

The Advent REVIEW And Sabbath HERALD

Vol. 79

BATTLE CREEK, MICH., TUESDAY, JULY 15, 1902

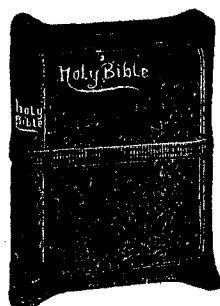
No. 28



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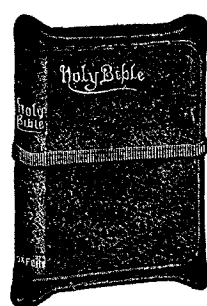
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Published in August, 1901,

BY THE

AMERICAN BIBLE
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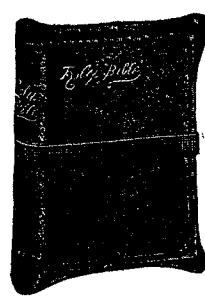
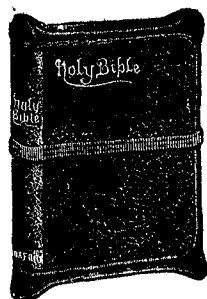
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The Advent REVIEW And Sabbath HERALD

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

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Editorial

Suddenly

THE warnings in the Word of God indicate that to many the coming of the Lord will be a terrible surprise. "Watch ye therefore: . . . lest coming suddenly he find you sleeping." Having refused the message of preparation, and having raised the cry of the scoffers, "Where is the promise of his coming?" they have become so completely absorbed in the things of this world that the revelation of the Lord from heaven is wholly unexpected by them. And so he comes suddenly.

As a Snare

It is the purpose of Satan to occupy men's minds so fully with the cares and pleasures of this life that there shall be neither room nor inclination for the affairs of the heavenly kingdom. And so the Lord has given us this warning: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth." "The solemn fact is to be kept not only before the people of the world, but before our own churches also, that the day of the Lord will come suddenly, unexpectedly. The fearful warning of the prophecy is addressed to every soul. Let no one feel that he is secure from the danger of being surprised. Let no one's interpretation of prophecy rob you of the conviction of the knowledge of events which show that this great event is near at hand."

As a Thief

THOSE who have given heed to the instruction in the Word of God know perfectly, as did the believers at Thessalonica, "that the day of the Lord so com-

eth as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them." If the lights in the house were burning, and the people were all on the watch, the thief would make no effort to enter. It is only when the lights are extinguished, and all the members of the family are locked in slumber, that the thief has confidence that he will be able to accomplish his purpose. "If the good-man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up." Those who have responded to the message, "Behold your God," will not be overwhelmed in this fatal surprise. "But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober." Watchfulness and sobriety should be the constant experience of the people of God in these last days. "If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." "And what I say unto you I say unto all, Watch."

A World-Wide Message

WE must never lose sight of the fact that this message is to go to "every nation, and kindred, and tongue, and people." The whole world is to be warned of the coming of the great and dreadful day of the Lord. To us is given the inestimable privilege of being used as the Lord's helping hand to minister his salvation to the ends of the earth. The command comes now with renewed force, "Go ye into all the world, and preach the gospel to every creature." The spirit of colonizing is a hindrance to this work. The spirit of settling down and taking things easy is a snare of the devil. Those who preach that increasing wealth is now a sign of the Lord's favor are sounding the wrong note. Can those who really believe that the Lord is coming in this generation, and that the message of the third angel is to be carried to all the world by those now living, meet the demands of the hour by increasing their bank accounts and their investments in worldly enterprises? A new spirit of consecration to the work needs to come upon us all. There is no time now for a compromise. It is no time to

preach one thing and to practice another. The world estimates our faith in the reality of the message which we bear by the spirit of sacrifice which is shown in the effort to make it known to all men. Is our watchword, "The advent message to all the world in this generation," a mere rallying cry? or does it express our sincere conviction of a great truth? Doors are open everywhere. Means and workers are needed. Who will help to send this message quickly throughout the countries of the earth? It is no time now to slacken our hands. The work is great, and the time is short. Let all come up to the help of the Lord, to the help of the Lord against the mighty. So shall the way of the Lord be prepared, and we shall see the King in his beauty.

The Cleansing of Godliness

"HAVING therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2 Cor. 7:1.

Analyzing this text, the first query that claims our attention is, What are these promises which the apostle says we already have in possession? They are referred to in the preceding chapter, and may be enumerated thus:—

1. Divine indwelling: "I will dwell in them." 2 Cor. 6:16.
2. Divine intercourse: "and walk in them." *Id.*
3. A divine covenant between man and the Lord: "I will be their God, and they shall be my people." *Id.*, last part.
4. Divine acceptance: "I will receive you." 2 Cor. 6:17.
5. Divine adoption: "I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. 6:18.

Like other precious promises, these are all suspended upon conditions. These conditions are, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing." Then follow the promised reception and adoption. Who would reject the conditions, in view of the magnitude of the prize? When we comply with the conditions, and secure the prize, what more can we have? The text aims at the destruction of evil. From the standpoint of God and the Christian, "filthiness" is a terrible word. It includes moral pollution of any kind, not, perhaps, the specific sin spoken of in Heb. 12:1 as "the

sin which doth so easily beset us," but sin in a general sense, or everything that renders the character loathsome in God's sight. From this, says the apostle, "let us cleanse ourselves." How extensive is this work to be? This is shown by the word "all," and it includes the "flesh" as well as the "spirit." By "flesh" we understand sin in all its outward manifestations, and by "spirit," all its internal emotions. But will it not be a difficult matter, and require constant watchfulness and care, to maintain the freedom from all filthiness of the flesh and spirit necessary to secure the overcomer's reward in the end?—Undoubtedly. The old-time adage, so often heard years ago, that "it is no small thing to be a Christian," is undoubtedly true. But consider the help with which we have been provided. What does John promise on the confession of our sins?—That God is "faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Then certainly we are cleansed from all filthiness of the flesh and spirit. Can any one expect to take any of the works of the flesh with him into the kingdom? "There shall in no wise," says the record, "enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life."

"Those holy gates forever bar
Pollution, sin, and shame:
None shall obtain admittance there
But followers of the Lamb."

What is the exalted position aimed at?—The perfection of holiness in the fear of the Lord. Thus we are prompted by the most sacred of motives. Without holiness no man shall see the Lord. But "it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." 1 John 3:2, 3. "Let us cleanse ourselves." It is the Lord that sanctifies his people; he puts new life within us. "It is God which worketh in you both to will and to do." Phil. 2:13. So while God does the work, we are to be co-workers with him in the matter of our soul's salvation.

U. S.

The Name of Jesus

PREPARATORY to the last great Pentecost, when all the nations and tribes of earth are to hear the wonderful works of God set forth again, each in their own tongue, God has had an army of workmen busy setting the Scriptures into the various languages of earth. The Word of God speaks in over four hundred tongues now, and new conquests are continually being made.

We, who work in our expressive English speech, itself having been so largely

shaped and molded by early Bible translations, can appreciate but partially the difficulties of the translators working in some of the non-Christian tongues. Christian ideas are so totally different from the heathen conceptions that many thoughts are put into language only with the greatest difficulty.

The noble army of God's workmen have labored and toiled, especially during the last century, to search out right words in which to set forth Christ crucified, in the language of Holy Writ. Now, to-day, in the border lands of missionary enterprise, these workmen are still toiling away with a devotion that may well be an inspiration to us. In the *Missionary Review of the World*, a missionary of the Society of Friends, working in West Central Africa, gives this account of his search for words with which to clothe the thoughts of God:—

The first word I secured was "Nichau," meaning "What is it?" Day and night I pestered every man I met with that question. In the brickyard muddy hands and pencil added to muddy paper the swelling list of words. In the garden, hoe and spade were dropped for pencil and notebook, as some new word dropped from the lips of the black men at my side. So it went through the day with its varied duties, and then at night, by candle light, the day's treasures were gathered up, classified, and made ready for their blessed service.

For two years and a half I searched for the word "Saviour." As each day and week and month passed by, it grew bigger with meaning in the light of the frightful need which faced me—a need which I knew I could meet if I could bring that word to bear upon it, but before which I was powerless until that golden key was discovered.

But it finally came, and the toil of years was recompensed. Around the evening camp fire I sat with my men, listening to their stories, and watching eagerly for the coveted word. Finally my head man, Kikuvu, launched upon a tale which I hoped would bring it. He told how Mr. Krieger had some months before been attacked by a lion and badly wounded, and how he had been rescued. But to my great disappointment he did not drop the concrete word for which I was looking. Sick at heart, I was about to turn away, when in a modest way he turned to me, saying, "*Bwana mukuthaniwa na Kikuvu*" (The master was saved by Kikuvu). I could have shouted for joy, for having the verb I could easily make the noun; but to prove it beyond the shadow of a doubt, I said, "*Ukuthanie Bwana?*" (You saved the master?), and he replied, "Yes." "Why, Kikuvu," I said, "this is the word I have been wanting you to give me all these 'moons,' because I wanted to tell you that Yesu died to Ku——." I got no further. The black face lit up, as in the lurid light of the camp fire he turned upon me, exclaiming, "Master! I see it now! I understand! This is what you have been trying to tell us all these moons, that Yesu died to save us from the power of sin!" Never did sweeter word fall from mortal lips than that word "Saviour" as it fell from the lips of that black savage in Central Africa.

