surfeiting, luxurious and changeable fashions of clothing, as well as vice and dissensions. The Lord should be pleased or appeased, and a better character secured by keeping the Sabbath holy. This belief obtained so great an influence and power that not only a very large number of laymen, but many even of the priests, who were kindly disposed toward this zeal for piety, stopped all work on Saturday."

"In the province of Ueriko the sacredness of the Sabbath was defended by the daughter of a priest from Kumla. She received this belief *through angel visions*, which she faithfully reported, though not before she had passed through very severe trials on account of doubts as to her own acceptance with God, and because of opposition from others. After this she preached repentance and a reform of life and habits. Her work attracted so great attention that immense crowds gathered to hear and see the then renowned woman, who also had the gift of prophesying. Bishop Paulinus took the matter up and delivered a special lecture on it at a conference of the clergy in Strengnas. At about the same time a number of peasants in the county of Vesta decided that they would agree to keep Saturday holy."

"This zeal for Saturday-keeping continued many years, while the government in the meantime made stricter and more sweeping laws in favor of Sunday. The widespread tendency to rest on Saturday was bitterly opposed by the church, and many attacked earnestly even little things that would seem to strengthen its continuance. A priest in Orsa, Dalarne, for instance, went up to a distant farm of his to oversee the men at work. While there, some older members of his parish asked him to preach and administer the sacraments to them, as they were going away. He did so, and it happened to be on a Saturday. Because of this the church council of Westeraas had him punished, since by conducting this service on Saturday he encouraged the error of those who had a Jewish leaven."

"Twenty years later than this (1667) a boy in Agunnaryd, Vexio diocese, began to preach. He claimed that an angel had revealed to him that he should warn against the great sins of the day, especially pride, and admonish the people to be converted and keep Saturday."—*L. A. Anjon's "History of the Church in Sweden from the Council of Upsala," page 353f.*

There is reason to believe that this Sabbath-keeping continued in Sweden at least a century after the last-named date. Gradually, however, the constant and combined opposition and persecution from both church and state silenced its adherents. The light was put out; but only to be rekindled in brighter rays by a mighty proclamation of the third angel's message. The past revivals and religious movements carried on by the Scandinavians give promise of a large and glorious harvest among these nations in the closing work of grace on earth.

Duty to Church-Members

GEO. O. STATES

FOR some time in the past I have seen notices in our church paper to absent members of various churches, stating that unless they reported within a given time, they would be dropped from the church records, and would be no longer members. There is no question but that in most of our churches there are members who are not living out their church vows, but is it not a fact that many of us in our zeal to get people to unite with the church do not properly instruct them? And not being thoroughly established in all points of the message, they soon become discouraged, and finally their names are dropped from the church records.

I believe that we should instruct those uniting with our churches on every point of the message, and that after they become members of the church, we should realize that we are indeed our brother's keeper.

It is a solemn fact that during the closing time of the sealing message "Satan will use every device to keep the minds of God's people from the present truth, and cause them to waver."

About thirty-five years ago the church of which I was clerk passed a resolution that all who did not report each quarter, either by person or by letter, would be disfellowshipped. As a result of trying to live up to that resolution, we turned out some God-fearing members, and had to acknowledge our mistake. It is hard for some people to express their desires on paper, and while they are isolated, shall we make their lot harder by dropping their names?

I recently visited a council meeting in one of our churches where the names of those who had not been heard from for a long time were read, and among them was the wife of one of our ministers in the early days of the message. I believe that if the officers of that church could have visited that sister, who was living near by, it would have been a blessing to her in her old age.

God has told us in the eighteenth

chapter of Matthew just how to deal with the erring, and unless we follow his instructions, we shall make matters worse. "Testimonies for the Church," Vol. VII, pages 262-264, also tells us how we should proceed:—

"No church officer should advise, no committee should recommend, nor should any church vote, that the name of a wrong-doer shall be removed from the church books until the instruction given by Christ has been faithfully followed. When this instruction has been followed, the church has cleared herself before God. The evil must then be made to appear as it is, and must be removed, that it may not become more and more widespread. . . . Matters of grave import come up for settlement by the church. God's ministers, ordained by him as guides of his people, after doing their part, are to submit the whole matter to the church, that there may be unity in the decision made."

Our church books contain the names of many from whom the church has not heard for years, but no doubt it might have been different had the church been faithful in looking after them. May the great Head of the church help us all to realize that during the closing message Satan is working with all power to draw away the remnant people, that they may not receive the seal of God.

Let us move carefully in dealing with these erring ones, and first do all we can to win them back. O for more of the gentleness of Christ in dealing with one another in our conference, in our church, and in our home work, and then we shall not see so many giving up the truth!

Bible Study

No man can study the Word of God until he has learned that he needs for every part of it the guidance of the great Author; while the law of advance in the study of Scripture is the law of obedience to all light already received. There must be willingness to learn and readiness to work. We can never know the Word of God save as we are prepared to put it into practise.

We must (1) read the Bible (2), examine it, and (3) meditate upon it—not only think but bring the life into the light of the thing discovered. Let the student take a single book, read it again and again until he has a clear idea of the argument, analyze and examine. Then each section should be taken more minutely in the same fashion; and lastly, the book must be taken word for word until the structure and purpose of each has been appreciated. Then there ought to follow prayerful meditation.—*Dr. Campbell Morgan.*

You need not break the glasses of a telescope or coat them over with paint in order to prevent you from seeing through them. Just breathe upon them, and the dew of your breath will shut out all the stars. So it does not require great crimes to hide the light of God's countenance. Little faults can do it just as well.—*H. W. Beecher.*

Instruction in the Bible

WITH all our helps to Bible study there is less instruction in the Holy Word than in former days. There are so many more things to engross our minds that we have little leisure. There are so many books claiming our attention that we give less to the Bible. Our tables are covered with books and magazines, our shelves are crowded. The odd moments of time are taken up with the newspaper. We feel ourselves in correspondence with the whole world, and daily read the doings of the most distant countries. The Bible is crowded out. It is quite possible that the "helps" increase the displacing forces.

In addition to this, we are safe in saying that the religious training in the home is not the factor in life it once was. The Sabbath-school has invaded the domain of the home to some extent, and the prevailing worldly influences give more of the secular spirit to the family life. Family worship is neglected, in some cases is rendered well nigh impossible by the pressure of the economic life. We may add to this the decline of expository preaching by pastors. Formerly it was the rule that the morning sermon should be expository, and after this was relaxed, pastors still gave much of their pulpit ministrations to this form of preaching. The people had their Bibles and used them, following the minister in his discussion of the consecutive verses or chapters. This was accompanied by a corresponding study of the Word in the home. There was much searching of the Scriptures whether these things were so. Much attention was given to committing the Scriptures to memory; in the Sabbath-school this was made prominent. The result of all was a remarkable degree of intelligence in the Bible, not of the words only, but of the doctrines contained in it. Children grew up with definite convictions, and personal character of strong moral fiber was formed. In this we now fail. Creedal statements do not command considerations, for convictions are feeble; doctrinal discussion is at a discount, for the faith is less positive. Much is said of our going back from creeds and doctrine to the simple and direct words of the Scripture, but in fact we are going back from the definite knowledge of the Word of God.

We need a revival of the study of the Bible in the home, and in the church as well. We confess to a preference for clear and strong expository preaching, sermons that bring much of the sacred book under review, and show its thought in its unity. We should seek to increase our familiarity with the facts recorded for our instruction, with the devotional parts of the Bible, and with the precepts and commands contained in every part. The Bible should be woven into the life; it should become the warp and woof of character. It should furnish familiar texts as mottoes for daily living. Its promises should be so familiar to us that they would come at once to mind as we need them. It should be the accepted

standard of truth and right, the guide to our feet, the light to illumine the way.

And all this specially when we are young. In the early years the mind readily receives the divine truth. It speaks to the tender heart as it can not in later years, when the hardening influence of the world has been felt. It becomes fixed in the memory, and is precious in time of perplexity and trial. How the Psalms committed when we were young live with us now, and the gracious promises taught us by loving parents are now fountains of comfort. When there is perplexity, some familiar precept throws its beam of light upon our difficulties. When the pain and the sorrow come, how sweet and comforting are the assurances of the love and care of our Father in heaven. "How sweet are thy words unto my taste."

"These words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."—*United Presbyterian.*

The Archbishop on Sunday Observance

MUCH interest has been taken in a letter written by the Archbishop of Canterbury, in reply to a correspondent who called his attention to the fact that Mr. Balfour played golf on Sundays. The archbishop's secretary writes:—

"Detailed rules to be adopted by any conscientious Christian man with regard to the observance of Sunday, are, in the archbishop's judgment, a matter for his own conscience, as it is certain that the Christian church has never laid down detailed directions affecting the action of individuals in this matter.

"Each of them is responsible to God for so using the Lord's day as to fit him best for the working days that follow."

The *Daily News* interviewed a number of prominent ministers, and gives their opinions on the subject, but it is noticeable that not one of the replies makes any reference to the Scriptures. The reason is obvious to the Bible student. There is not a hint in the Bible of Sunday sacredness.

This being so, it is a perversion of Bible language to apply the terms "Lord's day" and "Sabbath" to the first day of the week. From the creation until now, the only day which the Lord calls his day is the seventh day of the week, Saturday.

Thousands of men and women in all parts of the world have turned from Sunday-keeping to Sabbath-keeping, as soon as they found that they had been following tradition with the multitude, instead of the Word of God.

The Reformation is not ended yet. If there are those who admire the stand taken by the Reformers when they stepped out on the truth of God, and faced the consequences, there is still opportunity to follow their example. God

has left a test for these days, to prove the devotion and faith of his people. Those who turn from the broad way of sin to walk in the narrow path of truth, who leave the observance of the ancient day of the sun, and return to the ancient Sabbath of Jehovah, are noted with approval in heaven. The enduring of this test prepares them for the coming of their Lord, and separates them from the world. Of them the words are said: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14: 12.—*Present Truth.*

An Accuser Silenced

Two fellow travelers were seated together in a railway carriage, engaged in earnest conversation. It was of a religious nature, and one of them, a skeptic, was evidently seeking to excuse his skepticism by expatiating on the various evils which afflict Christendom. He was detailing, with manifest pleasure, the hypocrisy and the craft and the covetousness and the divisions found in the professed church, and then he pointed to some of the leaders as the most markedly corrupt of the whole.

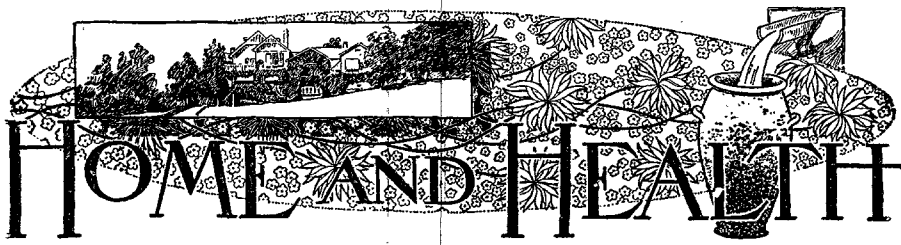
In front of them sat a Christian who was compelled to hear all this. Had he felt the accusations to be false, he might have suffered them all, as a part of the hatred the world bears toward Christ, and been truly happy in so suffering; but he knew them to be true—too true to be concealed from the most charitable mind, so all he could do was to bow his head and bear the deserved reproach.

Soon, however, the accuser, anxious to extend the circle of his audience, addressed this fellow passenger in front of him.

"I see you are quick to detect evil," answered the Christian, "and you read character pretty well. You have been uncovering here the abominable things which have turned Christendom into a wreck, and are fast ripening it for the judgment of God. You have spared none, but given all a good measure. Now, I am a Christian, and I love the Lord Jesus and his people. Not a word shall I offer in defense, but I here solemnly challenge you to speak the first word against the Lord Jesus Christ himself."

The skeptic was surprised. He seemed almost frightened, and sheepishly replied: "Well, no; I couldn't find fault with him. He was perfect."

"Just so," said the Christian, "and therefore was my heart attracted to him: and the more I looked at him, the more I found I wasn't like him at all, but only a poor, sinful, guilty man. But tell me yourself if I hadn't a right to be happy and to love him when I found out that he had died for me? Ever since then I truly love him, and all the evil which professed followers of his may do can not turn me away from him. My salvation hangs on what he has done, and not on what they are doing."—*Horatius Bonar.*



In Church

Just in front of my pew sits a maiden—
A little brown wing in her hat,
With its touches of tropical azure,
And sheen of the sun upon that.

Through the bloom-colored pane shines
a glory
By which the vast shadows are stirred,
But I pine for the spirit and splendor
That painted the wing of the bird.

The organ rolls down its great anthem;
With the soul of a song it is blent;
But for me, I am sick for the singing
Of one little song that is spent.