For four years I dwelt alone, seeing three of my co-workers stricken down by fever; had over thirty attacks of fever myself; was three times attacked by lions, several times by rhinoceroses; ambushed by hostile natives; fourteen months without bread; for two months subsisted on beans and sour milk; have had to eat everything from ants to rhinoceroses; but I rejoice to say that I would be glad to go through the whole program again with my eyes wide open if I could have the joy of flashing that word "Saviour" into the darkness of another tribe in Central Africa.

Rejoicing with this worker in his joy at finding the long-sought word, do we not see, more plainly than ever, the fullness of the gospel in that one blessed word, that dearest name in earth or heaven, brought by angels to men—the name of Jesus? Strike what we know of the meaning of that name Jesus—Saviour—out of our lives, and how all the lights of heaven would go out in darkness in our souls. Yet the greater part of the peoples of this earth to-day do not know the name and the glorious message to men that God has infolded within it.

W. A. S.

The Sabbath a Test

THE Sabbath of the Lord is a test of man's allegiance to his Creator. It was given to the people of God to be a sign between them and him, pointing out the true God, and distinguishing between his worshipers and those who served other gods. While God's people observed his Sabbath, they necessarily remained true to him; but when they began to slight his memorial, they began in the same degree to transfer their allegiance to another, and to depart from the commandments of Jehovah. As the Sabbath was fundamental in the true worship, so another day was fundamental in the false religions into which God's people were often led, and that day was the most prominent one in the pagan system—the day of the sun. It was the constant effort of the great adversary of Jehovah's law, the father of paganism, to obliterate from the earth the observance of the true rest day, the memorial of creation, and substitute in its place the observance of the day which was the sign of a false worship.

The time came finally when the plottings of the evil one against God's memorial appeared to be crowned with success. There came a falling away from the truth of God, culminating in complete apostasy and the setting up of the "man of sin . . . the son of perdition," who usurped the place of God as the head of the church and the guide of conscience, and pointed to the day of the sun as having been set up in the church as the sign of his religious authority. A religion of works, pointing only to some human means of salvation, was substituted for a religion of faith in the

works and merits of Christ. Through the darkness of this spiritual night there broke at last the light of the Reformation, and again was proclaimed the Christian doctrine of justification by faith, which pointed men to God alone as the only Saviour. Against the spread of this light and truth Rome employed all her resources, calling upon the civil powers allied with her to put down heresy by legal pains and penalties. Men were not then tested by the proclamation of the Sabbath, but by their adherence to the truth of salvation by faith, contrary to the papal system of salvation by works, in the face of the most cruel punishments inflicted by the civil powers, which were drunken with the wine of Rome's doctrines.

Again, after the Reformation had done its work, and the long period of papal supremacy had reached its end, the world was tested by the proclamation of another message, declaring to men that the hour of God's judgment was come. The people were told to prepare to meet their Saviour, who was to come visibly in the clouds of heaven to gather his elect and set up his everlasting kingdom. Those who truly loved the Lord received the message with joy, gladly enduring persecution and reproach for the sake of the blessed hope. They passed through a severe trial, and very many of them failed to endure the test. Their test was not that of Sabbath observance, because the time for that test had not yet come.

But to-day, when the last work for man's salvation is being accomplished, the world is brought again to the test of adherence to the day which is the sign of the true God, and of true worship. Under the proclamation of the third angel's message the mystery of godliness is to be finished, the work of Christ as mediator between God and sinners is to reach its end. The world must be prepared for this most solemn culmination. When the mediatorial work of Christ shall end, all who are to be saved must stand complete in him. No more can there be an atonement for sin or error, willful or committed in ignorance. Therefore the full light of God's truth must shine out, and men must be brought to take their stand upon one side or the other, for the truth or against it. The message of to-day is a compelling message; men are compelled to take a decided stand, and thus to prepare themselves for the issue that awaits them. For Christ is not arbitrarily to close the probation of any by the mere act of finishing his mediatorial work in the heavenly sanctuary, but men are to be brought to decide their own destiny by their attitude toward God, before that work shall end; and thus God is to be cleared of all responsibility for the state in which men find themselves

when probation ends. And that which brings men to the test to-day is the truth which points out God's memorial day, the sign given by him to those who would know him as he is, and would worship him in spirit and in truth. By this men are being tested, and will be tested until the light of God's truth shall fill the earth, and all people shall have accepted it or turned from it. The Sabbath is to become a sign throughout the world, as it already is in many places, distinguishing between him that serveth God and him that serveth him not; not the mere formal observance of the seventh day, however, but that Sabbath keeping which hails the coming of the sacred day with delight. Never before was the world brought to the issue which confronts it to-day. This is why the Sabbath must necessarily be proclaimed openly, and everywhere to-day, as it was not done in the reformations of former times.

L. A. S.

Studies in the Gospel Message

THE first seven verses of the first chapter of Daniel are the basis of the Sabbath-school lesson for July 26.

In taking up the study of a portion of the book of Daniel, it may be profitable to consider the principles involved in the experiences of the captivity, and the personal lesson which we are to learn from the study of this book.

A connected reading of the first nine chapters of Daniel, and a brief consideration of their contents as a whole, will make it clear that the temple, or sanctuary, and its significance in the worship of God constitute the real theme which is dealt with. This may not seem so apparent in some chapters as in others, especially if we deal merely with names rather than with principles; but our studies from week to week will help us follow the theme both in the historic and in the prophetic portions of the book. But first we ought to see clearly what is the real principle involved in this question of the sanctuary. Evidently the sanctuary and its service proclaim the provision which God has made to cleanse our conscience "from dead works to serve the living God." This is set forth with clearness in that divine commentary on the sanctuary question, the epistle to the Hebrews. A few verses in the ninth chapter will emphasize this fact. After a brief description of the tabernacle, its furniture and its services, has been given, we read as follows: "The Holy Ghost this signifying, that the way into the holy place hath not yet been made manifest, while as the first tabernacle is yet standing; which is a parable for the time now present; according to which are offered both gifts and sacrifices that cannot, as touching the conscience, make the worshiper perfect, being only (with meats and drinks

and divers washings) carnal ordinances, imposed until a time of reformation. But Christ [the Messiah] having come a high priest of the good things to come, through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation, nor yet through the blood of goats and calves, but through his own blood, entered in once for all into the holy place, having obtained eternal redemption. For if the blood of goats and bulls, and the ashes of a heifer sprinkling them that have been defiled, sanctify unto the cleanness of the flesh: how much more shall the blood of Christ [the Messiah], who through the eternal Spirit offered himself without blemish unto God, cleanse your conscience from dead works to serve the living God." Heb. 9:8-14, R. V.

The tabernacle, and the temple as well, with its furniture and its services, was a parable. It was constantly setting forth the coming of the Messiah, the gift of himself in behalf of man, the shedding of his blood for the remission of sin. Its message was, "Behold the Lamb of God, which taketh away the sin of the world." "The whole worship of ancient Israel was a promise, in figures and symbols, of Christ [the Messiah]; and it was not merely a promise, but an actual provision, designed by God to aid millions of people by lifting their thoughts to him who was to manifest himself to our world."

"That temple, erected for the abode of the divine presence, was designed to be an object lesson for Israel and for the world. From eternal ages it was God's purpose that every created being, from the bright and holy seraph to man, should be a temple for the indwelling of the Creator. Because of sin, humanity ceased to be a temple for God. Darkened and defiled by evil, the heart of man no longer revealed the glory of the divine One. But by the incarnation of the Son of God, the purpose of heaven is fulfilled. God dwells in humanity, and through saving grace the heart of man becomes again his temple. God designed that the temple at Jerusalem should be a continual witness to the high destiny open to every soul."

Thus the heart of the sanctuary question is found in the great truth that it is God's purpose to dwell with flesh, and that this is accomplished through the incarnation of the Son of God. The fulfillment of this purpose is recorded in these words: "In the beginning was the Word, and the Word was with God, and the Word was God. . . . And the Word became flesh, and tabernacled among us." This is that union of divinity and humanity which constitutes the mystery of the gospel, the mystery of godliness. It is described in such expressions as these: "That Christ may dwell in your hearts

by faith;" "Christ liveth in me;" "Christ in you, the hope of glory;" "Ye are the temple of God;" "Your body is the temple of the Holy Ghost."

It is plain enough that when Christ our righteousness dwells in the heart by faith, making the flesh his temple, we have the actual experience of righteousness by faith. It follows then that the central thought in the sanctuary question is righteousness by faith, or justification by faith. This is the real meaning of the temple and its services. When this meaning was lost sight of, the appointed services became a mere round of ceremonies without power or efficacy for anybody. It was because of their failure to apprehend this truth, and the consequent fact that they lost the indwelling presence of God from their own hearts, that the Jews were taken to Babylon as captives. Their temple service had degenerated into ceremonialism. They had ceased to reveal to the world the gospel truth that God dwells with flesh. They had changed the law of faith into the law of works. They could no longer proclaim to the world the fundamental doctrine of the gospel,—justification by faith. Under these circumstances they went down to Babylon as captives.

But Daniel and his companions had retained the purity of their religious experience. They had apprehended the real truth of the sanctuary question, and were prepared to reveal it to others, and God used them in Babylon for this very purpose. The record of their experiences in Babylon teaches the same truth to us as was taught in Babylon by the experiences themselves, and this truth is justification by faith. And the prophetic portions of the book reveal the triumph of this great truth in the setting up of the kingdom of God in the earth.

Thus it is that the real theme of the book of Daniel is the temple and its significance in the worship of God, which is simply the concrete form of the truth of justification by faith. And this is why the book of Daniel should be earnestly studied in these last days; for the fundamental gospel doctrine, justification by faith, has been lost from our experience to such an extent that there needs to be a new reformation through which the real gospel of faith instead of works, of grace instead of ceremonialism, may be restored to God's professed people.

Our future studies will bring out with greater fullness what has here been presented in outline.

"On the day of Pentecost the Jews saw before them a hundred and twenty proofs of the resurrection of Christ. Each believer was seen to be clothed with a life such as had never before been beheld, and each believer was to the astonished multitude as a risen Christ."

Note and Comment

THE Christian's work is to minister the grace of God. And he should remember that the grace of God is continually poured out from the throne of grace in the fullest measure, so that at no time or place need he be without a full supply for souls with whom he is brought in contact. It is no stinted or intermittent flow that comes from the fountain head of grace. The tide is always full, and the Christian is to be a channel through which it may flow continually. He is to be constantly passing on to every one whom he meets the blessings of this divine current—constantly imparting life to every soul with whom he comes in touch. The idea that only at special times or on special occasions is a Christian to impart to others that which he receives from God is one which wholly misrepresents the Christian life.

SPEAKING of the rapid growth of Christian Science in this country, Mr. Joseph Dana Miller says in *The Era* that there were in 1901 four hundred and forty-three Christian Science churches and one hundred and sixty-seven societies not formally organized as churches. The denomination also maintains more than one hundred free reading rooms. The first church of Boston had in 1901 about twenty-two thousand members, over three thousand of whom had been added during the year. Six Christian Science churches recently built or now building, in Boston, New York, Chicago, and Denver, involve an expenditure of two million dollars. "It is a notable fact," says Mr. Miller, "that the adherents of Christian Science are, as a rule, from the well-to-do part of the community. Most members of its churches have had large advantages of education, and have been fortunate in their worldly affairs. They come from what is commonly called the cultured portion of American society."

THE following extract from a recent discourse given by Professor Charles Pearson, of Chicago, shows how existing conditions in the world are impressing thoughtful observers with a sense of the imminence of a mighty change in the present order of human affairs, even without the assurance of the fact which we have from the word of prophecy. The professor's subject was "The Coming Reformation:"—

Ours is a mechanical age. It produces wealth so rapidly that all previous ages seem poor. We have grown rich faster than we have learned the proper use of our riches. We are making money, but we do not know yet how to distribute it. Many men are too rich for their own good. Many are too poor for comfort,

for health, for nobility, for decent, progressive, civilized life. Everything is subordinated to the desire to make money.

A moneyed aristocracy—an aristocracy of financiers, of manufacturers and merchants, and railway and steamship kings—now rules the civilized world. The working classes are discontented and threatening. . . . Men and women are underfed, and children die of inanition because food is rendered artificially dear.

Men, women, and children sit in darkness because kerosene oil, stored in the earth by God for the use of all his children, is made under inequitable laws to yield fabulous wealth to a few persons.

Men, women, and children are crowded into small, dark, comfortless, unsanitary tenements, and puny, diseased children are born and die there, because lumber, brick, glass, iron, and lead are made artificially dear in the present cruel eagerness for wealth.

I do not see how any intelligent man can expect the existing order of things to continue much longer, or how any humane man can desire that it should. Nor does it require very much prophetic foresight to see that it will not.

WHILE Rome is intriguing for the establishment of diplomatic relations between the Vatican and the United States, she has, according to the following report, achieved a great victory in another part of the North American continent, which must give her great encouragement to continue her efforts for the conquest of the American republic. We clip the report from the *New York Times* of July 1:—

A dispatch from Queretaro, Mexico, says: "Mgr. R. Canz de Samper, the papal delegate to Mexico, who was taken sick here a few days ago, is improved. He confirms the published dispatch from Rome stating that he has been successful in his mission to re-establish direct official relations between the republic of Mexico and the Vatican."

"It is reported that the laws of reform which were so obnoxious to the Catholic authorities in Mexico will be repealed, and that permission will be granted for the establishment of convents in this country."

"All relations between the government of Mexico and the Church of Rome were broken off at the opening of the reform government under Juarez; and although they were renewed during the brief reign of Maximilian, they were again interrupted on the return of Juarez to power."

"Bitter feeling was caused by the action of the Mexican government in confiscating church property and forbidding religious orders, but a better sentiment has since grown up between the civil and religious authorities."

It was a half century ago that Mexico confiscated the convents and other surplus property of the Catholic Church, and broke off diplomatic relations with the Vatican. Now these relations have, it seems, been re-established, and Rome is in a fair way to return to her former position of dominance in Mexican affairs.

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.

Love Divine

O HEAVY heart, with sorrow bowed,
Behold the rainbow in the cloud!
Know for thy joy that in this spot
Where suffering is the common lot,
God loveth thee, and loves thee well.

Though Summer's hand thou canst not see,

When laid on grass and flower and tree,
Be this the comfort where thou art,
Making glad summer in thy heart:
God loveth thee, and loves thee well.

Though winds blow easterly and bold,
As sheep thou art within the fold.
No winter touches thee with frost,
For Love the threshold once has crossed:
God loveth thee, and loves thee well.

The kindness that surroundeth thee,
The tender, patient ministry,
So gently shown, so freely given,
Confirm the truth from highest heaven:
God loveth thee, and loves thee well.

If thou shouldst walk the world again,
Freed from the shackles of thy pain
And all the weariness that was,
God makes thee free and glad because
He loveth thee, and loves thee well.

But if he bring thee where the sea
Of Death lies, full of mystery,
Lean on his hand, it will not fail.
Christ died for thee, thou must prevail:
God loves in Christ, and loves thee well.

—D. Middlemas, Edinburgh.

An Appeal to Parents—No 2

MRS. E. G. WHITE

God's great lesson book, his holy Word, gives parents instruction regarding the preparation they and their children must receive before they can be admitted into the heavenly family. Parents, hear the word of the Lord to you:—

"Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And 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. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes."

"What doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul, to keep the commandments of the Lord, and his statutes, which I command thee this day for thy good?"

Upon obedience depends the life and happiness, the health and joy, of men, women, and children. Obedience is for

our well-being in this life and in the life to come. "The Lord commanded us to do all these statutes, to fear the Lord our God, for our good always, that he might preserve us alive, as it is at this day. And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us."

If the law of God were taught in the home, if obedience were enjoined upon children from their earliest years, how different the world would be to-day! Temperance, industry, and economy would be seen. Evil would be avoided. Virtue would be cherished.

The Scriptures given above are for our admonition and instruction. But they are not studied as they should be. The failure to follow God's plan is causing him to withdraw his blessing from parents and children. Many fathers and mothers will have a heavy charge brought against them when they stand before the Judge of all the earth. They do not obey the voice of the Lord. They permit their children to do wickedly. Their unruly, disobedient children testify to their neglect of duty.

God is watching the families who claim to be Christians, to see how they are conducting themselves. If ever evangelical work was needed, it is needed now in our families, our schools, our sanitariums, and our publishing houses. Let us consider the work to be done. Fathers and mothers need to feel the converting power of God. Their lives need to be cleansed. There are many professed Christians who have never been transformed in character. This is why the Holy Spirit cannot accomplish its work upon hearts.

"I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye."

"Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God."

A Reformation Called For

God calls for a thorough purification of households and institutions. There is need, not merely of a revival, but of a reformation. Every church needs to be stirred as never before. When the great light that God has given shines forth through human agencies, a great work will be done. In demonstration of

the Spirit, and with power, the truth to come. "The Lord commanded us to will be revealed in clear, distinct lines. But this work must begin in the home.

As the right work is done in the home, parents will find their hearts subdued and melted. Strange prejudices that have been cherished by brethren and sisters in the church, prejudices that have borne evil fruit, will be overcome, and will disappear. A spirit of candor will come in, a spirit after Christ's likeness. God's people will give up the tenacious desire to have their own way and to urge their own ideas; for they will realize that they are in the presence of God's Son.

I beseech the parents in our churches to make a solemn covenant with God by repentance and confession. Confess your past neglect, and in the fear of God take up the work of educating your children in righteousness. Do you not think that it is time to seek the Lord with the whole heart, that you may find him, and co-operate with him in working for the salvation of your children? The Lord will not pass over a neglect to feed his lambs. Teach your children that they are the younger members of the Lord's family. Guide their feet in the way of holiness. Lead them to God. Guard well your words and actions, that by example as well as by precept you may give the lessons God has instructed you to give. Respond to the striving of the Holy Spirit. Thus you prepare the way for your children to respond to this striving.

O parents, for the sake of yourselves and your children, I make this appeal to you. My heart is greatly burdened. I cannot sleep as I think of parental neglect and its fatal results. I pray that you may be impressed with the importance of the work on which so much depends. There is set before you "a blessing and a curse; a blessing if ye obey the commandments of the Lord your God, . . . and a curse, if ye will not obey." This is your day of trust. Soon will come your day of reckoning. Take up your work with earnest prayer and faithful endeavor. Let Christ find you his helping hand in carrying out his purposes. Prepare for the coming of the Lord. This is the preparation day. Set your own hearts in order, and work earnestly for your children. An unreserved surrender to God will sweep away the barriers that have so long defied the approaches of heavenly grace. When you take up the cross and follow Christ, when you bring your lives into conformity to the will of God, your children will be converted. The world will take knowledge of them that they have been with Jesus and have learned of him. In word and deed they will bear witness to the power of Christ's grace.