The voice of the preacher is gentle;
"No sparrow shall fall to the ground;"
But the poor broken wing on the bonnet
Is mocking the merciful sound.

—Our Sunday Afternoon.

The Honorable Calling of the Farmer

It is a matter about which it is useless to moralize, perhaps, but one of the most distressing tendencies of the times is the drift of young men from the country to the city.

It is a trite saying and true that the country boy is the backbone of the town. The successful business and professional men of our cities are probably more than half country boys. Hence there is always present to the imagination of the country boy the alluring prospect of brilliant success in the city. We would not discourage any boy who cherishes an honorable ambition, but the truth is, that of the country boys who come to town only a small percentage succeed. A number, through ability, force of character, and good luck force themselves to the front. But in doing it they climb over the shoulders of other country boys—and not always by the most scrupulous methods.

Morally and financially the average country boy will be better off in the end for staying in the country. If he goes to town, he may become a great merchant or financier, but the chances are about one hundred to one that he will become and remain a small clerk or a small book-keeper, eking out a bare living on a meager salary, a mere inconsequential cog in one of the small wheels of the vast machinery of the city, a thing of no particular account, and on the whole not able to call his soul his own.

On the contrary, the boy who remains on the farm is his own master. He may not get rich, but he is apt to become a man. There may be mud on his boots, but there is not apt to be mud on his character—and mud comes off the boots, while it doesn't come off the character.

But taking it purely as a financial proposition, the average boy will do better by staying on the farm than he will by going to town. If he has the stuff in him to succeed in town, he will succeed on the farm. And there is to-day plenty of money to be made on the farm by exercising only a tithe of the care and forethought required to succeed in business in the city.

When all is said, however, the occupation of the farmer is the most honorable and the most independent in the commercial world. He is his own master upon the free expanse of his own acres. He does not have to cringe to this man, dissemble to that, and economize the truth to the other. The hundred dubious devices by which men climb in the cities are of no use to him. He has to do with the sunshine and the rain and the outdoors that know no hypocrisy. He does not have to compromise with his conscience or pad his principles to make them fit the occasion. He is a lucky man, and his son will do well to follow his footsteps in the furrow.—*Norfolk Virginian-Pilot.*

Dangerous Sleep Producers

A CABLEGRAM from London, February 7, reads as follows: "Four women patients of the Portsmouth Lunatic Asylum have died suddenly under suspicious circumstances, and it is feared that they were poisoned by an overdose of chloral, administered to them by order of one of the lady doctors on the staff of the institution."

It is not generally understood that the man who swallows a sleeping potion puts himself under the influence of a powerful drug, an overdose of which is capable of destroying his life. Mr. Tyndall died from the effects of taking such a drug. His wife gave him a mixture of chloral to induce sleep; by mistake she administered two teaspoonfuls instead of one, and that giant life went out. It is important for people to understand that these drugs are poisons. The sleep that they give is a paralytic sleep; it is not natural. Under such conditions there is no repair of the tissues, no natural rebuilding of the body. If a person can not sleep naturally, the cause of the sleeplessness must be found and removed. You might as well knock a man senseless with a club as to paralyze him with a drug.

It is important that during sleep the body should be just as thoroughly alive as when we are awake. But it is a different kind of life. Animal life rules our waking hours, but organic life is supreme when we sleep. The man who takes drugs for the purpose of putting

himself to sleep, goes down to the brink of death; he looks into the grave, and it is only necessary for him to go a little farther actually to step into it.—*Australasian Good Health.*

"Out on Strike"

THE Albany *Argus* tells a story of the walking delegate who was never tired of talking about the strike. He held that it was justifiable if ever a strike was, and he was prepared to demonstrate that it was perfectly proper to strike to secure a desired result. He told his wife so, and she appeared to agree with him. She said it seemed the easiest way.

That night when he came home, he found that the table was not set.

"I want a new dress," she said, when he asked what the trouble was.

"I know you've been bothering me for that dress for a month," he said, "but how about supper?"

"There isn't any," she replied. "This is a strike."

"A strike?"

"Yes, I've been trying to secure a peaceable settlement of this trouble for some time; now I've struck."

"Do you dare —"

"O, don't talk to me that way! If I can't get you to arbitrate, why, I've got to strike."

"But, Mary, you don't understand."

"O, yes, I do. I've made my demands, and they've been refused. I've asked for arbitration with a view to a compromise, and that has also been refused. A strike is all there is left, and I've struck."

"But your demands are unreasonable."

"I don't think they are."

"You're no judge."

"You're the judge of your own demands when you strike, and I'm as good a judge as you are when I want something. It's no use talking. The strike is on."

She folded her arms in a determined way, and he subsided. It was perhaps half an hour later when he looked up and said: "Well, what are you going to do about it?"

"Nothing," she replied. "The strike is on."

"Aren't you hungry?"

"No. I saw that there was something in the treasury before the strike was ordered."

"Meaning the pantry?" he remarked.

"Meaning the pantry," she repeated.

"I believe I'll get a little," he said.

"It's locked," she answered. "The reserve is to be used to keep the strike going. You can't touch the striker's resources."

"Be careful, Mary!" he said, warningly.

"If I cut off the cash —" She nodded toward the locked pantry.

"I can stick it out a week," she returned.

Five or ten minutes later he proposed that they compromise on the basis of ten dollars.

"Twenty," she replied, firmly.

"But I can't afford it," he protested.

"That's your business," she answered. "I offered to arbitrate once."

It was ten o'clock that night when he finally gave in, and somehow he felt he had experienced a new phase of the strike business. It looked different from the other side of the fence.—*Selected.*

Reform in the Mastication of Foods

MR. HORACE FLETCHER is making great headway in converting the public to his views of chewing. Fletcherizing food is coming to be almost a fad in scientific circles. Fortunately, this is the kind of fad that can not possibly do anybody any harm, and the more it is cultivated, the better for every one. Mr. Fletcher insists that we ought to chew our food at least four or five times as long as we are accustomed to do. Those who have followed his advice for a month have been wonderfully pleased with the results. An eminent United States Senator said to the writer the other day, when complimented upon his well-preserved appearance, "I expect never to be sick again. In fact, I am going to try to live forever. I have got hold of a new idea which is making a new man of me." On inquiry it appeared that he had recently had the good fortune to secure one of Mr. Fletcher's books, "What Sense?" and reading it, had become convinced of the importance of chewing. Having adopted the practise, he found himself wonderfully improved in vigor of mind and body.

Mr. Fletcher has succeeded in arousing so great an interest in buccal digestion in the scientific circles that the most eminent physiologists in all civilized countries are giving their attention to the matter, and arrangements have been perfected for extensive experiments, reaching through a considerable period of time, in which the most eminent savants of various countries will participate, and which will have the advantage of government support. He has recently undergone experiments at Bridgeport, Conn., where he was placed in a large iron box for three or four days at a time, his food passed in to him, and he was made to engage in work of various sorts, and his weight and other factors carefully studied. The results have invariably shown that by his thorough chewing he is able to accomplish the same work which others accomplish, with half or even less than half the usual amount of food, sometimes even gaining weight during the experiment. These results are of the highest value, and show most conclusively the great importance of thorough mastication of food, a duty which is perhaps neglected more than any other.

Physiologists have long understood the importance of mastication, and have taught it theoretically, but apparently no one had made an actual practical application of the principles involved until Mr. Fletcher took the matter in hand. The subject is one of vital importance, which no one can afford to neglect. Every morsel of food should be chewed until all the nutritive portion has become liquid.

The result is an enormous reduction of the work required of the stomach and other digestive organs. The thorough digestion of food secures its complete absorption; thus none is wasted. There seems to be special economy in relation to the proteids, the most expensive and important element of foodstuffs.

Mr. Fletcher is not a strict vegetarian, but the tendency of his experiments and observations is to demonstrate that a flesh diet is altogether unnecessary, and not only unnecessary, but dangerous to health on account of the excess of proteids which it necessarily introduces into the system, the result of which is manifest in the great prevalence of rheumatism, gout, and other uric-acid disorders in flesh-eating countries.

The value of Mr. Fletcher's theories is fully recognized at the Battle Creek Sanitarium, where patients, physicians, and nurses are chewing after a fashion which would delight the heart of Gladstone if he were alive and cognizant of the fact, as thorough chewing was one of his hobbies. It is stated that Mr. Gladstone required his sons to execute at least forty movements of the jaws in masticating each morsel of food. An eminent English physiologist, writing recently upon the subject in the *British Medical Journal*, mentions an observation made upon a very old man who was remarkably well preserved. He gave him a bit of bread to eat, and noted that he executed, in chewing it, one hundred and twenty movements of the jaws, thus giving ample time for that thorough preparation to enter the stomach, which is the best guarantee of good digestion.

The philanthropic spirit manifested by Mr. Fletcher in his researches, and especially his efforts to enlist the interest of scientific experts, entitle him to great credit as a public benefactor. The good results of his efforts can not be estimated. Mr. Fletcher has written very charming books on social questions and questions pertaining to nutrition. No doubt nine tenths of all gastric disorders would disappear if the sufferers could be induced to masticate their food with thoroughness. Mr. Fletcher believes that proper chewing furnishes a most important means not only for the physical preservation of the race, but also for social and moral redemption.—*Good Health.*

To Color Egg Yolks

DURING the winter of 1902-03 a number of experiments were conducted at the West Virginia Experiment Station to study the effect upon the flavor of eggs of feeding different foods and flavoring materials. It is quite unnecessary to say that if eggs could be produced having a more agreeable flavor than ordinary eggs, they could be sold to special customers at a considerable advance over the usual market rates.

The grains fed either alone or in combination for this purpose include corn, wheat, oats, Canadian field peas, cowpeas, soy-beans, peanuts, and sunflower seeds. The flavoring materials employed were trimethylamin, celery oil, and oil

of sassafras. Beef scrap was fed to balance the different rations, except in one case, when smoked herrings were used. The green food supplied consisted of sugar-beets, which were readily eaten.

Quite contrary to expectations, the flavor of the eggs was not noticeably altered by any of the rations of flavoring materials employed, although it has been shown by investigations at the North Carolina Station that the feeding of onions imparts a very distinct and undesirable flavor.

The different rations, however, very clearly affected the color of the yolks. When the grain ration consisted of wheat, oats, or white corn, fed alone or in combination with one another, the yolks were so light colored that the eggs would be quite unsuitable for fancy trade. When the grain supply consisted entirely of white corn, the yolks were very light colored, while, on the other hand, the feeding of yellow corn imparted to the yolks that rich yellow color which is so desirable.—*Tribune.*

A Cure for Trouble

THERE is no better way of forgetting one's troubles than by attempting to relieve some one else who is in trouble. The more one thinks of his own troubles, the more power over him those troubles gain. When he is turned away for a time from himself in the effort to help another, personal troubles may perish from lack of attention and sustenance. Miss Havergal wisely says:—

"Seldom can a heart be lonely
If it seeks a lonelier still;
Self-forgetting, seeking only
Emptier cups of love to fill."

However hard our own case may be, there is some one near us whose case is harder. In ministering to him, or in trying to give him comfort, we are likely to lighten his burden and our own.—*Sunday School Times.*

Oil Rubbing After Bathing

THIS is one of the most ancient procedures used in connection with hydrotherapy. The oil is applied by simple friction movement made in the direction of the blood current in the veins. The best effects are obtained when the application is made after a warm or tepid bath, as the epidermis then more readily absorbs the oil. Care must be taken to avoid the application of too much oil.

Vegetable oils should be employed for the purpose, and care should be taken that the oil is not in the slightest degree rancid, for the poisonous, fatty acids are apparently quite readily absorbed by the skin.

A certain amount of oily substance is secreted by the skin, which spreads out on it as a protection. Oil is especially useful in cold weather, because then it is necessary that the heat should be conserved. When a person takes a bath, especially after he has had a shampoo, he loses the oily covering from his skin, and is liable to take cold. That is the reason many people take cold after a bath.—*Selected.*

THE WORLD-WIDE FIELD

Honduras

A. N. ALLEN

HONDURAS, one of the Central American republics, extends from the thirteenth to the sixteenth degree of north latitude. On the north it is washed by the waves of the Caribbean Sea, and on the south it has a good harbor from the waves of the Pacific, at Amapala, a small island in the Gulf of Fonseca. The distance from the Caribbean to the Pacific is only one hundred and fifty miles as the crow flies; but as it is all very mountainous, one is obliged to travel about twice that distance in crossing. The distance can not be covered in less than eight days, and in the rainy season twice that time is required, and still longer for the transportation of cargoes.

As only forty miles of railroad exist in this republic, traveling is very slow. Along the coast and up the rivers, boats, dories, and pitpans are used. In the interior, mules and horses form the only means of conveyance, except from San Lorenzo, on the Pacific side, to Tegucigalpa, the capital, where there is a ninety-mile cart road. Here oxen with yokes lashed to their horns draw low, lumbering, two-wheeled carts, the wheels being of

solid wood. The heavier imported articles are brought into the country in this way, about a week being required to cover the ninety miles with a load.