"STAY with us, Lord, and let thy face
Beam on us; night is nearing.
Through its dark shadows may we
trace

Thy look of love—aye, cheering
The heart of all who trust in thee
On restless earth, on angry sea,
Waiting for thine appearing."

Importance of Our Camp Meetings

R. A. UNDERWOOD

IN view of what the spirit of prophecy has said in regard to our camp meetings, and our past experiences in seeing the results that come from them, our conferences should consider well some of these facts before we make up our minds that our camp meetings are too expensive, and must be discontinued. I quote from Volume VI of the Testimonies, No. 34, beginning on page 31, a few of the many things given us at this time concerning the importance and work of our camp meetings:—

"The camp meeting is one of the most important agencies in our work. It is one of the most effective methods of arresting the attention of the people, and reaching all classes with the gospel invitation. . . . The reasons of our faith are not understood by the people, and we have been regarded as fanatics, who were ignorantly keeping Saturday for Sunday. In our work we have been perplexed to know how to break through the barriers of worldliness and prejudice, and bring before the people the precious truth which means so much to them. The Lord has instructed us that the camp meeting is one of the most important instrumentalities for the accomplishment of this work. . . . In every city of our world the warning must be proclaimed. All that can be done should be done without delay.

"And our camp meetings have another object, preparatory to this. They are to promote spiritual life among our own people. . . . We need to meet together and receive the divine touch that we may understand our work in the home. Parents need to understand how they may send forth from the sanctuary of the home their sons and daughters so trained and educated that they will be fitted to shine as lights in the world. We need to understand in regard to the division of labor, and how each part of the work is to be carried forward. Each one should understand the part he is to act, that there may be harmony of plan and of labor in the combined work of all. . . . If our camp meetings are conducted as they should be, they will indeed be a light to the world. . . . A mistake has been made in holding camp meetings in out-of-the-way places, and in continuing in the same place year after year. This has been done to save expense and labor; but the saving should be made in other lines. . . .

"Our camp meetings should be so conducted as to accomplish the greatest possible amount of good. . . . Every camp meeting should be an object lesson on neatness, order, and good taste. . . . Special attention should be given to all sanitary arrangements, and men of sound judgment and discernment should see that nothing is permitted to sow the seeds of sickness and death throughout the encampment. . . . We should ever bear in mind that angels of God are walking through the encampment, beholding the order and arrangement in every tent. . . .

"Let the press be utilized, and let every advertising agency be employed that will call attention to the work. This should not be regarded as nonessential. . . . As far as practicable, let the important discourses given at our camp meetings be published in the newspapers.

"It is important that the members of our churches should attend our camp meetings. . . . Some will say, 'It is expensive to travel, and it would be better for us to save the money, and give it for the advancement of the work where it is so much needed.' Do not reason in this way; God calls upon you to take your place among the rank and file of his people. Strengthen the meeting all you possibly can by being present with your families. . . . Go to the camp meeting, even though you have to make a sacrifice to do so. . . .

"None of us should go to the camp meeting depending upon the ministers or the Bible workers to make the meeting a blessing to us. God does not want his people to hang their weight on the minister. . . .

"If there was ever a place where the believers should bear much fruit, it is at our camp meetings. At these meetings our acts, our words, our spirit, are marked, and our influence is as far-reaching as eternity."

I have noticed that a number of our conferences are planning the present season to omit the camp meeting. The only reason they give for this is that the camp meetings cost much labor and means. But before we come to such a decision, it seems to me we should weigh well the words of counsel quoted above. If camp meetings are conducted after God's order and instruction, they are one of the Lord's most important means of reaching the multitude, as well as being a great help to our own people spiritually. The camp meeting is an educational factor in the various departments of work. Our people come in touch with the Sabbath-school work, the medical missionary work, the Bible work, and nearly every phase of our work, as they do not at any other time during the year. It is a time when all the laborers in the conference come directly in touch with one another and with the delegates from the various churches, with mutual profit. It is a time when our educational institutions are represented, and thus come in more direct touch with a larger number of our young people than at any other time. It is a time when the young can be helped in a special manner, as at no other meeting in the year. It is a time when isolated Sabbath keepers come in touch with our general work, and receive great encouragement. These meetings have a unifying influence upon all classes, and they bring unity into our work at home and abroad. It is a time when the power of God is especially present to witness to the assembling of the saints.

We should weigh well the fruits of these meetings, and consider whether we can afford to lose the results attained, before we decide to dispense with our camp meetings. It is true that many of

our meetings have failed, sadly failed, in accomplishing God's purpose; but rather than dispense with the meetings, why not, through the instruction given us, plan to hold them in harmony with this light, and realize the blessings that will be received through them?

From a personal experience of a number of years' labor in connection with these meetings, I know something of the wearing labor that is required to hold them. But I have seen hundreds, yes, thousands, brought to Christ through this God-appointed means. I can call to mind individuals who are now laboring in foreign lands or otherwise engaged in promulgating this blessed truth, who, had it not been for the camp meeting, might to-day be in the world, with their energies devoted to selfish pursuits.

I believe that much more should be done to help the young than has generally been done at these meetings. Also much consideration should be given to the point expressed in the quotations above in reference to parents' work in the home, which will enable them to send forth their sons and daughters, trained and educated and fitted to shine as lights in the world, bearing a part in this closing work of the gospel.

The Wedding Garment

MRS. P. ALDERMAN

Jesus hath wrought a princely dress—
The wedding-garment righteousness;
When on earth's battle field of foes,
He gave his life to heal our woes.

My robe of sin, all worn and soiled,
In which I've grieved, and wept, and
 toiled,
O, will he change, and let me shine
In his own garment, pure, divine?

For gift so great to one so lost,
So guilty, worn, and tempest-tossed,
For grace like this I all resign,
And claim his righteousness as mine.

Convicts of India

At the present time there are over twelve thousand of the inhabitants of the Indian empire serving their sentences for various crimes on the Andaman Islands, five hundred and ninety geographical miles from the Hoogly mouth of the Ganges. About two thirds of these are murderers, and the other third is composed of poisoners, thieves, and other criminals, whose offenses do not admit of classification.

They are given various sorts of work to occupy their time, and are employed as clerks, cooks, gardeners, servants, etc. After ten years of good conduct they are given a portion of ground which they clear, and occupy at a small rent. They are allowed to send for their wives and children, or, if not married, they may marry, and settle down as though they were not miscreants, though, of course, they are held upon the islands, and are only left in a semifree state on conditions of good behavior. Those who do not care to become farmers but wish to work at a trade are allowed to do so. Most of those sent to the islands have gone

to serve a life sentence, but in nearly all cases freedom has been granted after twenty years, and they are allowed to stay or return to their homes according to their desire.

By this system of allowing convicts to till the soil, since 1858 on Viper Island alone no less than twenty thousand acres of land have been cleared and cultivated; and it is estimated that one thousand one hundred acres are cleared and cultivated every year.

This system is one that commends itself to every one interested in the elevation of humanity. Instead of being housed up in prison walls with no employment to lead their minds to higher thoughts, the government has wisely provided this plan, which places within the reach of every man a means of making a change in his life, and becoming a blessing to humanity in place of a curse.—*Oriental Watchman*.

Whispering

G. B. THOMPSON

"A FROWARD man soweth strife: and a whisperer separateth chief friends." Prov. 16: 28.

Did you ever see a whisperer? Are there any of these discord makers in your church? Have you ever indulged in this wicked thing? It is closely allied to backbiting. The whisperer usually appears to be a very conscientious, sanctimonious individual, your pretended friend, your professed brother or sister in the faith of Jesus. Instead of looking to behold the Master's presence in you, he is constantly looking for failures; the things "of good report" are not so interesting as are evil tidings.

When a defect, supposed or real, is seen or is heard of, this separator of "chief friends" does not go to the offender to find out if the report is true. To do this in brokenness of spirit would be like the Great Shepherd, who gave his life for the sheep. But instead he goes to some one else, and whispers, hints, and insinuates. "I will tell you, but you must not say anything about it. Brother [or Sister] — is a very nice person, but —." An unproved report is set forth with an air of confidence, and a doubt concerning some one in the church is placed in the mind, which, if not eradicated, will bear a poisonous crop; it will separate brethren and sisters here, and, perchance, in eternity.

This whole business is devilish. The devil was the first whisperer. In heaven he whispered his disaffection among the angels, a word here and a word there, and caused the revolt of nearly a third of the angelic host. He is the instigator of this wicked thing, and all who engage in it are his emissaries.

Such persons are dangerous. They stab you by stealth. While pretending to give the kiss of love, they pierce you with a dagger. No wonder the Lord has placed whispering among the most base and wicked things. 2 Cor 12: 20; Rom. 1: 29-32. "All that hate me whisper together against me: against me do they devise my hurt." Ps. 41: 7. "Where no

wood is, there the fire goeth out: so where there is no whisperer, the strife ceaseth." Prov. 26: 20, margin.

But, says one, "What must I do when a person comes to me to whisper concerning the supposed frailties of my brethren and sisters?" Prov. 25: 23 tells us just what to do: "The north wind driveth away rain: so doth an angry countenance a backbiting tongue." Do not listen; beware of lending your ears to any whose business it is to pull down the reputation of your brethren. And do not forget that those who come to you with secret whispering about your brethren and sisters will go to some one and whisper slanderous gossip about you sooner or later. If they come to you with such a mission, freeze them out. Be as cold as a north wind. Let your countenance show that you disapprove of such a wicked work. If a brother has erred, go to him, and in the spirit of love and kindness point out his error. This will help him, and perhaps save him from being overcome upon this point another time.

Three Lessons

THERE are three lessons I would write,—
Three words, as with a golden pen,—
In tracing of eternal light,
Upon the hearts of men.

Have hope! Though clouds environ round,
And Gladness hide her face in scorn,
Put thou the shadow from thy brow,
No night but has its morn.

Have faith! Where'er thy bark is driven,—
The calm's disport, the tempest's mirth,—
Know this: God rules the hosts of heaven,
The inhabitants of earth.

Have love! Not love alone for one,
But man as man thy brother call;
And scatter, like the circling sun,
Thy charities on all.

Thus grave these words upon thy soul,—
Hope, faith, and love,—and thou shalt find
Strength when life's surges maddest roll,
Light when thou else wert blind.
—Schiller.

A Fearful Situation

In addressing a society for the study of life, on the dangers that beset children, Anthony Comstock remarked that "it is safe to say that there is not an institution of learning for the young that is wholly free from the corrupt and degrading influence of indecent literature and pictures." He then said: "A short time ago I was entering a car at a railroad station, and passed through a group of schoolboys on the platform. One was handing a small book to another, and as I took my seat, I recalled it. I went out to see the boy, and asked him to let me see the pamphlet, which he finally did. I tried to find out where the boy procured it. He told me, and I got off the train at Newark with the group, and went to their school. I found

that every boy in that school and several girls from sixteen to nineteen years of age had the same kind of literature. Step by step I traced the source until I came to a beautiful girl in a lovely home, who received it from a young man of good family, living in a neighboring town."

Mr. Comstock then said, "If I had to choose between seeing the mind of my own little girl so corrupted, and burying her, I would cheerfully dig her grave with my own hands."

We have been informed of over twenty institutions of high grade to whose schools Mr. Comstock's researches have led him, with similar results. His information is chiefly derived from parents who have found such abominable, corrupting things, worse than any adder, viper, or other snake that injects venom, in the possession of their children. The anguish of parents who had the utmost confidence in their children, on ascertaining that they had been corrupted, is something indescribable. Mr. Comstock added: "No mother can be sure that her son is free from these degrading influences; for I have found them in the hands of youths of our best families; in some cases youths who had made themselves agents for the spread of corruption have been regarded as the best boys in school."

Let none who are responsible for children thrust these statements of Mr. Comstock aside as the utterances of a crank or a man who is determined to find what he looks for.

The evidence is overwhelming, as the distinguished citizens who act as executive committee of the Society for the Prevention of Vice know to their hearts' sorrow.—*The Christian Advocate*.

The Home Department*

FIRST we ought to know what the home department is. As its name suggests, it is a department of the Sabbath school conducted in some home. Now we might ask whose home or what home, and in reply we might say that a home where all the members attend the regular Sabbath school is in no need of such a department; so of course some home that does not have the benefit of our regular Sabbath school is the place for the home department. There should be some one appointed to take charge of the work, also a secretary who will make a minute of each Sabbath school held. A collection should also be taken, a class record kept, and the secretary should report as often as each quarter (once each month would be better) to the secretary of the regular Sabbath school of which the home department is a part or branch; and that department should be made to feel that the regular Sabbath school recognizes them as a part of the regular school.

Next we will mention the possibility of this department. One or more families may start this department, have a regular hour each Sabbath to hold their

* A paper read at the Eaton County Sabbath-school convention held at Charlotte, Mich., Sunday, March 30.

Sabbath school, have a regular superintendent and secretary, so as to make it seem as much like the regular Sabbath school as possible, invite their neighbors in to study the Word of God with them; and in this way many may be led to study the third angel's message, and thus have a part in the closing work of this world's history. While it might not be proper to take up all the lines of thought that might be presented at the department Sabbath school, we could follow up these thoughts with Bible readings and the printed page, and I am sure that the blessings of the Lord would attend our efforts, and we ourselves would be benefited; for in blessing others we receive a great blessing. Those who take part in this department work will feel an increased interest in the study of the Word of God, and will look forward all through the week for the hour to arrive in which to talk over with the rest of the household, or with any who may step in to take part in some way, what they have been studying; then, too, if they should attend any regular Sabbath school, they need not feel embarrassed if called upon in the general review, as they will have kept in touch with the lessons all along, and therefore will feel familiar with each thought that may be presented.

Now comes the all-important question of what our school should do with this department work. I believe that we should encourage it wherever there is a home that can be used for this work. We might mention a few ways in which we could assist, such as keeping them supplied with *The Little Friend*, perchance, for the children, and with the *Youth's Instructor* for any young people who may attend, and also see that each family represented has a lesson pamphlet, and that the school has a secretary's book and class record books, and that some one visits them occasionally to encourage them and render assistance.

The Pagan Basis of Christian Science

WITHIN a few blocks of where I am sitting there is a large stone church erecting for the use of a congregation of Christian Scientists, so-called. The cult established by Mrs. Mary Baker Eddy upon the basis of the postulate, "Everything is mind," or, "Everything is God, and God is in everything," is by no means original with her. A portion of her philosophy was borrowed from the mind-curst, P. P. Quimby. The foundation of her system is borrowed from Hinduism. The late Madame Blavatsky drew her theosophy from Oriental sources also, from both Hinduism and Buddhism, and the vagaries of the Gnostic sects of the second century, but her agglomeration of philosophies and fraudulent "miracles" is now exploded, and Theosophy is wrecked. The revival of Hindu Vedantism as a substitute for Christianity in this country seems to have been measurably successful, judging from the reports put forth by Mrs. Eddy and her followers, some of whom

claim a million adherents and several hundred church buildings. We can receive these figures with some allowance for the exaggerative enthusiasm of the Eddy interest. It is true, however, that the new cult is supported by wealthy people and not a few judges and lawyers and other professional men, business men and women, and persons in moderate circumstances. They profess to be happy in the new connection, which they claim to be the final substitute for all other cults. What is the attraction?

The apostles of Christian Science quote the Bible quite freely. They defend their appropriation of the name "Christian" by saying that they recognize Christ as an expert in mental therapeutics, although they claim that Mrs. Eddy is far in advance of Christ, who, in their view, was a healer like themselves. They tell us distinctly that there is no such thing as sin. There is no need of an atonement. Repentance for imaginary wrongs is absurd. Mrs. Eddy, indeed, has with great fidelity taken into her system as the foundation stone the conspicuous feature of the Vedantic philosophy, which is essentially pagan. Her fundamental "principle" is that disease may be healed by denying its existence. They call themselves healers, while denying that there is any disease to be healed. "God," Mrs. Eddy says, "is supreme; is mind; is principle; not person; includes all and is reflected by all that is real and eternal." "The only realities are the divine mind and its ideas." It is taught by Mrs. Eddy and her apostles that all men are emanations from the Infinite, and co-existed with the Infinite from all eternity, and that the miracles recorded in the Bible were only instances where a scientific healer dispelled various illusions of the people, who thought they were sick or possessed of devils! Of course, if God is the only real existence, the legitimate conclusion is that the soul and the world do not and cannot exist as distinct entities. They are not what they appear to be. Missionaries in India say that the commonest peasant, if asked who God is, will answer that he himself is God, very promptly. Brahma is one, and there is no second, is the Vedantic formula. That is, there can be no second anything, and all that is, is Brahma. Indeed, Mrs. Eddy might, consistently with her fundamental dogma, have adopted the Hindu creed, of which the following is one of the popular expressions in India:—

"Now by Sivam, I declare that all That is, is God; yet what I see is not, It and the thousand evils of the world Are not of God or true. They Maya be."

Maya is illusion. The distinction between sin and righteousness is only imaginary; an illusion. The Hindu philosopher candidly declares that caste, uncleanness, hatred, wandering thought, impure or pure, are all alike to Brahma. Logically, the doctrine of Maya leads to the accounting of personal responsibility as an illusion. God is an impersonal essence, and takes no cognizance

of sin or righteousness, and men, therefore, are not responsible for their acts and thoughts.

Manifestly, the fundamental dogma of Christian Science is copied pretty closely after the Vedantic, the pagan, model. Mrs. Eddy tacked the name "Christian" on her pagan philosophy apparently to make it draw half-hearted people from the Christian churches, who, following the so-called "liberal" theology of the day, are gravitating to a repudiation of the doctrines of sin, repentance, and atonement, and self-sacrifice in a life of service for Christ, and prefer to identify themselves with the life and precepts of the worldly externalism of the day.

The spirit of Christian Science is directly antagonistic to the religion of Christ. While adopting or commending Christian ethics, organizing Sunday schools and churches, the fundamental pantheism so boldly proclaimed by Mrs. Eddy, renders these appurtenances of her system absolutely farcical. She denies that the body exists, although Christ repeatedly discoursed of body and soul as distinct entities, realities. She appropriates the leading feature of a corrupt and corrupting Hindu philosophy, the effects of which may be seen in India to-day. She takes the ancient heresy, and clothes it in new attire. It is not religion, but a system of therapeutics, which promises to heal disease by declaring that disease does not and cannot exist, and that it is a distinct illusion of man. It goes not a step further. It has no healing for the sin-stricken soul. It has no Saviour from sin, compassionate and merciful. It tramples underfoot the precious blood of the Christ, the atoning Saviour, while feloniously appropriating his name in order to deceive, if possible, the very elect of God.—G. C. Cochran, in *The Living Church*.