This country enjoys one continual summer. Yet the time for planting and harvesting is as fixed as in the temperate zone. The rainy seasons vary as one passes from one coast to the other, and it is by these that the planter knows when to sow. The extreme heat of our summers in the States is unknown. The mercury seldom goes above eighty-five degrees Fahrenheit. Cyclones do not occur. We occasionally have heavy wind-storms, but these seldom do any damage, except along the coast and islands, where plantations are sometimes blown down. Once while we were in the interior, it hailed quite hard for a few minutes, much to the surprise and consternation of the children, who had never seen such a phenomenon before. To many it was the first ice they had ever seen.

The population of Honduras, according to President Sierra's last address to

Congress, Jan. 1, 1903, is eight hundred thousand. Of these, only a small proportion can read. But this does not seem so strange when we stop to consider that only thirty per cent of the people of Spain, the country that conquered and populated Spanish America, can read. It must not be supposed, however, that all the people of Honduras are ignorant; for this is not true. There are as intelligent, well-educated, refined, and successful people here as in any other country. Some have been educated in the United States, others in France, and still many others in the schools of the country and the other republics.

A distinct social line is drawn on the basis of wealth, position, and education. The laws of custom among the higher class are rigid, as all know. The more



NATIVE HUTS, HONDURAS

isolated the place, the narrower the minds of its people, and the more rigid its laws of custom. For instance, gentlemen are never supposed to walk into the country, but always to go mounted. A foreigner preferring to walk a few miles rather than hire a mule, is not recognized by the mounted man. But if he were riding, he would be treated as an equal or as a superior. On entering the country, it is wise to observe as much as possible the prevailing customs, and not cross the local ideas more than is necessary. To try to Americanize is dangerous, besides unwise; and if we give the impression that we are freaks, we lose our influence.

The leading native industry is the manufacture of cigars. In the year 1902, there were exported 3,128,800 cigars and several million packages of cigarettes. The same year 15,000 palm-leaf "Panama" hats were made, and sent to the United States. The following is a list of some of the products for the same time: corn, 509,049 bushels; beans, 20,587 bushels; wheat, 15,813 bushels; rice,

38,613 quintals (one quintal, 500 pounds); 19,625 acres of land are producing annually 36,480,000 bananas. The number of plantains raised is not known, as most of them are consumed at home. There are about 1,239,500 cocoa-trees, which annually produce about 14,263,300 cocoanuts. Lemons, oranges, and limes form a fair percentage of the fruit production, from the port of La Cieba alone nearly 1,150,000 being exported to the United States. The coffee crop was 44,284 quintals. There are under cultivation 13,263 acres of sugarcane. From this are made sugar and rum. About 9,000 acres are producing indigo. The number of cattle exported is 20,691. The total valuation of cattle, horses, mules, hogs, sheep, goats, etc., is 12,154,180 pesos. The value of the silver and gold removed from the mines of Honduras each year reaches the millions.

All the principal towns are connected with one another and the capital by telegraph. There are one hundred and eighty offices, and six hundred persons are employed in this service. The system comprehends 3,250 miles of lines. The country dollar, or sol, is worth only forty cents United States currency, yet these are on a par with the United States dollar.

Here is a country to which the Reformation of Luther's time never reached. God is blessing his Word in Utila. The past week two souls have been liberated from the bondage of sin, and are now rejoicing in the freedom and peace of Jesus, their Saviour. God is striving mightily with several others. Some who have been members of the church, but through temptation have fallen, are preparing to return. We have just finished our first month's school. We have an enrolment of sixty-five. Much sickness prevails at present, and God has blessed our efforts to relieve some. To him be all the praise.

The People of Inland China Eager to Hear the Gospel

A. C. SELMON, M. D.

ONE of our stations is a city forty miles to the north of us. A young Buddhist priest in the city had heard a few words of the gospel, and was desirous of hearing more. He hired a cart, and came down to Sin Tsai Hsien, requesting that I go back with him and look at a house he wished to have us use if we would come to his city to preach the gospel and care for the sick. With my native teacher, I returned with him. As we passed through the cities and small villages, the inhabitants would quickly collect when they learned that a foreigner's cart was passing through. How I longed to be able to speak freely to these people, who have never so much as heard that there is a living Saviour. But I did what I could, and my small stock of Bible portions was quickly exhausted.

Reaching the city late in the afternoon, I was asked to stay with one of the inquirers. In the evening we had a

Bible study, and the next forenoon, being Sabbath, a little company of inquirers who had learned of my arrival, sixteen in all, gathered for a Sabbath service. My native teacher spoke to them of the soon coming of Jesus. We then had a song service and Bible study. Not having command of the language, I could only give them the texts, and pray that the Holy Spirit would bring the truths to their darkened minds.

After the Sabbath I was kept busy till late at night caring for the sick who had come for help.

Almost the whole city seemed to be devoted to idol worship. The population of the city was not over ten thousand, yet there were fifteen large idol temples, and the courtyards of these temples were thronged with people a great part of the time. Satan held full sway over the people, very little business was carried on, many of the shops were empty, and a large number of the people were opium-smokers. We are glad for the opportunity of holding up the True Light in this dark corner. We have rented a chapel, and now have one of our evangelists stationed here.

The young Buddhist priest, previously mentioned, was greatly interested in studying the account of creation as it is given in Genesis, and was glad to receive the portions of Scripture we gave him.

Buddhism is one of the three great religions of China, and is the one most devoted to idol worship. They have large temples and great numbers of priests in every city. The priests wear no queues, and so are very conspicuous among the mass of people.

One day while out selling some Bible portions, two Buddhist priests came up to the crowd that had gathered about me to buy the Bibles. They soon destroyed the interest of the crowd by telling them it was a bad doctrine.

A woman who had been a Buddhist for many years asked one of our workers to teach her how to pray to the true God, for she had found that it did no good to pray to idols. And so it is that there are many souls among this great multitude of people who are earnestly seeking for the true God, the God who hears and answers prayer.

Sin Tsai Hsien, Honan, China.

The South German Meeting

GUY DAIL

ELDERS CONRADI and Erzenberger left Hagen the evening of the tenth of January, as they were to spend the eleventh and twelfth in Basel, where the German-Swiss auditing was to be done. Elder H. F. Schubert and the writer, taking a different route, met with our small church in Frankfort-on-the-Main, one of the great banking cities of the world, whose capital is largely invested in the Rhinlands, in Switzerland, and in the Netherlands. The city has 311,000 inhabitants. Here lived Goethe and the Rothschilds.

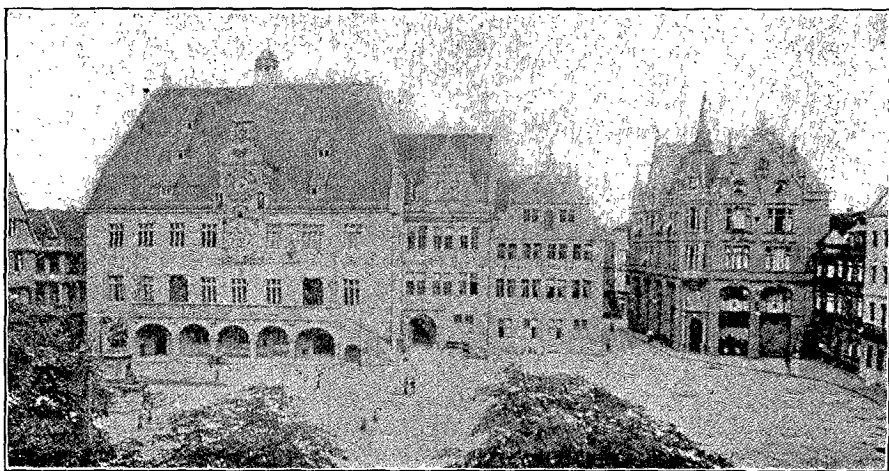
On our way to Heilbronn, the place of our South German Conference, we

passed through the "most beautiful town in all Germany," Heidelberg, with its castle and famous university. This city, as well as Constance, where was held the council which condemned Huss and Jerome to the stake, is located in the Grand Duchy of Baden, a state whose 1,800,000 people are chiefly engaged in agriculture and forestry. In the Black Forest large quantities of wooden toys are made, and exported to various parts of Europe.

Heilbronn is a neat little city of 40,000 inhabitants. It is in the kingdom of Wurtemberg, which has a population of 2,100,000, the larger number of whom are kept busy in caring for their corn-fields, vineyards, and fruit-trees, although some find employment in mining and weaving. Indeed, in Heilbronn itself there is some manufacturing, soap, sugar, salt, machinery, soda, candles, and paper being produced, as well as silverware and wine. The Neckar River, with

The spirit present was strongly evangelical. The presentation of the East African Mission created a great interest. The people seemed anxious to do what they could to make the work in that field a success. In one place in the South German Conference, every member has been threatened with a fine of six dollars for attending the meetings; but God opens the way for them to come together, nevertheless. Many instances showing what a man may be called upon to endure, in these lands where the truth is young, and our people are little known, came to my attention; but the persecutions some are compelled to pass through do not keep them from feeling for the heathen in Africa, and their missionary spirit is not destroyed by their unfavorable surroundings any more than was the case in the early days of Christianity.

Another thing that was noticeable at



CITY HALL, HEILBRONN

the canal, is navigable, and the Heilbronn harbor is commodious. The public buildings are substantial. The dwellings are large, and many of them are surrounded with beautiful gardens. Several ancient towers and the Gothic cathedral, and the antique city hall, with its characteristic clock, testify to the age of the place.

The meeting began the evening of the thirteenth, and lasted until the night of the seventeenth of January. The daily sessions were held in our local hall, while the public lectures were delivered to an audience of from three hundred to three hundred and fifty in one of the largest and best halls we could have secured. The subjects presented to the outside audiences were chiefly on the prophecies and the nearness of the second coming of Christ and our need of preparing to meet him. Elders Erzenberger, Conradi, and Schubert had remarkable freedom in presenting the message to those who came to hear.

Of the nineteen churches and companies in the conference, sixteen were represented by forty-one delegates. About one hundred and twenty or one hundred and thirty of our brethren and sisters were able to attend. The church at Ulm, and the companies in Erlangen, Pforzheim, Langensteinbach, Baden-Baden, and Offenbach were received into the South German Conference.

this meeting: former brethren, who had fallen away from the truth, were present to distribute their literature, and to attempt to draw away disciples after themselves; so remarkable were their untruthful statements, that it was thought best for Elder Conradi to spend an hour in examining their teachings, testing them by the law and the testimony. This exercise was very profitable to our brethren, as they saw the truthfulness of the third angel's message more fully than ever. We feel sure that these outside movements will not harm the truth; for truth is eternal and remains, no matter who may disbelieve it—no matter who may turn away from it. If we only trust in God, we shall never be ashamed; but it is absolutely certain that we must come to that place where we shall trust him: if we do not come to such a time, and if we fail to have the experience of knowing him for ourselves, the trials that are ahead of us will certainly cause us to fall out by the way.

To strengthen the material fund for "Christ's Object Lessons," and to constantly circulate that book; to increase our Sabbath-school offerings, all of which are used in the missionary work of the German Union; to devote our First-day offerings to the mission in German East Africa (and to increase these offerings); to pay a more strict tithe, two tenths of which will be here-

after given by this South German Conference to the German Union, for missionary purposes; and to heartily thank God for the care he has had over the work the past year, were resolutions taken at this meeting, at the suggestion of the committee on recommendations. To show their honesty of intention, a collection amounting to about twenty dollars, for German East Africa, was taken up on Sunday; fifty-eight dollars was raised for the Material Fund; twenty-one dollars was donated to the Conference Poor Fund at this meeting. On Sabbath afternoon, six were baptized, and the Lord's supper was celebrated with those who had not been granted this privilege during the quarter; two church elders were also ordained on this holy day. The Sabbath services were very solemn, and we believe their results will be lasting.

The auditing work did not consume much time, and there was still a little left over in the conference treasury to begin the new year. In 1903 the tithe of this field was \$4,102; Sabbath-school gifts, \$284; First-day offerings, \$87.85; week-of-prayer donations, \$221.85. One hundred and three persons were baptized, eleven were received by vote, and the present membership is three hundred and thirty.

Besides the States mentioned in the second and third paragraphs above, there are in the territory of the South German Conference, the agricultural, manufacturing, mining kingdom of Bavaria (population, 6,176,000), where are located Spire and Augsburg, two cities so famous in the Reformation; the imperial province of Alsace-Lorraine, with 1,719,500 inhabitants; that part of the Grand Duchy of Hesse-Darmstadt south of the Main, with about 750,000 people; the Grand Duchy of Luxemburg, with 211,000 inhabitants; and the Duchy of Hohenzollern, with 66,000 inhabitants. The entire population of the South German field is about 13,000,000, and for these millions, we have three ordained ministers, three licentiates, and five Bible workers. Elder C. W. Weber, again chosen president of this conference, finds that here, as is the case elsewhere, the work is great, hedged up by difficulties, and yet that the laborers are few. We should therefore pray that the Lord of the vineyard may send forth laborers into his harvest.

Dresden.

The Message in Japan

F. W. FIELD

THE eyes of the world are now turned to the far East as the seat of war, and we know that our brethren will be interested in our welfare, and in the progress of the truth here at this time. We are glad to be able to report progress in the work, and freedom in presenting the truth. The excitement of war distracts the minds of many; but our workers still find many who are willing to listen to the gospel of peace.

About March 9 eleven candidates were baptized in Kobe, and united with the

church there; and on Sabbath, March 26, five were baptized here in Tokyo. There are five persons awaiting baptism in and near Wakamatsu, and a number of others far to the south. The Lord is calling old and young out of heathenism. Among those recently baptized are a man of sixty-five, and a woman of sixty-seven years. These have been brought to the Lord by witnessing the power of the gospel in transforming the lives of those with whom they dwell. Here in Tokyo one man, who has heard the truth presented for several years past, has just decided to obey the Lord, and requests baptism.

For some time past Brother Okohira has been in correspondence with a convict in a government prison in Hakkaido. This man was a counterfeiter, and has several years of his sentence yet to serve. But through correspondence and the reading of our literature, he has found the Lord and his truth, and has decided to obey. He is not waiting till his time is out before beginning to work for souls. He writes that about forty of his colleagues are receiving Bible instruction from him. Thus the light of truth is penetrating even such dark corners.

As we had expected, Brother Kuniya was called to join the army that is being sent forward to the war. But he was excused by the examining physicians on account of his health. We are thankful that he is spared to continue his work.

The dangers and troubles of the last days seem about to break over us; but this prospect should only urge us to more earnest endeavor. We trust that this field and its workers will be remembered often in prayer.

Tokyo, Japan.

Mission Notes

BROTHER J. M. FREEMAN has accepted a call to work in the Orange River Colony, South Africa. Brother and Sister Chaney will take his place in Basutoland.

A CHINAMAN ordained a deacon by Bishop Cassels in January, was a Mohammedan who entered the China Inland Mission school fifteen years ago, and has finally entered the Christian ministry, with earnest devotion to the Master.

BROTHER I. G. KNIGHT reports from Bocas del Toro: "The work is progressing. We are able to reach many more people with the launch than we were without it. We hope to place a goodly number of books in the hands of the people. Dr. Henriquez, from Jamaica, has just arrived to locate with us. We trust to be able to enlarge our sphere of influence for good."

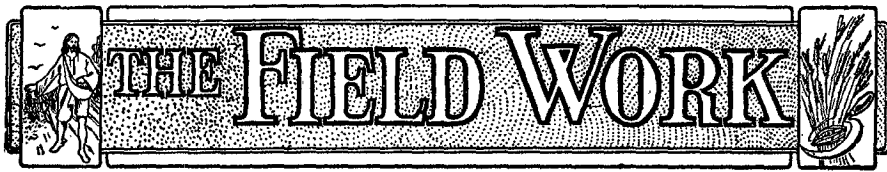
OUR workers in Japan write that the probabilities are that the war will be confined to the disputed territory, though of course they can not anticipate the

complications that may arise. Already prices on staples are advancing slightly, and the government is planning to increase the tax on incomes, salt, and sugar, besides tobacco and intoxicants. If the war continues long, they will suffer financially. The liability of our native brethren to military service is cause for their greatest anxiety, but the Lord has thus far worked for them beyond their expectation. Our laborers in these fields need our prayers at this time.

EVERY year a few Mohammedans are converted in India. A brother of the head Moulvi of the Deoband Mohammedan college, in North India, became interested in Christianity through reading controversial literature. On New-year's day he and his wife and his two children were baptized in the C. M. S. church at Agra. Din Mohammed, a Mohammedan Moulvi, has been baptized at Delhi, with his wife and three children.

FROM Padang, Sumatra, Brother R. W. Munson writes: "We have an increasing interest among the Chinese, particularly among the Singkes, or China-born Chinamen. Our large front room is crowded every Sabbath with interested hearers, among them several women. Three of these have been baptized. Three others have not, but are fully persuaded of the truth. One of them in particular—a middle-aged woman of uncommon intelligence and education for a Chinese woman—is evidently in love with the blessed gospel truth. She sits for hours, and eagerly drinks in the words of truth."

DESCRIBING their field in British Central Africa, Brother Thomas Branch says: "The country is like a garden of Eden, always green, having many large and beautiful trees, and pretty, sweet-scented flowers the whole year round. There is also a large variety of delicious fruit. Here are millions who have never heard of Jesus and his love. It is sad to see them coming and going day after day,—a people of fine physique, obliging and polite, yet living in the darkness of heathenism with all its superstition, without a Saviour, and bound about with many peculiar beliefs and customs. They believe that when one of their loved ones dies, he is joined by his father or mother, or both, who have died before, and together they enter their eternal reward. Before death occurs, the friends gather around the hut of the sick one, and carry on a low wailing, which after death is increased by the addition of six or eight native drums. This is called mourning for the dead, and the wailing, drum-beating, dancing, smoking, and drinking are kept up for nearly a week, then the dead is buried without box or coffin, simply laid in the earth. God alone is able to break this chain of sin and superstition by which they have been bound these many years, and we are willing that he should use us to his glory in this great harvest-field."



THE FIELD WORK

British West Indies

GRENADA.—We pitched our tent here March 23, and have had fair attendance, although the weather has been somewhat unfavorable. This is the dry season, but we have had plenty of rain. Then during "holy week" all the churches were holding special services every night. However, we have not had less than fifty on a rainy night, and as many as five hundred at other times. We are located unfavorably, as the people here are of the rough element, and there are run shops, etc.; but it was the only place we could obtain.

There has been much inquiry concerning the truth. There are four persons who claim to be Sabbath-keepers, besides our regular members. We are able to sell some books and tracts at the tent, toward expenses.

We are all fairly well, and like Grenada as a place of residence. We hope we may be able to gather out a good company. Although people have been kept back by bigotry, they are willing to read, and our canvasser is doing well.

W. G. KNEELAND.

England

BATH.—April 4 I returned to London from a tour in the North England Conference. I was pleased to note the progress of the work. I remained in London two days, then started for the Welsh mission field, to attend a meeting at Newport. The meetings continued four days. Sabbath evening thirteen were baptized, and on Sabbath forenoon a church of thirty-three was organized. Of these, twenty-seven were new members, not having been connected with us before. I am glad to say that a very encouraging work has been well begun at Newport. Brother Ballenger has been laboring at that place for the past nine months; but the work there is by no means finished. A goodly number are on the very point of obeying the truth.

I came here to remain one week, after which I will go back to London. The last week in April we are to have a meeting of the British Union Conference, to plan for our work of the coming season. The South England Conference will hold its next annual meeting at Southsea, May 20-29. The Lord has blessed us in a marked manner in this conference, for which I feel sincerely thankful.

O. A. OLSEN.

Central America

BELIZE, BRITISH HONDURAS.—We organized a church of twelve members here in Belize last Sunday. I believe they are an earnest, true-hearted class. Three more wish to be baptized, and I hope to baptize these next Sabbath. The openings for work are so many. There are three places up Old River where the people are asking to hear the Word. In one of these places, three are keeping the Sabbath, from reading. In another, I have just heard that one more has begun to keep the Sabbath. In Ruatan

there are several good openings such as I have never seen before. All Spanish Honduras is open. If I were well and strong, I could not begin to do the work. And as it is, I can see that the work will suffer, unless I can have help. A minister for the field, a teacher for Utila, and three colporteurs for the interior are much needed. These should learn Spanish. I have always felt that colporteurs would do more for Spanish Honduras than any other class of workers, for a time, and I believe Brother Allen's work is proving it. Tegucigalpa is also a promising field for labor, and ought to be entered now.

H. C. GOODRICH.

A Visit to Prince Edward Island

ONE year ago we solicited help from a number of the brethren and sisters in the States to assist in building a tabernacle for use in Prince Edward Island. To those who so generously responded to the call I am glad to say that it has been more than a success. We had expected to use it about eight months in the year, but to our delight we have been able to use it twelve months in the year, and find it very comfortable, even in the coldest of the winter.

Last month I made a trip from Halifax, Nova Scotia, to Charlottetown, to assist in moving the tabernacle to a new location. This work was accomplished in about four days, and the little band of Sabbath-keepers are much pleased to have so pleasant a house of worship.

It was my privilege to speak to them while there, and on Sunday and Sunday night the room was well filled with attentive listeners. O how we longed to see the truth obtain such a hold on them that the old-time customs of following men may fall before the love of God, as the stubble before the consuming flame! Brother James Hanna is doing a good work there, and the little company of believers is growing in grace daily. May the Lord add to their numbers such as shall be saved.

Our work here in Halifax is onward, and all are of good courage. Since the dedication of the church ten have been added to our numbers, and we are full of hope for others.

Our general meeting is to be held here June 3-12, and we trust that it may prove a means of great blessing to our people.

Since our call for help for the Halifax church, to which some have nobly responded, we have received one hundred and twenty dollars. While we had hoped for more, we are very grateful for what we have received, and may the dear Lord bless the donors for their sacrifice in our behalf. As receipts have been sent directly to all, we will not report the names here.

This is a needy field, and we are praying that the Lord may place the burden on some stronger conference to send us a good, experienced young man, and support him for two years at least.

Beloved, this message is soon to close up in a glorious victory, and I want a part in that closing scene of the gospel

work. If we will but take God at his word, we shall see many turn to the Lord in a day, and "there shall be delay no longer."
WM. GUTHRIE.

India

CALCUTTA.—We are thankful for all the blessings we have received since coming to this field, and for the many opportunities of service. We leave Calcutta, feeling that it has been good for us to be here. I have had quite a good interest among the medical students at the government college. The work there has already borne fruit.

This month (March) we close up our work here, and after spending a little time in the hills, we shall proceed to Colombo. We have already secured our passage, and made arrangements in Ceylon. I am sure the Lord will give us a harvest of souls there. We have two canvassers now in Colombo, and quite a number of subscribers to our paper. I have had already several letters from Ceylon, from those who are deeply interested in the *Oriental Watchman*, and I intend to get into close touch with these souls, and by the blessing of God win them to the truth. Colombo will afford a good opportunity of spreading our literature among all nations of the world, as ships from all countries call there.

We feel to praise God for the health and strength we enjoy. We have never worked so hard in any other field, and yet, notwithstanding climatic conditions, our health is good. Our souls burn with the love of this glorious truth which must bring the history of this world to a close in this generation. We ask you to remember all our Indian workers before the throne of grace. We are glad to read of all the way the Lord is leading his people. May the journey soon end, and his kingdom come.

HARRY ARMSTRONG.

Natal

PIETERMARITZBURG.—Elder Edmed is going to Johannesburg in a fortnight, and he will join with Elder Kuehl in a tent effort, which we hope will be the means of raising up a good church. The only help they will have is two workers who accepted the truth this year in Natal. Brother Altman is in Durban. He opened tent-meetings last Sunday night, with a good interest. The only workers that he has with him are a Zulu to care for the tent, and a young man who accepted the truth recently, to help in visiting, etc. Sister Robertson, our only Bible worker, remains here in Pietermaritzburg to follow up the work that has been carried on by Elder Edmed with such good results the past year, about forty having accepted the truth.

At the beginning of this year we organized our tract society, and bought out the Echo Publishing Company, at a cost of eight hundred pounds. Our book work is on a good basis, and our sales for the first three months amounted to nearly one thousand pounds. Then we have opened treatment rooms, and have furnished them plainly, at a cost of about one hundred pounds, which is fully paid. Besides this, we have opened a food store in connection with our tract society. So we now have every phase of our work organized and in running order.

We wish we had two or three more ministers. But if we had, we could not support them. On every hand calls are coming in to open meetings, but we can only wait. Our great hope is that in the near future we shall have some local talent, ready to bear some of the burdens. Our tithes are coming up well. They reach about seven hundred pounds a year now, and our membership is less than one hundred. We are of good courage, and intend to press on. We are thankful to God for his past leadings, and trust him for the future.

J. H. CAMP.

France

PARIS.—The interest here is good. Last week I held as many as four or five services a day. At our Sabbath-school yesterday forty were present; about ten regular members were absent on account of the spring diseases now prevalent. Every night last week I held services, and these I shall continue this week, with the exception of Monday night. I now have a large list of people who should be visited, but this I can not do.