THE effect upon even the native mind of simply reading the Scripture is illustrated in the case of an Indian *ayah*, or child's nurse, who went from India to London with an English family to care for their two boys. For five years she daily listened to the reading of a chapter from the Bible in the Hindustani, followed by the Lord's prayer in the same language. The one who read and prayed was not well acquainted with the language; and as the *ayah* knew very little English, all conversation on spiritual questions was impossible. She often said, however, that she firmly believed in the Lord Jesus, and a few months ago received Christian baptism, the service being effectively performed in her native tongue. Nothing but the pure Word of God had brought about the conversion of this ignorant, unlettered woman.

"Just a little moment,
Passing on its way;
Tell me what the little moments say.
'While I'm passing, use me;
Surely don't abuse me.'
Swift the little moments fly away."



Our Neighbors

SOMEBODY near you is struggling alone
Over life's desert sand;
Faith, hope, and courage together are
gone:

Reach him a helping hand.
Turn on his darkness a beam of your
light;
Kindle, to guide him, a beacon-fire
bright;
Cheer his discouragement; soothe his
affright;
Lovingly help him to stand.

Somebody near you is hungry and cold;
Send him some aid to-day.
Somebody near you is feeble and old,
Left without human stay:
Under his burdens put hands kind and
strong;
Speak to him tenderly, sing him a song;
Haste to do something to help him along
Over his weary way.

Who are our neighbors? Look up and
behold,
Pressing on every hand,
Little ones, lonely ones, sad ones and
old;
Everywhere see them stand.
He is our neighbor whom we can be-
friend,
He to whom comfort or aid we can lend,
Or he whose footsteps we may cause to
wend
Toward the heavenly land.

Dear ones, be busy; for time flieth fast,
Soon it will all be gone;
Soon will our season of service be past;
Soon will our day be done.
Somebody near you needs now a kind
word;
Some one needs help such as you can
afford;
Haste to assist in the name of the Lord,
There may be a soul to be won.

—Mrs. E. E. Williams.

Health by Faith Versus Health by Works

FRANCIS M. WILCOX

THERE are two kinds of success. One is the success based upon right principles, the victory of faith; the other is a so-called success, the result of wrong principles. There are two kinds of righteousness. One is the righteousness of faith, the true righteousness; the other is the righteousness of works. One points to Christ, the other is self-centered. One seeks to do good in order to become good; the other does good because of having been made good by the power of faith. There are two ways of seeking for health. One is the way of God, the other is the way of human effort.

In the realm of Christian experience God has a standard of right, the moral code of ten commandments. These are an expression of the character of God.

By conformity or nonconformity of the Christian experience to this standard, it may be determined whether or not the life is in accordance with the life and character of the Life-giver. How shall one become like God? Shall he take this expression of God's character, the ten commandments, and by mental processes and physical strivings seek to obey their requirements?—Nay, verily. Righteousness works from within outwardly. The principles of this divine law must first be instilled in his heart. Then can he say with the psalmist, "O how love I thy law! it is my meditation all the day." And in the prophetic words uttered of Christ, "I delight to do thy will, O my God: yea, thy law is within my heart." The keeping of the ten precepts should be but an outward expression of the inward possession of the same principles.

In the physical world, in those things that pertain to the material, as of food and raiment, God likewise has a standard,—certain principles which determine the proper course of conduct,—principles which have their origin in the great moral code of which we have already spoken.

That which tears down and destroys the body, the temple of God, violates the law of God. That which nourishes and builds it up, and makes it a fit dwelling place for the Spirit, accords with that law. How shall one seek to observe this law of his being? In other words, how shall one relate himself to the question of healthful living? How shall he choose the good and reject the evil? In what spirit should he leave off those things which he knows are harmful, and adopt better habits of eating and drinking? Should it not be in the same way in which he relates himself to the great moral code? Should not those principles be first brought into his heart, and he receive them in the love of them? This is God's way. If it is not a thing unreasonable that God should raise the dead; if it is a matter of daily occurrence that God can change the heart and natural affections, is it too much to believe that God would take the perverted appetite and change it, that he would take away the cravings for strong drink, the lust for flesh, the desire after evil things, and put in their place the love of the wholesome and the pure? Overlooking this point,—the willingness of divine aid,—many have made the question of healthful living a laborious process; they have sought, by their own works and efforts, to bring themselves into that place where God wants to bring them physically, the same as he wants to bring them spiritually,—into harmony with his own divine will. We may expect the operations

of this principle of health by works in the man who knows not God. Indeed, we see its exercise in the world to-day. We see men accepting God-given truths and precious principles of health, and following them purely from the scientific or physiological standpoint, leaving God out of the question. Though recognizing the principles of heaven, they are seeking to follow these principles without God. It should not be so with his professed children. "Whatsoever is not of faith is sin." "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

If there could be grasped in this question of healthful living the element of faith,—if that could come in in the application of every detail, the principles of health would not be the yoke of bondage which, in the experience of too many, they have proved to be. It is one thing to sit down to a table loaded with the bounties of heaven, and eat and drink from a sense of duty, while the thoughts continually wander off to the viands of Egypt, and the appetite craves those things which God condemns; and another thing to sit at the same table, and eat with thankful heart, delighting in the bounties of God, rejoicing in them because they come from God, and are the best for the upbuilding of his temple.

"Health reform" has been the curse of too many in the world because they have sought it by works and not by faith; because it has been taken up from a sense of duty, and not entered into through faith, as the blessed thing of God that it is. God does not want his people to-day to go about, as did mourning Israel, loathing the food they eat. There is for them a better experience than this. God wants them to eat their food with joy and gladness of heart. He wants them to eat it because they believe that it is the best food; because they relish it; because they rejoice in it; because physically, spiritually, mentally, and in every other way, they would rather have it than anything else that earth might produce.

The principle of righteousness is far reaching. It pertains not alone to the exercise of the mind, but it enters into all of life's doings and activities. It is this principle that God wants us to recognize in the matter of healthful living. Education is necessary. God has bestowed upon us the powers of thought and of reason and of discernment. By the aid of his Spirit we are to recognize the good, and choose the good. And so upon this question of healthful living education has its place. Having learned what is best for us, and what God wants us to eat, then let us eat it with joy and with gratitude, eating it because it is good, and because we like it.

Living health reform from a sense of duty places one in the old-covenant relationship. It puts him in bondage, and that bondage brings death, and has brought death upon thousands who have gone down supposing they were following the principles of high heaven. They may have seen those principles, but they related themselves to the principles in a

wrong way, even as the children of Israel into their soul." Ps. 106:15. Here is related themselves in a wrong way to the words of God spoken from the summit of Sinai. God wants every one of his children to live out health principles by faith, even as they keep the Sabbath by faith, even as they pray by faith, even as they perform any other Christian service through faith in the Lord Jesus. When that is done, a song of victory and triumph will well up from every heart, and the joy within will manifest itself in joy without, and love and happiness and peace and prosperity will reign in every heart and in every home, and the body of every one of his children will be truly and appropriately and fittingly that which God wants it to be, the temple of the Holy Ghost.

Domestic Bliss

HAPPY they, the happiest of their kind,
Whom gentler stars unite, and in one
fate

Their hearts, their fortunes, and their
beings blend.

'Tis not the coarser tie of human law,
Unnatural oft and foreign to the mind,
That binds their peace, but harmony
itself,

Attuning all their passions into love;
Where friendship full exerts her softest
power,

Perfect esteem, enlightened by desire
Ineffable and sympathy of soul;
Thought meeting thought and will pre-
venting will,

With boundless confidence; for naught
but love

Can answer love and render bliss secure.

—James Thompson.

Israel Left Egypt in Health

S. N. HASKELL

WHEN Israel came out of Egypt, where they sat by the fleshpots and were full, and came to the station of Marah, the Lord made them the following promise: "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that heal-eth thee." Ex. 15:26.

At this time the Lord brought them forth; "and there was not one feeble person among their tribes." Ps. 105:37. The light on a reform diet had not then shone upon them. But immediately after this they came to the station in the "wilderness of sin, which is between Elim and Sinai" (Ex. 16:1), and there the Lord gave them bread from heaven. So God "rained down manna upon them to eat, and had given them of the corn of heaven. Man did eat angels' food." Ps. 78:24, 25. While around Mount Sinai, there was no complaint of this food; but on their journey to Kadesh-barnea they said, "Our soul is dried away: there is nothing at all, beside this manna, before our eyes." Num. 11:6. They wanted some of the old diet they had down in Egypt. "He gave them their request; but sent leanness

a wonderful lesson. First, when they had not the light which the Lord caused to shine upon them in the wilderness, they were not sick on the Egyptian diet. But after he had recommended to them what was better, and they had eaten and enjoyed the change of food, then when they went back to the old diet, for the first time recorded in the Bible they had the disease of Egypt upon them, and with it leanness of soul. So leanness of soul, disease, and their former diet were associated.

The bread that God gave them in the wilderness represented Christ; for he was "the bread which came down from heaven." Had they seen Christ in it, they would have found in that bread a life similar to that in the tree of life, the same life which was in Christ when he came. He healed all that were sick. Now we are in the antitype of their journeying, and sooner or later disease will be unknown among the remnant. But who will experience this? Who experienced freedom from sickness in the antitype? It was not those who returned to their former Egyptian diet, neither will it be those in the last days who turn back to the diet they either have left or ought to have left years ago. In a special sense God is now calling upon his people to leave the fleshpots of Egypt, and is asking them to feed on the manna that is coming from heaven. It is the word of God in its fullness.

Do not many of us need a special education on this subject? It is time that we aroused and embraced every opportunity to inform ourselves as to this heavenly manna, and prepare for the final outpouring of the Spirit of God, that we may be ready to enter the heavenly Canaan.