I have just received a letter calling my attention to the necessity of continuing the services in a church where the first of February we had a two-weeks' canvassing school, and where we left a splendid public interest; and another letter calls for a laborer in a village where we had a good interest for some time, and where there is danger of losing the interest.

This week the captain of the Salvation Army at Paris, who has been studying for some time, declared for the truth. He says he kept last Sabbath, and that he wishes baptism. He expects to join us in our worship next Sabbath.

The field work here is very interesting. I could give all my time right here to Paris. Every day is fully occupied with Bible readings, house meetings, and our public services. If I could add another burden to my work, I could open up English meetings with good results. A good English Bible worker here would find plenty to do.

I shall not omit to mention my interest in the Washington work. I wish you success in obtaining the one hundred thousand dollars. My prayer is that something very solid and highly productive will be the outcome of each institution that is built in Washington.

B. G. WILKINSON.

Friendly Islands

NUKUALOFA, TONGA.—Our Sabbath-school is slightly increasing in membership. The Lord is blessing us here; and though the increase is small, we are of good courage, knowing that it does not depend on numbers, but unity and a pure church. All the children of our school belong to European parents. There are four half-castes, three of whom live in the household of Brother and Sister Butz. Only four of the children belong to Seventh-day Adventist parents.

One native man, who has been a regular attendant for some time, was baptized the first Sabbath in the new year, with another brother. That day we held our Sabbath-school half an hour earlier, and after meeting we all went to the beach, about half an hour's walk from our little chapel. There was quite a

large gathering of spectators. We held the ordinances at half-past seven in the evening, and all could testify that the Lord was especially near us that day.

This native brother—Timothy—is the first native to take his vows in this way in Tonga, and we hope that it is the beginning of good times, and that he is the first of a goodly number who will take their stand for the right. It is very hard for the natives to give up their pork and tobacco; and they realize that they must do so if they wish to live near to God.

Timothy attends the Sabbath-school and meetings very regularly, and we have started a native class, which I teach. I translate the lessons into the Tongan language, and he takes them home and studies them. Sometimes two or three come in and join us, and we have a good time.

Our schoolroom is nearly finished, and by the time it is completed, we hope the teacher from Australia will have arrived.

It has encouraged us greatly to know that those across the waters and far away from our lonely isle, are interested in our work here. I sincerely pray that in these later days God will so work upon these people's hearts that they will yield and take their stand for him.

W. W. PALMER.

Southern Illinois

I HAVE now been in Illinois three years, and I can truly say that I like this State as a field in which to labor. I am kept busy in the Lord's vineyard, and I still love the truth, and am glad that the Lord continues to bless my efforts, to the salvation of some dear souls for whom Christ died.

For the past year and a half I have spent the greater portion of my time in Peoria, the second largest city in the State. I am glad to report the fact that the cause is progressing in this city. We have a good, strong church here, and also a sanitarium established near the center of the city. This institution is exerting a good influence for the cause of present truth, and many are receiving substantial benefit from the treatments they receive.

I held a series of meetings at Farmington, about thirty miles from Peoria. This place has about eighteen hundred inhabitants, and is surrounded with fine farming country. The Lord greatly blessed, and as the result of efforts put forth a good church has been organized, with a full corps of officers. All seem deeply in earnest, and are doing what they can for the promulgation of the truth which they love so well. Last Sunday, May 1, the church met in a beautiful grove about two miles from Farmington. Here they enjoyed a Sabbath-school basket meeting, or picnic, at the close of which, in a beautiful, running stream, I buried eight willing souls with their Lord in baptism, who we trust came forth to walk a new life, even the life of faith.

The interest in Farmington is still good, and we have reasons to believe that others will yet take their stand with the remnant people of God, to keep his commandments and the faith of Jesus.

I am thankful that the Lord still grants me some humble part in his work, and I hope and trust that I may have a part in the Master's vineyard till he comes to gather his children home to

himself, that where he is we may be also. Although Satan wages his battles fierce and hurls his fiery darts thick and fast, in Jesus Christ we can come off more than conquerors. O, blessed thought to know that Jesus is soon coming to take his people from this sin-cursed earth! How grand, how sublime, to know that we are so near our blest home! How unlike the present one will be the one to come. Will you be there? Shall I? We can if we will. God grant that we may.

M. G. HUFFMAN.

Argentina

CASCARANA, SANTA FE.—The law here compels all teachers, both of public and of private schools, to pass the public examinations, and a refusal to comply may cause the school to be closed. Accordingly, I attended a two months' institute in the city of Gualaguaychu, at the other side of the province.

School is held every day except Sunday and feast-days. When I registered, I spoke about being excused on the Sabbath. As I did not attend on that day, after a few Sabbaths' absence I was questioned about the matter, and was told that in no wise would I be excused; that if I was called upon to recite on that day, I should be marked zero; that the daily classifications would count one half on the examination.

I went home, and wrote out a petition, stating my reasons, and asking to be excused on that day. From the first, the whole school took an interest in how the matter would turn out, and I had many opportunities to explain why I could not attend. Some advised me to go to my pastor and lay the matter before him, telling him how much I would lose, and ask him to pardon me the fault. As the time neared for the final examinations, the professors, four in number, became more strict. Once during the course each candidate for a diploma must give a practise lesson to the children, before the whole school. The practise days were Sabbaths and Tuesdays. One Friday I was called in, and assigned work for the following day. It so happened that the director was sick, and his sister had taken his place for the day. Finding I would not yield, she changed my name for that of another. The director seemed angry when he found it out, but at last let me give the class on Tuesday.

The examinations were to be on Thursday, Friday, and Sabbath. I made a last petition to take the work in the two days, and Thursday evening I was refused. That night came a telegram from the capital, setting the time for the next week, beginning Wednesday. I at once wrote a petition to the superintendent of the province, stating the case, and asking permission to take the two branches assigned for the next Sabbath on the other days. Wednesday came the answer, and I was told my request was granted. One of the professors asked me if I had not been praying for this. I said, "Yes, indeed I have." As he turned away, he said, "He will be more set than ever in his heresy."

Out of the forty-five present, only twelve were successful in everything. So I have abundant reasons to be thankful for the way the Lord helped me in it all. The branches were only the common ones,—pedagogy, history, grammar, civil government, arithmetic, biography of eminent Argentinians, geography, ag-

riculture, and stock-raising. It was quite difficult for me, however, in the Spanish language and the local studies, also more memorizing is required than I am accustomed to.

If I had failed in the examination, the improvement that I have made in the language would be more than the worth of the time spent in the school. I have also been able to form some friendships that I hope will be of use in missionary correspondence. O for more of that spirit to work! for the time is fast closing, and so little is being done here in this dark land.

ARTHUR FULTON.

Dedicatory Services at Washington

THE Washington, D. C., Memorial church of Seventh-day Adventists, located at the corner of 12th and M Streets, N. W., was dedicated to the service of God in the cause of the third angel's message, Sabbath, May 7.

The weather was all that could have been desired. The brethren and sisters of Washington had looked forward to the occasion for weeks with much interest. The house was filled to its utmost capacity.

Sister White gave a discourse very appropriate indeed for the occasion. She based her remarks upon the words of our Saviour as recorded in the Gospel of John, chapter 15, verses 1-8. She dwelt principally upon the fact that Christ's believers are branches to bear fruit to his glory, and showed that to fail to bear fruit is to fail utterly to meet the one great purpose for which the church is placed in the world. Her sermon was fresh and vigorous, and deeply impressive.

It was a great privilege to all to hear these words of instruction and encouragement from this aged servant of the Lord. At the close of the discourse, Elder Washburn made a brief historical and financial statement of the church. He related how the attention of the little company of believers was first called to this building in the fall of 1902. At that time there were only about thirty members meeting in the tent that had been used for meetings during the summer. The winter was approaching, and they had no suitable place for worship. They were poor; and the price of the church was \$12,900. The task of paying for such expensive property seemed utterly impossible to them, yet they felt so deeply impressed that they ought to secure the property that they ventured, even though it seemed altogether unreasonable.

No public effort was made to secure help outside of Washington, until January, 1903. With the exception of one or two articles written by members of the General Conference Committee, the funds had been raised through efforts made by the Washington church; that is to say, they had done the corresponding and general writing required to communicate with our people. As soon as the first announcement was made through the REVIEW, money began to come in, and it continued steadily until the church was paid for; and then of their own accord, the brethren and sisters sent in funds for repairing and improving the church, until \$16,180.49 had been received.

Brother Washburn related many touching incidents in connection with his ex-

perience in securing this money. He expressed the deepest gratitude in behalf of the church to our brethren and sisters throughout the world who had so cheerfully and so generously contributed to the purchase and the furnishing of the church.

At the close of his remarks Elder Washburn handed to the writer a deed of the church, made to the General Conference Corporation of Seventh-day Adventists. Every heart present must have felt profoundly grateful for the signal blessings of God that had attended this enterprise, and every one must have realized that there was a special providence in securing and paying for this church building. More money had been received than was required to pay for the church and furnishings, and the surplus will be turned over to the Washington fund.

Many felt exceedingly grateful to their pastor, Brother Washburn, who had devoted himself so whole-heartedly and untiringly to the raising of this money. He started in with the strongest confidence that God had led them to purchase the church, and that he would give them means to pay for it, so that not a cent of indebtedness would be standing against it. The Lord honored his faith, and gave him the desire of his heart.

It was a pleasure to bow before the Lord and dedicate by prayer this house to his service. We felt that he accepted the gift from our hands, and we understood that we were returning to him his own.

A reporter of the *Washington Post* was present, and published an excellent report of the service.

The dedicatory services were continued Sunday afternoon and evening. At three o'clock in the afternoon the writer gave a statement of the history and mission of Seventh-day Adventists as a denomination, and their object in making Washington denominational headquarters.

In the evening Professor Prescott gave an address on the Third Angel's Message. We believe that what has been accomplished in this city is only the beginning of what is before us. It has become perfectly clear that the purchase of this church was in the direct providence of God, and that we shall soon see much greater things. May the Lord teach us how so to walk before him that his approving smile can rest upon us until his work in the earth is finished.

A. G. DANIELLS.

The Proposed Institutions Near Washington

A Washington Newspaper Article

[We print herewith nearly all of an article which appeared in the *Washington Evening Star* of May 5. Much interest has been manifested by the public in the establishment of our work here, and the papers have treated the matter in a friendly spirit. This article will show how our plans are presented to the people.—Ed.]

"The Seventh-day Adventists have just concluded another large and important real estate transaction at Takoma Park, making the second important purchase within less than a year. The property just acquired covers an area of nearly five acres, about one half lying

within the District, and the remainder in the corporate limits of Takoma Park, Md., just across the District line.

"The deal was made through Andrew A. Lipscomb and John P. Earnest, trustees, for what is known as the 'Thornton Tract,' lying in the District of Columbia and Maryland. . . .

"The purchase was made by the trustees of the Review and Herald Publishing Association of the Seventh-day Adventists and the trustees of the General Conference Corporation of the Seventh-day Adventists. The price paid, it is said, was about \$1,700 an acre. A deposit has been made on the property.

"It has developed that the heirs of the Thornton estate have entered objections to the purchasing price of the property, and will endeavor to have the sale set aside. According to the proposition which was put to the two boards of trustees the property was offered at about four cents a foot. The heirs of the estate are of the opinion that the property should bring at least ten cents a foot, and possibly twelve cents. The matter as it stands is left for the trustees to settle, inasmuch as the Seventh-day Adventists look upon the deal as closed, so far as they are concerned. As the trustees were appointed by the court in the interest of the property, it will be left for the court to decide whether the sale shall stand. It is expected that a hearing will be given at an early date in regard to the matter.

"If decision should be rendered in favor of the trustees, the Seventh-day Adventists, according to their present plans, expect to establish the general offices and publishing plant on the property. The plant will be located within the District line, and will occupy the eight lots facing on Willow Avenue, with the pressroom, factory, and stables located on the same property in the rear of the main building. Facing on Laurel Avenue the offices will occupy three of the lots, where the officials and committees will meet to carry out the work of the various departments. The remaining lots will be used for the erection of dwellings and residences for the editors, publishers, and employees of the establishment.

"The papers and magazines which will be published as soon as the plant is in operation will include the REVIEW AND HERALD, with a circulation of 15,000 copies; the *Youth's Instructor*, 12,000 copies; and the *Sabbath School Worker*, 5,000 copies. . . .

"It is the intention of the officers of the association to set aside three of the lots at the corner of Willow and Carroll Avenues to be converted into a park, adorned with shrubbery, flowers, and lawns. In the center of the remaining ground, facing on Carroll and Laurel Avenues, beyond the District line, will be erected a church of the denomination which owns the property, and which will also be surrounded on all sides with green lawns and beautified with flowerbeds, trees, and shrubbery. A small parsonage will adjoin the church edifice. . . .