Things That Are Lovely

SOME earnest young Christians make a mistake in putting too light a value upon those graces of manner and little courtesies of speech and conduct that might commend their excellent qualities to others, and give them the vantage ground of personal influence. If a merchant has diamonds to sell, he does not shut them up in a drawer, nor display them in a rough box. He does not say: "Nothing can add to the value of a diamond, and I will not condescend to any tricks to catch admiration or draw customers. If a man really wishes to buy, he will come to me."

What he does is to put his jewels upon beds of satin, in cases of velvet, using every art to display their beauty. He knows very well that people who have never thought seriously of buying may be attracted by the beauty that catches the eye and arrests the attention.

Your Christian principles ought to be rendered so attractive by your personality that those who know you will associate goodness with graciousness.

Neatness and taste in dress, careful avoidance of all rude and disagreeable habits, conformity to the customs of good

society,—these are by no means trifles to be ignored by those who claim to belong to the highest court of honor. You do not properly represent your Sovereign unless you are not only a patriot, but a gentleman.

The great majority of those with whom we come in contact must judge us by externals; and if we covet that most precious power of influence, we must see to it that we do not so repel them by the prickly outside that they will never care to go deeper. We are, indeed, to think upon the things that are true and pure, but not less upon those that are lovely and of good report.—Emily Huntington Miller.

Twelve Thousand Barrels

A FEW days ago a gentleman pointed out a bonded warehouse to me, and remarked that it contained twelve thousand barrels of whisky. I began to think:—

12,000 barrels of liquid woe,
Breeding anguish in its flow;
12,000 barrels of hell on earth,
Cursing the day of many a birth
12,000 barrels of frenzied mind,
Scorning the laws of human kind;
12,000 barrels of blind deceit,
Snaring the paths of youthful feet;
12,000 barrels of sisters' tears
Rolling down through coming years;
12,000 barrels of brothers' blight,
12,000 barrels of stormiest night;
12,000 barrels of heaviest sighs,
12,000 barrels of broken ties;
12,000 barrels of cunning lies,
12,000 barrels of orphans' cries;
12,000 barrels of pressing cares,
12,000 barrels of widows' tears;
12,000 barrels made of staves,
12,000 barrels of drunkards' graves;
12,000 barrels of intense pain,
12,000 barrels of terror's reign;
12,000 barrels of impure thoughts,
12,000 barrels of broken hearts;
12,000 barrels of honor vain,
12,000 barrels of blackest stain;
12,000 barrels of bloody knives,
12,000 barrels of ruined lives;
12,000 barrels of—I'll say—well,
12,000 barrels of death and hell.

—Rev. U. G. Foote, Temperance Cause.

EDITORS OF REVIEW AND HERALD: I am anxious to learn how to prepare green peas and beans for winter use, but more especially how to can them so they will keep well in glass cans. As I am sure many others would also like the same information, I send my request to you, hoping it will not be long before it is answered, as the season is so far advanced. If any of the sisters have a good method of canning sweet corn without adding any injurious preservative, I would be glad to know it.

Very truly yours,

MRS. C. W. MITCHELL.

Runnells, Iowa.

"THE inner side of every cloud
Is bright and shining;
I therefore turn my clouds about,
And always wear them inside out,
To show the lining."

THE WORLD-WIDE FIELD

A Trip Through Sumatra

E. H. GATES

AFTER nearly a week's stay at Singapore, I started for Padang, West Sumatra, to visit Brother Munson. As there is no railroad across Sumatra, I had to go across to Batavia, Java, opposite the southeast point of Sumatra, and then sail

and nine in the evening. I could not think of eating at that unreasonable hour. In the morning I had a good appetite; but of course the people who had the night before overloaded their stomachs with half a dozen kinds of meat, pickles, rice, and curry (which was like liquid fire), and had drunk two

The second meal, or *tiffin* as it was called, was served from 12 to 1. Of course the poor stomach had not finished its work of digesting the breakfast; but this meal must be taken now, or a person must wait till the next morning. Outside of the hotels nothing could be obtained except at Chinese shops, which were not to be even thought of. Many times I made my second meal of bananas, there being often no other fruit to be purchased.

In all these Eastern countries food is prepared and eaten with most fiery condiments, the very taste of which drew floods of tears from my eyes. When I saw the wretched trash eaten by the people, I ceased to wonder that their poor, illy nourished bodies clamored for stimulants—tea, coffee, and alcoholic liquors. And when I saw all their health-destroying habits, I ceased to wonder that the people were morally bad. And never before did I see as now the value of the blessed health reform which God has committed to us.

After leaving Batavia, we sailed along the southwest coast of Sumatra, stopping at different points to discharge cargo. The general appearance of Sumatra is not unlike that of tropical islands in other parts of the world. The island is one thousand miles long, its greatest width being two hundred and fifty miles. The population is three million. The inhabitants are principally Malays and Batak. The latter are wild and fierce pagans, and reside in Batakland, toward the northern part of the island, and in the small islands off the west coast. I am told that German missionaries are doing a good work among them. As the missions were in the interior, I was not able to visit them without heavy expense and much loss of time. The Malays, who make up the great bulk of the population, are Mohammedans. Their religion was first introduced here in the beginning of the



RIVER SCENE, BATAVIA, JAVA

along the southwest coast of Sumatra to Padang.

Java, where I spent two days, is one of the most densely populated parts of the earth. This island is six hundred miles long, and probably does not average much more than one hundred miles wide, but it has a population of more than twenty-five million. The natives are of the Malay race, and are mostly Mohammedans. This island, like many of the East Indies, is under the government of Holland.

From Batavia to Padang, the passage was made in a Dutch steamer. I have had great difficulties in different parts of the world to get hygienic food, but never before the experience that I had in these Eastern islands. There being no lodging houses, I was obliged, when on shore, to stop at hotels. While these were very fine, and the accommodations high priced, there was scarcely a thing that a vegetarian cares to eat. A meat eater could get a great variety; but take away the flesh food, and there was little left. My first trouble was to make myself understood. Not being able to speak the language of the country, I had to take what was on the table, or go hungry. My next trouble was the time of the meals. The heavy meal of the day, and the one that furnished the best variety from which to select, was the dinner, which was served between eight

or three bottles of beer, had little or no appetite. For this reason the breakfast was but a mockery, there being generally nothing on the table but some exceedingly white, white bread, strong butter, cold meat, a cup of tea, with perhaps occasionally some jam or jelly. And



MALAYS AND WATER BUFFALO, SUMATRA

as a rule, even this was not served till thirteen century, and has since spread eight or nine o'clock. Occasionally, however a large part of the East Indies. ever, I obtained some soft-boiled eggs. Wherever there is a collection of Ma-

lays, there is a prayer house, or, as the larger ones are called, a *musjid*, or mosque. The British and Foreign Bible Society is doing commendable work in placing the Holy Scriptures among them, but with little apparent result. Very few Mohammedans ever accept Christianity; but after seeing the treatment they receive from professed Christians, I am not surprised at their slowness to receive it. In their estimation, Christianity is synonymous with idolatry, greed, cruelty, and bloodshed. But God's last message will find some adherents even from among this people. At one place I was told by an intelligent man that the Mohammedans have a tradition that when the Turks leave Constantinople, then Christ will come to earth again.

The products of Sumatra are varied. Of minerals there are gold, tin, lead, coal, marble, and slate. Vast forests of valuable timber, including teak, are found. Gutta-percha, rattan, and kapok are exported in considerable quantities. Among the articles of consumption are rice, coffee, sugar, copra, tobacco, quinine, vanilla, pepper, ginger, nutmeg, and cloves. There are several native fruits which are peculiar to the East Indies, as the durian, mangosteen, rambutan, pomelo, rambelh, jamboo, etc., etc.

In the jungles, a little back from the coast, are found lions, tigers, elephants, rhinoceroses, tapirs, bears, orang-outangs, monkeys, wild pigs, and the water buffalo. The latter is tamed and used by the natives to haul their two-wheeled wagons.

The Waiting Gold Coast, West Africa

D. U. HALE

I SAW in a recent copy of the REVIEW a letter from Fred Dolphijn. I was glad to see that the Mission Board is still interested in that field. My own heart has ached many times because that mission has lain vacant so long. Brother Dolphijn is as faithfully holding up the banner of truth as he knows how. His faithfulness has been quite remarkable. For over twelve years he has stood almost alone on that coast. The Lord has used him for much and lasting good, but he needs help.

I have not received a letter from him for some time, but among the last he spoke of ten or twelve places where the kings and the people desired that some one would come and teach them the truth. There are over a million persons on that coast who speak the Fanti language, the native tongue of Brother Dolphijn, and they are crying for the truth. In one of my trips to the interior I was passing through a village one morning early, when suddenly I heard some one hallooing at the top of his voice. I turned, and saw a tall, stalwart man holding his "cloth" about his body, waving his hand, and running toward me with all his might. We were then sixty or seventy miles inland, and I could not imagine what he could want. I told Brother Dolphijn to stop, and find out what he wanted. After talking for a minute, Brother Dolphijn said that he

wanted us to take his boy, about twelve years old, and put him in our mission. He had just heard that we were missionaries, and he wanted his boy brought up in the Christian religion. He himself was tired of their native fetish, and he wanted his boy brought up in something better. I had Brother Dolphijn explain to him that our mission was not ready to receive any one for training. When we left, tears of disappointment were in his eyes.