"The Seventh-day Adventists last fall purchased forty-eight acres in block fifty-one of B. F. Gilbert's division on the Sligo, at an expenditure, it is said, of nearly \$8,000. On this property will be erected the two largest buildings of any owned by the church in the vicinity of Washington. They will consist of the sanitarium, where every modern facility

will be offered in caring for sick patients, and a training-school for Christian workers. The tract has been entirely cleared of timber and brushwood, and within the next few days the ground will be plowed, preparatory to the erection of several of the smaller outbuildings, such as sheds, stables, and storehouses, where the stock and property used in the construction of the larger buildings can be safely stored.

"The buildings will be built in a semi-circle on the crown of the hills overlooking the Sligo. On the crest of the eastern slope will be erected the training-school, while on the opposite hilltop will be the medical sanitarium. Arrangements for the construction of the buildings have been almost completed, and operations will be begun at an early date. Teams have been purchased for developing the work, and as it progresses, a larger force will be employed. . . .

"This being the initial investment in this section, the officers of the association are desirous of putting their present plans into operation in order to ascertain what their future needs will be. It is the intention to put a portion of the ground under intensive cultivation, and preserve the remainder in natural woods, with parks and lawns for the use of the patients and employees of the institutions. A considerable portion of it will remain in its present rural condition, and when the buildings are completed, the grounds will have been improved so as to present an attractive appearance.

"The location of the vast acreage is considered the most beautiful to be found anywhere in this section of the country. It is on the banks of the Sligo, on a high slope, three hundred feet above Washington. Dwellings will be built about the grounds for the accommodation of the physicians, nurses, and others employed about the various buildings.

"The sanitarium, when completed, will accommodate about two hundred and fifty patients, but at the outset not more than twenty-five or fifty will occupy the wards. It is expected that about one hundred and fifty students will avail themselves of the opportunity to take up the studies for service in the missionary fields. Sanitariums of a similar character have been established in China, Australia, Denmark, Germany, New Zealand, and Kobe, Japan; Cape Town, South Africa; Calcutta, India; and in Switzerland. When the institution is completed, it is claimed it will be the best equipped sanitarium of its kind in the country, with all of the latest medical and educational facilities, with which to continue the work which the denomination has carried on for the past twenty-five years."

Washington, D. C.

THE dedicatory services of the Washington, D. C., Memorial church were held on Sabbath, May 7. The principal address was given by Sister White, which was followed on Sunday, at 3 and at 7:30 p. m., by special sermons by Brethren A. G. Daniells and W. W. Prescott. A full report by Elder Daniells will be found on page 19. Not only the church, but the cost of all repairs and furnishings necessary, had been paid, and there was still a balance which was turned over to the fund for building the sanitarium, training-school, and General Conference offices in Washington, D. C.

These accounts will be audited by the General Conference auditor, and then a financial report will be published, and the amount of the surplus in hand from this fund will be stated. Thus an era has been marked in the history of the work in Washington; and as in the days of the building of the tabernacle in the wilderness the people brought more than enough, and Moses sent word restraining them from giving; so in this day and in this place is that remarkable example of willing and generous giving repeated, and we now send this request with deepest thankfulness to all who have sacrificed to help build this first memorial in the capital city: "Bring no more for the house of the Lord." However, the funds that are still coming in for this purpose will be turned over to the \$100,000 fund. We praise the Lord for the wonderful providences that have attended this work, and believe it is an excellent omen that the \$100,000 fund will also soon be filled to overflowing.

Surely God is in this place, and the Lord is with his people. It has been our earnest prayer each week that large donations might be sent in for the \$100,000 fund. A most remarkable answer to our prayers has been given. For four weeks our list of donations has been headed by a single personal donation of \$1,000. Last week the first donation did not quite equal that, but was only a few dollars short. This is the hand of God. This is God's Spirit moving upon the hearts of the people. Surely more than one who reads these lines at this moment is led by the Spirit of God to give a large donation. There are those who will joyfully yield to this divine influence. We believe that before this fund is completed, there will be gifts, not only of \$1,000, but larger,—from \$5,000 to \$20,000. There are many among our people who have money that is not absolutely needed. There must be at least one million and a half dollars that could be turned into the work of the Lord in one day. Who will trust in God for his future needs and the needs of those dependent upon him, and help us to finish this work at once? But remember that the sacrifice is the measure of the gift. Those who can not give large donations may know that the Lord Jesus Christ, who blessed the poor widow who gave to the cause of God two mites, all the living that she had,—the same blessed Christ will reward those who make with him a covenant by sacrifice. The books will soon be opened, and the divine Auditor will give to every man according to his works, according to his gifts. Now is our day and opportunity.

J. S. WASHBURN.

The Removal From Battle Creek

[THE movement to secure a Sunday law for the District of Columbia called forth some discussion in the Battle Creek papers, and the opinion was expressed that in removing to this city we had not bettered our situation. The following letter, which appeared in the *Morning Enquirer*, puts the matter in a clear light. — Ed.]

BATTLE CREEK, MICH., April 20, 1904.
Editor of Morning Enquirer.

DEAR SIR: I read an article in the *Enquirer* on the experience of Seventh-day Adventists in the removing of their

organ, THE ADVENT REVIEW AND SABBATH HERALD, to Washington, D. C.

To those not fully acquainted with the circumstances, the matter may seem as suggested in said article, "Jumping from the frying-pan into the fire." I would however, call the attention of your kind readers to the fact that the whole body of Seventh-day Adventists claims rightfully to have a solemn, supreme warning of love to the whole world from our Lord Jesus, declaring the judgment of the living and of the dead to be almost finished, describing the people who shall stand in the judgment as having repented of every sin, and having accepted, instead of sin, our Saviour's righteousness, keeping the commandments of God (the Sabbath of the Lord, the seventh day of the week), and having the faith of Jesus Christ.

Such tremendous task is to be finished before the death of the last ones of the old people's generation, those who saw the last special sign (the falling of the stars in 1833) of his coming, mentioned by our Lord. Such task requires of us a most determined, persevering effort in God's strength. Yet we had become so ease-loving and slack, especially in this city, that God's visitation, by fire, was permitted to arouse us to a sense of our sacred duty. What we have to fear, in view of the great and precious light confided to us, is not Sunday laws, prison cells, or fines, and they are sure to be our lot, but above all things, we dread the loss of our Heavenly Father's blessing, through unfaithfulness in telling our fellow citizens and all others of God's love and great salvation in Jesus Christ. In view of this, is it not fitting and right that we should willingly consent to the removal of our printing office to our capital city, and by that means work successfully among our leading men, who have a willing heart, and through them, among those whom they may reach with the last message of mercy to a loved and lost world, from Him who made us and all things, and yet died that we might have eternal life at his near coming?

Will not our work be more quickly done thus than in keeping our plant in Battle Creek, where we would rather it would remain, so far as our choice goes? Can we not in Washington reach representatives, not only of our whole nation, but also of all other nations, and thus secure the blessing of him who says, "I am with you always"?

Yours kindly,
PAUL E. GROS.

Field Notes

AMONG items of recent progress by the church at Ash Grove, S. D., reported by Brother M. M. Ruiter, is the reclaiming of one backslider, the addition of one new convert to the truth, and an entire family of new Sabbath-keepers, besides an increasing spirit of liberality in giving for the advancement of the message.

BROTHER S. S. RYLES reports concerning the work in Waco, Tex.: "During a series of meetings at Waco, Tex., in February and March, a church of nine members was organized, and nine more were added—seven by baptism and two awaiting that ordinance. A live Sabbath-school is in progress, and plans are being laid for a summer church-school. Forty-five dollars has been subscribed already."

BROTHER C. E. RENTRO reports four new Sabbath-keepers at North English, Iowa.

BROTHER THOMAS DEFREEZE, who is working among the colored people in northeastern Texas, reports: "I went to Mexia, and in company with J. H. Hollis walked twenty-five miles to Fairfield, Tex., where we worked from the fourteenth to the twenty-sixth. We had a good meeting, and at the close there were fifteen Sabbath-keepers, and I think others will join us later."

The One Hundred Thousand Dollar Fund

FURTHER partial list of the donations received on the Washington building fund at the General Conference office:—

| | |
|---|------------|
| Previously reported | \$7,534 69 |
| An old friend | 1,000 00 |
| Atlantic Union Conf. Treas.... | 441 35 |
| J. P. Connell | 30 00 |
| Mrs. M. A. Baker | 25 00 |
| Mr. and Mrs. E. Erickson | 25 00 |
| John MacMillan | 20 00 |
| W. G. Bartlett (church Treas.) | 16 00 |
| John and Louisa M. Downs... | 15 00 |
| Northern Union Conference ... | 10 10 |
| Dr. A. L. Bond | 10 00 |
| Mrs. Fannie Skirving | 10 00 |
| A friend, Escondido, Cal..... | 10 00 |
| S. J. Hersum | 11 00 |
| Mrs. Susannah Warrick..... | 5 00 |
| Youngston (Ohio) church ... | 5 00 |
| Mrs. J. Pearson | 1 00 |
| Mrs. W. F. Kilmer | 2 00 |
| Mrs. Viola Scott | 1 00 |
| James W. Gage | 2 15 |
| Mrs. Mary Gibson | 2 00 |
| T. B. Adams | 4 00 |
| Mrs. Alice Lawson | 1 00 |
| Livia Larson | 1 00 |
| Mary Anderson | 23 00 |
| O. R. Steed | 25 |
| Sarah Craig | 50 |
| J. W. Blake | 1 00 |
| C. H. Clintzman | 1 00 |
| Isabell Reith | 2 00 |
| Carl Colzelman | 3 00 |
| P. M. Partridge | 3 00 |
| Mrs. Lizzie Smith | 2 00 |
| Mrs. W. P. Allen | 1 00 |
| Mrs. C. W. Crowell | 2 00 |
| Margaret Watson | 25 |
| Wm. Guthrie | 1 00 |
| G. W. Hickey | 1 00 |
| Mr. and Mrs. Garrett | 35 |
| John F. Clostermyer | 1 00 |
| Mrs. Southworth | 2 00 |
| Delbert L. Henkes | 1 00 |
| Mrs. Wm. H. Goodrich | 1 00 |
| Francis H. Tripp | 1 00 |
| Annie Carter | 1 00 |
| J. H. Ocker | 2 00 |
| Mrs. Fannie McCormick | 5 00 |
| Eleanor McKelvey | 2 00 |
| Mrs. Lillian McPherron | 2 50 |
| Mrs. Anna Hamilton | 40 |
| Deverie Wilber | 1 40 |
| Mr. and Mrs. J. B. Brown | 50 |
| R. Leitzmann | 1 00 |
| Mary C. Wilson | 2 00 |
| Miss Minnie E. Halberg | 1 00 |
| A friend, Spokane (Wash.) Sanitarium | 1 00 |
| M. E. and E. C. Boutelle | 100 00 |

Total reported \$9,349 44
The donation of \$1 in last week's REVIEW should have been credited to Mrs. W. Scott, instead of Mr. and Mrs. J. R. Scott. A further list will follow.
W. T. BLAND, Assistant Treasurer.

Christian Education

Conducted by the Department of Education of the General Conference.

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

Our Garden

THE building used as a schoolhouse during the first year of the church-school at Taftsville, Vt., had not a foot of ground connected with it for school use. In selecting a location for the new building, the need of a garden plot was kept in mind, and a place chosen where an acre of land was offered for this purpose.

It was spring when we moved on to the new place, but the work had been begun before this. Its beginning was the study and agitation of the subject which led to a real interest on the part of the school board and others of the patrons of the school, so that they were committed to the task of carrying it forward.

In the schoolroom selections from the Testimonies were studied; and with this subject in mind, it seemed as if the Psalms and other parts of the Word which were read at the opening exercises of school each morning were running over with thoughts regarding God's co-operation with man in bringing blessing to those who till the ground for and to his glory.

Taking pattern from the Model Gardener, who planted things "pleasant to the sight" as well as "good for food," we planned for flowers, and began the work with them. For a drawing lesson, the children put on paper their ideas as to the shape and arrangement of a flower-bed, and then at recess or other spare time, measured the ground, spaded it up, prepared for seed, and planted flowers. The vegetable garden was plowed and prepared for seed by the donor of the ground, and all along there have been donations of work or seed or other help by those not in the school. The children wrote out their choice of crops, and then were assigned a part of the ground where they should plant. Potatoes, squashes, pop-corn, and beans were the crops raised. The potatoes did well, and the squashes better, and formed the principal source of profit that year. About three hundred strawberry plants which were set out, gave promise of benefit at a later time. The few berries which were picked that season were sent to a sick woman who lived near by, as the first fruits of the soil.

"Harvest Ingathering" that year was a good time to the church and Sabbath-school, of which the church-school is a large part, and with the beautiful display from the gardens and fields of the adjoining farms, were samples of the school garden produce which showed results of the efforts put forth.

A paper entitled "Our School Garden" was read by one of the older pupils, while the younger ones had Bible verses, etc., appropriate for the occasion. Nearly all the senior members told some lessons they had learned from nature that year, and young and old brought an offering to God. One fourth of the profit of each garden was set apart for missions, one fourth for the school fund, one fourth to go toward the tuition of the pupil, and the remainder for his own personal use.

The next spring a larger and more

profitable garden was planted, and flowers more bright and thrifty were grown. In the fall about five hundred more strawberry plants were set out, and that number will doubtless be doubled this spring.

The gardening seems to be a permanent part of the school work at Taftsville, and a very helpful and important part. It is something in which parents and friends can work together with teacher and pupils, and it brings blessing by drawing them together, and drawing all nearer to the Lord. And it is true that God speaks to the soul that is quietly listening to his voice while out among his works, and teaches precious lessons through the things that he has made.

Financially, too, this work has been made a success, and will doubtless prove much more so as the work is carried on still further with the blessing of God.

In the school here at Cliff Island (Maine) preparations for work of this kind have been made, though in a different way. Instead of confining missionary gardening to the church-school, it has been planned for the whole Sabbath-school to have a part in it. Each teacher with his class is to cultivate a piece of ground, and under the supervision of an experienced farmer, who is also chairman of the school board, we hope for good results from the work here. A reporter may be given later of the agricultural work in this place.

NAOMI L. WORTHEN.

Agricultural Education

Changes in Plans and Methods

As we have presented in these articles the instruction which the Lord has given us regarding our school work, it must have been often felt by the reader that in many respects we have not carried out this instruction in a practical way. It has seemed impossible to put the work into operation as our school work is now conducted. To do this necessitates changes in our work in various ways. This is not surprising, however, for our whole work as a people is reformatory, requiring continual advancement.

Change in the School Year

In one of our former articles, some queries were mentioned, which could only be answered by suggesting that the school year coincide with the agricultural season. In no other way can "study in agricultural lines be the A, B, and C of the education given in our schools." We need not repeat the various statements which can only be conformed to by having our schools in session, and the students in attendance, in the spring, summer, and fall. An educational campaign is needed for our people, to enable them to see the necessity of having their children in school during these months of the year, when alone they can receive the lessons which the Lord says they should be taught. Many objections are raised, inasmuch as this is different from customs of the past. There has long been a feeling on the part of many that the school year should be thus changed, but the movement has not been generally undertaken, for lack of support from the patrons of the school. In the school with which the writer is connected, this subject has been studied and discussed for the past three years, with the result that the people of the

conference have given their approval to the change suggested, and the school is now running on this basis. Our present year began March 30, and the blessings we have already received as the direct result of the change have exceeded our expectations. The Lord has moved upon the hearts of the brethren, and a goodly attendance marks the first year of this new order. Nearly all the students now in school will remain through the summer and fall. There is a winter term for those who can not attend at other times, but this is separate from the school year proper; and class work which can be accomplished in one term, and suited to the needs of those in attendance, is provided. A large number of pupils have heretofore come in the winter and left in the spring, causing many classes to become small and weak, so that the changes in other respects at this season of the year have taken much of the enthusiasm out of the work. Now, with new, full classes beginning at this time, and with school work closely related to the opening season of growth, with some necessary changes in the daily program, we find a life and inspiration never before experienced. Our farm is a delightful lesson book, and the consecutive nature study of spring, summer, and fall enables us to make the school work not only more profitable, but far more delightful. We now have an opportunity to open before our students' minds the treasures of knowledge and pleasure associated with country life. Our Saviour seems much nearer when study and recitation can be conducted amid surroundings of trees, birds, and flowers than in a poorly ventilated class room in the winter season. School discipline is entirely different. Christ and his redeeming love can be brought more vividly and constantly before the minds of the students, and thus the great end of all our work is more readily reached.

Other Changes

Many other changes suggest themselves, but we will notice only a few of them. As already mentioned, a change in the daily program may be advisable. Advice has been given that "students should perform physical labor in the early morning and in the cool of the day, using the hours during the heat of the day for study." We have in the past had our classes in the forenoon, with the latter part of the afternoon for labor. We now have half the class work in the latter part of the forenoon, with the remainder in the early part of the afternoon, and so arranged that certain students are free to work our teams during the entire day.

Another change will be in the studies pursued by the pupils, more of nature study, agriculture, horticulture, floriculture, etc., being introduced, and less of other studies at one time. We must make the book of nature stand next to the Bible. Mental and physical exertion must be balanced in the students' daily life.

All the work of the school farm should be done by the school, and made educational. Students should be brought into contact with everything that is being done, and should be directed to study not alone the best methods, but also the science, and above all the gospel lessons involved.

The instruction is to be given by the regular teachers of the school, and not left to some farm manager of practical

ability, but without experience or ability in teaching, with all other members of the faculty occupied merely with literary work. If the students are to get the education that is called for, it must be given by the same teachers who conduct the literary classes. Every member of the faculty must come into close daily contact with the work, or he will be unable to draw upon the daily work for the object-lessons of spiritual truth, and apply them effectively. This suggestion calls for much change and adaptation, and demands careful consideration. The greatest demands of this phase of educational reform are upon the teachers themselves. Further consideration of this will be given later.

H. A. WASHBURN.

THE *Philistine* gives President Eliot, of Harvard, credit for saying, "One half of the education of the child should be manual education—learning by doing; and the time will soon come when no school or college will approximate right methods that does not have its manual training department. The soul-center of many a young man can be reached by having him work with his hands."

Summary of the Canvassing Work Reported for March

| | AGENTS | ORDERS | VALUE |
|----------------------------------|--------|--------|-------------|
| Atlantic Union Conference | | | |
| New York | 2 | 8 | \$ 36 72 |
| Central New England | 2 | 98 | 119 15 |
| Southern New England | 3 | 29 | 270 80 |
| Eastern Pennsylvania | 6 | 367 | 539 70 |
| Western Pennsylvania | 7 | 242 | 658 15 |
| West Virginia | 5 | 189 | 274 50 |
| Vermont | 3 | 72 | 144 40 |
| Maine | 2 | 168 | 363 95 |
| Southern Union | | | |
| Georgia | 3 | | 329 90 |
| Tennessee River | 3 | | 120 40 |
| Alabama | 4 | | 275 00 |
| Cumberland | 4 | | 460 15 |
| Carolinas | 4 | | 539 40 |
| Louisiana | 1 | | 84 00 |
| Florida | 2 | | 530 10 |
| Lake Union | | | |
| Northern Michigan | 3 | | 210 00 |
| Wisconsin | 3 | 75 | 254 55 |
| Southern Illinois | 6 | 97 | 287 10 |
| Ohio | | | 675 00 |
| Northern Illinois | 2 | 63 | 99 15 |
| Western Michigan | 7 | 43 | 119 05 |
| Central Union | | | |
| Iowa | 4 | 69 | 164 55 |
| Colorado | 2 | 76 | 203 55 |
| Kansas | 5 | 109 | 81 15 |
| Missouri | 3 | 61 | 193 00 |
| Southwestern Union | | | |
| Texas | 2 | 113 | 184 45 |
| Oklahoma | 10 | 67 | 189 38 |
| European General | | | |
| Germany | | 860 | 3,031 25 |
| Finland | 7 | 101 | 63 20 |
| Australasian Union | | | |
| Australia | 67 | 1,086 | 4,562 96 |
| Tasmania | 2 | 30 | 92 54 |
| New Zealand | 13 | 312 | 1,017 40 |
| South America | | | |
| Brazil | 5 | 148 | 131 00 |
| Summary | | | |
| A. U. C. | 30 | 1,073 | 2,407 37 |
| S. U. C. | 21 | | 2,338 95 |
| L. U. C. | 21 | 278 | 1,644 85 |
| C. U. C. | 14 | 315 | 642 25 |
| S. W. U. C. | 12 | 180 | 373 83 |
| E. G. C. | 7 | 961 | 3,094 45 |
| Australasian U. C. | 82 | 1,428 | 5,672 90 |
| South America | 5 | 148 | 131 00 |
| Totals | 192 | 4,383 | \$16,305 60 |

NOTICES AND APPOINTMENTS

Camp-Meetings for 1904

ATLANTIC UNION CONFERENCE
 Eastern Pennsylvania.....
 Maine
 New York
 Southern New England
 Vermont, Hardwick
 Virginia
 West Virginia
 Western Pennsylvania, Titusville, June 16-26
 Central New England, Melrose, Mass.... June

CANADIAN UNION CONFERENCE
 Maritime
 Ontario, London June 16-26
 Quebec

SOUTHERN UNION CONFERENCE
 Alabama, Mobile July 28 to Aug. 8
 North Carolina, Statesville July 1-10
 Cumberland
 Florida, Plant City Oct. 13-23
 Georgia
 Louisiana
 Mississippi
 Tennessee River
 South Carolina

LAKE UNION CONFERENCE
 East Michigan
 Indiana
 Northern Illinois
 Northern Michigan
 Ohio
 Southern Illinois Aug. 17-28
 West Michigan
 Wisconsin

NORTHERN UNION CONFERENCE
 Manitoba, Portage la Prairie
 June 28 to July 10
 Minnesota, Stillwater May 27 to June 5
 North Dakota, Harvey June 20-27
 South Dakota, Canton June 13-10

CENTRAL UNION CONFERENCE
 Colorado Aug. 18-28
 Iowa, Colfax June 2-12
 Kansas Aug. 25 to Sept. 4
 Kansas (local), Oakley June 9-19
 Missouri Aug. 11-21
 Nebraska Sept. 1-11

SOUTHWESTERN UNION CONFERENCE
 Arkansas, Russellville, Pope Co. Aug. 11-23
 Oklahoma, Guthrie Aug. 25 to Sept. 4
 Texas, Keene July 27 to Aug. 7

PACIFIC UNION CONFERENCE
 Arizona
 British Columbia Last of September
 California, Bushrod Park, Oakland, June 1-12
 Montana, near Helena June 16-26
 Southern California Sept. 1-11
 Upper Columbia
 Utah, Provo Aug. 10-17
 Western Oregon, Corvallis, May 26 to June 5
 Western Washington, S. Tacoma... May 19-20

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

Notice!

WHAT is known in Maine as the June meeting will be held in Cornville, May 26-29. It is expected that Elder A. E. Place and all the Maine laborers will be present.

P. F. BICKNELL.

Notice!

THE Lone Star Pure Food Co., Ltd., of Keene, Tex., has gone into voluntary bankruptcy, and the undersigned has been appointed trustee to close out all its business.

The plant, consisting of a good three-story frame building, with two ovens and all the necessary machinery to manufacture a full line of health foods, is for sale, at a bargain. It is known all over the Southwest, and has a good reputation, and was building up a profitable trade. Reasons for the assignment, terms of sale, etc., will be given upon application to S. D. Mobley, Trustee, Keene, Tex.

Annual Meeting of the Iowa Sanitarium and Benevolent Association

NOTICE is hereby given that the annual business meeting of the Iowa Sanitarium and Benevolent Association will be held at Des Moines, Iowa, immediately following the annual camp-meeting of Seventh-day Adventists, on Monday, June 13, 1904, at 2 P. M., in the Seventh-day Adventist church, Cor. East Twelfth and Des Moines Streets.

C. H. PARSONS,
President.

Notice!

THE second annual session of the Maritime Conference of Seventh-day Adventists will be held at Halifax, Nova Scotia, June 2-12, 1904. The conference committee will meet a few days earlier, and the business of the conference will be attended to during the first part of the meeting, leaving the larger part of the time for Bible study and instruction in different branches of missionary work. This will be an important meeting, and a good attendance is expected.

W. H. THURSTON, President.

Montana Conference and Camp-Meeting

THE next annual session of the Montana Conference of Seventh-day Adventists will be held in connection with the camp-meeting at Townsend, Mont., June 16-26, 1904. We trust that our people will make a special effort to attend this meeting, as it will be the only camp-meeting in the conference during this season. We expect good help from the General Conference, also from the Pacific Union Conference, so that all branches of our work will be fully represented by efficient workers. Begin to pray and plan for this meeting now, so that nothing may hinder your attending it.

J. A. HOLBROOK, President.

Addresses Wanted

THE church clerk of the Hemingford (Neb.) church would like to learn the addresses of the following persons: Samuel Anderson, Mary Anderson, Jacob Sauerwein, Mary A. Hymen, and Aurelia Cox. Any one who can give the information is requested to write to Virginia Church, Hemingford, Neb.

Publications Wanted

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

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

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

J. D. Row, Pruitt, Ark., periodicals and tracts.

Miss Birdie Cruzan, 1213 West 9th St., Joplin, Mo., REVIEW, Signs, tracts.

Mrs. E. A. Goss, 1723 West Maple St., Enid, O. T., REVIEW, Signs, Instructor, Little Friend.

C. W. Bennett, Chunchula, Ala., REVIEW, Life Boat, Southern Watchman, Instructor, and tracts.

Frank Jeffers, 923 4th St., Santa Rosa, Cal., Southern Watchman, Instructor, Little Friend, Life Boat; also Nos. 1, 14, 17, 28, 29, 42, 50, 51, 65, 67, 69, 70, 75, 76, 78, 81, of the Apples of Gold Library; Nos. 1, 16, 26, 58, 86, 95, 97, 122, 137, 163, 172, 178 of the Bible Students' Library; and Nos. 1, 8, 9, 10, 11, 14, 18, 20, 23, 29 of the Words of Truth Series.

Business Notices

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

WANTED.—To correspond with S. D. A. miners, in view of giving them employment. Address L. W. Scovel, Telluride, Colo.

FOR SALE.—One-hundred-fifty-dollar Wing organ for church or hall or tent. Will sell for \$50. Address L. Klebahn, 1747 Amsterdam Ave., New York City, N. Y.

WANTED AT ONCE.—Strong woman to work in boarding-house in Alberta. Good home offered to suitable person; must be Sabbath-keeper. Wages at first \$15 a month. References given and required. Address Mr. Kitto, Calgary, Alberta, Canada.

Obituaries

WARD.—Orlando H. Ward was born Aug. 15, 1858, and died March 19, 1904. He leaves a wife and six children to mourn their loss. Words of comfort were spoken from 1 Peter 1: 24, 25, by the writer. E. J. DRYER.

CHAPMAN.—Anna Chapman died March 19, 1904, aged 27 years. For a year or more Sister Chapman had been failing in health. She departed this life with a triumphant faith in Jesus. She leaves a husband, mother, and many dear friends to mourn their loss. Funeral services were conducted by the writer. E. J. DRYER.

MORRIS.—Died near Zebra, Madera Co., Cal., April 15, 1904, after an illness of only six days, Samuel C. Morris, aged 67 years, 11 months, and 2 days. Brother Morris died in full expectation of having a part in the first resurrection. He leaves a wife and two sons to mourn his death. Remarks were made at the funeral by the writer, from Job 14: 14. M. D. CHURCH.

GEE.—Died at Ragan, Neb., April 23, 1904. Mrs. Myra Gee, wife of John Gee, aged 35 years. Our sister was blind from her birth; yet by faith she saw the Lamb of God that takes away the sin of the world. Like our father Abraham, she saw the "Son of man," and was glad. She received her education at the Vinton, Iowa, school for the blind. She was a kind, patient, Christian woman. She loved God, and rests in hope. We believe she will see the King in his beauty. Funeral services were held at Border chapel, the sermon being given by the writer. DANIEL NETTLETON.

EMERY.—Died at her home near Agnew, Mich., May 2, 1904, of cancer of the kidney, Sister Ethel Emery, aged 14 years, 2 months, and 2 days. She accepted the truth about three years ago, under the labors of W. E. Videto and O. F. Butcher, and during the two years of her illness was very patient and trustful. The morning before her death she requested her family to pray that the Lord would give her rest; God heard her prayer, and she fell asleep in Jesus at 5:45 in the evening. She leaves father, mother, five sisters, and one brother to mourn her absence

from the family circle, but they are looking forward to a happy reunion in the near future, when Jesus comes. Words of comfort were spoken by the writer, from Job 19: 25-27.

W. D. PARKHURST.

BONE.—Died April 12, 1904, Brother Claude Bone, aged 27 years, 1 month, and 16 days. He united with the Seventh-day Adventist Church at the camp-meeting held in Wabash in 1884, and was a faithful Christian. He was patient during the five years of his illness, and died in the triumph of living faith. A wife, one child, a father and mother, three brothers, and two sisters mourn their loss. Words of comfort were spoken by the writer to an attentive audience, from Rev. 14: 13. F. M. ROBERTS.

MOORE.—Fell asleep in Jesus, at Emporia, Kan., April 4, 1904, Sister Avis M. Moore, aged 57 years, 1 month, and 9 days. She was converted at an early age, and united with the M. E. Church; later she accepted the truths of the third angel's message, to which she remained faithful, living a consistent Christian life till the day of her death. She leaves a husband and a large circle of friends to mourn their loss. Words of comfort were spoken by the writer, from Matt. 13: 28, to a large congregation of sympathizing relatives and friends.

N. B. EMERSON.

KINNEY.—Died at Flint, Mich., Jan. 20, 1904, of the infirmities of old age, Sister Charlotte C. Kinney, aged 85 years. Sister Kinney accepted present truth forty-one years ago, under the labors of Brethren Cornell and Lawrence. She was a devoted wife and mother, a kind neighbor and friend, and was respected by all who knew her. An aged companion, four daughters, and many friends are left to mourn their loss; but they sorrow not as those who have no hope. Words of comfort were spoken by the writer, from Rom. 5: 12, 13, assisted by Elder Whitney (Methodist).

J. L. EDGAR.

Another Pioneer Fallen

GRANT.—Sister Chloe S. Grant, wife of Elder H. Grant, died at the home of her daughter, Mrs. Nettie G. White, at Bozeman, Mont., March 4, 1904, aged 82 years, 6 months, and 4 days. Her death was caused by a complication of difficulties peculiar to old age. Sister Grant, *nee* Pierson, was the grand-niece of General Israel Putnam, of the Revolutionary War. Her parents were early pioneers of Vermont. Sixty years ago this June, she was married to Harrison Grant, whom she survived three years. Three children were born to them. Those surviving are Mrs. Nettie G. White, of Bozeman, Mont., and Mrs. Cora G. Smith, of Minnesota. Elder Grant, husband of the deceased, was called to preach in what was then the far West; and in 1861 moved his family to Minnesota. He led out in the work of the third angel's message in that State, first as a missionary, and after the work became strong, he served as president of the State conference for sixteen consecutive years. Sister Grant shared with him the labors and hardships of pioneer work in a new State, traveling with him much of the time by private conveyance. Her health was always delicate, and during the last eight years she was confined to her bed most of the time. Her sufferings were most intense, and for more than twenty-five years she was unable to lie down. She was converted at the age of thirty-seven; and the Master, whom she loved and trusted, and who had been the strength of her earlier years, failed not to be the Consoler of her age. Days and nights and months and years were spent in suffering; but in it all was patient endurance and unflinching trust to the end. Her Bible, always beside her on the bed, was her constant companion, and for five years she read it without the aid of glasses. Though she has departed, her works of patient endurance still live to bless her family. She rests in hope of immortality at the resurrection of the just. She was laid to rest by the side of her husband. Words of comfort were spoken by the writer, based on John 11: 25 and Rev. 14: 13. W. A. GOSMER.



WASHINGTON, D. C., MAY 19, 1904

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

GROUND was broken on the Sanitarium property at Takoma Park on Tuesday of last week, and the work of erecting buildings will now be carried forward as rapidly as the funds in hand will permit.

OUR first-page picture suggests a quiet hour by the murmuring stream, "far from the city's madding crowd," where mind and body may find rest and recreation. This particular scene is in Colorado, near Boulder.

BROTHER W. H. ANDERSON and wife, who have just returned from Matabeleland, Central Africa, spent a day in Washington last week on their way to Indiana. It has been over nine years since Brother and Sister Anderson went to Matabeleland, and they are certainly entitled to the furlough which they are now taking. They will remain six or eight months in this country, and they will do all they can to arouse the interest of our people in the work in Africa, and to secure additional helpers. They hope to be back on the mission station not later than next March.

THE Lake Union Conference is now holding its second biennial session at Berrien Springs, Mich., and the following persons from Washington are in attendance: A. G. Daniells, W. C. White, Mrs. E. G. White, S. N. Curtiss, W. T. Bland, W. W. Prescott, C. C. Crisler, and Sisters Sara McEnterfer and Maggie Hare. It is expected that Sister White will visit Nashville, Tenn., at the close of this conference. On his way to Berrien Springs Brother A. G. Daniells stopped at Mount Vernon, Ohio, where he delivered the annual address at the closing exercises of Mount Vernon Academy.

ON our advertising page we give notice of the new book "How a Little Girl Went to Africa." How this book came to be written is interesting.

The editor of a New England paper opened his columns once a week to stories written by children. This little Seventh-day Adventist girl decided to tell about her trip to Africa with her parents, who went as missionaries. So interesting were her articles, that the editor thought that they were worth being paid for, and sent her a check accordingly. He suggested that they be published in a book, and upon their being offered to a large

New England publishing firm, they decided to publish them at once, in advance of all the other manuscripts on hand.

The story is told by a child, in a child's language, and is true, and the illustrations are from photographs. It can not fail to interest the children, and many old people have not wished to lay it down until they had read the entire volume. It will create in the children a new interest in foreign lands, and the thousands of miles traveled will give new life to the study of geography.

ON every hand the evidence is multiplying to show that these are times of special peril, and it is certain that we need to avail ourselves of all the help within our reach that we may not be ensnared by the enemy. The instruction contained in "Testimonies for the Church," Vol. VIII, is of the greatest value in enabling us to understand our peculiar situation just now, and in helping us to discern the trend of much of the present interpretation of nature teaching. We are confident that every one who is induced to purchase a copy of this book will be more than satisfied. Order at once, if you have not already done so.

IN the Washington *Post* of Monday, May 9, there was quite a full abstract of an address given by Elder A. G. Daniells at the M Street church in connection with the dedicatory services, which are reported elsewhere in this issue. The subject of the address was "The Work of the Seventh-day Adventists, and the Reasons for Choosing Washington, D. C., as Denominational Headquarters." We quote the closing paragraphs of the abstract as they appeared in the *Post*:—

"The great object in coming to the capital of the nation with our general headquarters is that we may the more easily and successfully come into contact with the great world, and proclaim the truths of our faith. We did not come here to lobby at the seat of Congress. We ask nothing of any legislature in the world save to be left alone. We ask no government to favor us, but we wish all governments to keep their hands off of religious matters.

"We want to be good citizens, good neighbors, and a social help. The world needs not only positive teaching, but positive living and example. We may be misunderstood, but we can be clean, upright, and helpful. This is what we hope to accomplish here, and from here to reach out to the rest of the world."

Referring to the work and creed of the Seventh-day Adventists, Elder Daniells discussed at length and lucidly the prophecies and their relation to history. He told of the reform movements instituted by Wycliffe, Luther, Calvin, and Wesley, each a step in advance of the other, but none complete in itself. No other church, he said, keeps all the commandments in the decalogue, as do the

Seventh-day Adventists, for they alone respect the fourth commandment to rest upon the seventh day and keep it holy.

"We teach all that the others do, and a little more," he said. "This is true not only of keeping the seventh day as the Sabbath, but in all the relations of our church."

ELDER CONRADI writes from our new mission station, German East Africa, April 5:—

We reached our new station all hale and sound. We had a good rest here in the mountains, at an altitude of four thousand feet. The station is well chosen—a fine, fruitful little valley. About twenty-five acres of corn has already been grown here by the natives this season. They have gathered their harvest, and moved farther up the hillside, so this land will be ours in the future.

We did not get away from Tanga till Friday, April 2, on account of our freight. Sunday at 4 P. M. we started on our worst trip, thirty-five miles through a high plain covered with briertrees, brush, etc. A good thunder-storm overtook us, and it became very dark; but by 9 P. M. it cleared, and we reached Kihurd at 1 A. M., where the government has another shanty for travelers. Here is the real base of our mission field—eight villages, with about two thousand people. The subchief called on us, and we on him. I had a little present for him, and he gave us a goat. From here we climbed the mountains. A good road-path has been cleared. It takes nearly four hours, and the ascent is seven hundred meters (about 2,275 feet). While the lower mountains are full of stones and briars, those higher are well-watered land.

We have a fine creek, near enough so we could water our land. We also have a good irrigating ditch. We bought two small horses for the two women, and I was fortunate enough to secure a good donkey for two dollars, to bring me up. The rest marched. We all praised God when we arrived safely.

The Lover's Love

IN the *Journal and Messenger* (Baptist) of April 21 we find the following appreciative words concerning one of our latest books, "The Lover's Love—John Three Sixteen":—

The author of this book has got a great deal out of it [the text]. He has done his work well. He has found in it hidden manna, and he has so dealt with it as to make it food for hungry souls. He takes up the successive elements of the sentence, and expands, unfolds, and illustrates them in such a way as to interest and hold the reader. There is in it an exhibition of genius, and he who can do what has been done here can do more. It is a book for comfort to the believer, and of persuasion to the unbeliever. It says to the Christian that it is well with him, and to the non-Christian that it pays to give heart and mind and soul and strength to Christ. It makes clear the way to eternal life—the strait road in which the honest-hearted, earnest Christian can not get astray. We commend the book as one of great value.