Brethren, souls on that coast are going down to eternal ruin while we are sitting here doing nothing for them. Surely the Mission Board can find some volunteers who are willing to sacrifice for their brethren there, as Christ sacrificed for us. I am sure that the Mission Board would be glad to hear from any one who is willing.

Keene, Tex.

The Situation in Australia

G. C. TENNEY

THE Australian commonwealth has barely passed the first year of its career, ere it finds itself in the grasp of circumstances that try men's souls. Economy in either public or private life has never been carefully considered by the people, who have been accustomed to see money freely produced from rich mines and vast pastoral enterprises. The mother country has ever been very indulgent in the matter of lending her surplus capital to the young and aspiring colonies, until enormous debts have accumulated; and the habit of borrowing and expending freely is one hard to break off. But the day of trial seems to be coming on at least a portion of this country.

The lack of water has always been the great drawback to the development of the interior regions of Australia. One very seldom sees in Australia such babbling brooks, gushing springs, and smiling lakes of fresh water as bless other lands. There are but few fresh-water rivers, and in dry times most of these become dry beds, or pools scarcely linked together by a drizzling stream. Droughts are of such usual occurrence as to be almost normal. On the other hand, the soil is most productive. Every other condition for great prosperity prevails, so that when a season of reasonable moisture comes, the country responds bountifully, and prosperity at once lifts its head. If given an adequate supply of rain, Australia would become the garden of the world.

For several years past there has been over the most of the country a deficient rainfall, and in some parts an entire absence of rain. I am told that in Queensland children are now going to school who have never seen a shower of rain, and it is probably true. Gradually this condition has been extending southward into New South Wales. Except for a narrow region along the coast, the country is mostly in the hands of squatters and pastoralists, who lease from the government large tracts of lands, on which they undertake to pasture vast flocks of sheep and herds of cattle. In prosperous years the business has yielded

enormous returns. But in recent years many millions of sheep and cattle have died of thirst and starvation in Queensland. One may travel hundreds of miles without seeing a single blade or even a root of grass or herb. Several varieties of trees bear leaves on which cattle and horses will subsist, but these trees have been cut down.

I have been the witness of some of these scenes of desolation. Around the edges of every water hole may be seen almost a rampart of bones. The weakened animals coming down to drink, having no strength to extricate their feet from the mud, lie down there and die. The dead and dying mingle with the bones of those that perished earlier. One constantly sees horses and cattle lying in a helpless, dying condition. Sometimes horses will lie for days unable to rise. They beat a cavity in the ground in their struggles, but no one comes to their relief. Often the crows pick the eyes out of animals yet alive. These scavengers and the pigs are the only beings that seem to thrive on this awful distress. Large piggeries are established, and animals that are about ready to die are driven into the enclosures, and left to the voracity of the swine. It is no unusual sight to see one or more pigs rush out of the frame of a decaying horse. These pigs are shipped to the cities for human food!

Of the condition into which New South Wales is coming, a member of the government writes to a daily paper as follows:—

The present drought is without parallel in the memory of any man in this state. In some parts it has continued now for five years without a break, and save in a very few districts, it is of many months' continuance, so that every reserve of dry grass, seed, or shrub on which stock may subsist is almost if not entirely gone. Where there may be any feed, there is no water. From Riverina to the Queensland border, from the western slopes to the far west, the drought holds undiminished and undisputed sway. I have traveled many of our inland districts recently, and I have met men from all parts, and there is the one story everywhere: Stock are dying off at an appalling rate, and the losses are being spoken of with fear, and with almost a desire for concealment. The outlook is the most serious that has ever faced the great pastoral industry of this state in my time, and the whole community will have to face for many years to come the dire effects of this terrible run of bad seasons, culminating in this the worst of all, in 1902. In a few weeks, too, we shall be face to face with famine prices for meat and food of every kind, and the winter is bound to see work scarce and food dear, a combination of circumstances that no community can face with complacency.

In order to "protect the industries" of the commonwealth, a heavy import duty was placed on all foods for man and beast. This now serves to increase the prevailing distress by greatly enhancing the price of food and fodder.

The men are rushing into the cities, where work is scarce, and living is expensive. Sydney and Brisbane, the capi-

tals of the afflicted states, are plague-infected. Although the outbreak is not alarming, yet new cases are of daily occurrence, and the public mind is agitated as different portions of the cities are startled with the announcement of the dread disease among them.

This is a troublous time and a serious outlook, especially to those whose vision does not extend beyond these regions of perplexity. We thank God that he has not left us in darkness as to the portent of these things. We are grateful to see, too, that many among the people see a significance in these events. Amidst it all, the work of the Lord goes forward, and we know that our redemption draws nigh.

Progress in Raratonga

A. H. PIPER

LAST November it seemed that the time had come for us to make another effort to secure land in Titikaveka on which to build a meetinghouse. After seeking the Lord for wisdom, I went to a chief who owned the land, and talked with him about it. He seemed to be afraid, and asked me if the secretary of the government knew that we wanted the land. I told him that I did not know, but would call upon him. I did so a day or two later, and asked him plainly if the government was opposed to our securing land in Titikaveka. He said that he did not think so, although the late secretary had been much opposed to us. I told him that I thought the chief was afraid to let us have the land, although I did not know why, and he told me that he thought it would be all right, that they wanted the natives to lease their land, and he was quite sure I would be able to get what I wanted.

The next time I went to the chief, he was quite ready to let us have the land, and asked me to have the lease made out. He first wanted thirty dollars a year; but when I told him for what purpose it was to be used, he finally gave it to us for ten dollars a year for

Our brethren here have been driven from pillar to post. First they built a primitive native house in which to worship; but it was taken from them and shut up. Then they have had to lease two private houses, one after the other, because the owners were threatened with the loss of their homes if they continued to harbor the meetings. Next we had the loan of a piece of land upon which to build a temporary house; but as soon as we began the work, the brethren were called upon to resume work on the roads as common prisoners.

The brethren here will do all they can to erect the church. They will carry stone from the sea, and wood from the mountain, but they cannot do all. I believe the Lord wants us to erect a good, durable house. We have asked the Sabbath schools in Australia to assist us some. We will do all we can with the money that is furnished.

It is very cheering to have Sister Gooding, of Australia, with us. We have opened a small boarding school at Arorangi. This seems the best plan. To do the children good, they must be taken out of their evil surroundings. All that we might accomplish during school hours would be more than offset by the evil that the children would come in contact with out of school. All our native brethren wish their children taken away from the influence of the other children; and, too, if we simply have a day school, we cannot accommodate the children that we have been asked to take from other islands. Our own little native boy is growing in grace, and there is much in him to encourage us in our work for the children. Already he reads the English Bible with us at worship, and gets along very nicely, only having to be helped with some of the harder words. He looks after the horses, cuts the wood, and does all those little things that the American calls "chores."

We are having an increased attendance at our Sabbath meetings in Titikaveka. However, they do not ask for baptism, and we are not in a hurry to baptize some of them. The tobacco habit is one of the hardest for the natives to overcome. We know that there is power in Jesus to help them, and we try to be faithful in presenting this power to them. I feel persuaded that the Lord helps me every day in undertaking to speak, and I am surprised that I have been enabled to use the language so freely.

We are well, and of good courage.

Mission Notes

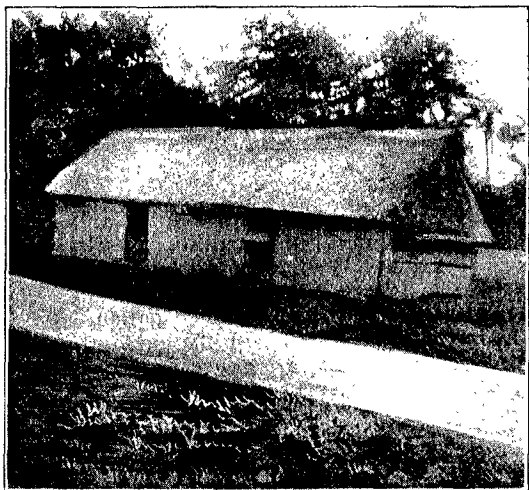
THE Australian Methodist church, which has had charge of missionary operations in Fiji, is now about to enlarge its work in the South Pacific by entering the Solomon Islands, a part of Melanesia. This step has been undertaken as a result of repeated and most urgent calls from a number of Solomon Islanders now resident in Fiji, who there

having found Christ, are eager to have the glad tidings carried to their friends also.

THE last annual report from the China Inland Mission shows an income of £53,633 for the year, an increase of £267, and 123 missionaries leaving for China during the same time, bringing the total number of workers of that mission in the Chinese field up to 735.


IN his report of a recent visit to the stations of the Rhenish Missionary Society, Dr. Schreiber tells of his experience in penetrating Sumatra to the Toba country, where he found a teeming population. This seems to be the real seat of the old Batak heathenism. The Rhenish Society has been operating in Sumatra for thirty years, and has a membership of over twelve thousand in its churches. But there remains much more to be done. The whole northern part of the Toba Island, as well as the eastern and northern shores of Toba Lake,—all thickly populated,—are yet unoccupied, and present an open door.

A TOUCHING incident happened during a recent tour in the Kolaba district in western India. At Poladpore there is a good leper asylum, with accommodations for about ninety lepers, conducted by the Mission to Lepers. When we arrived at this asylum, we found the lepers all seated on the ground, waiting for the meeting to begin. They sang some hymns, and then I spoke to them about the Bible Society's work. I hardly liked to say anything about giving to the work, knowing how poor they were; but after a little hesitation I mentioned the subject in a general way. No sooner had I done speaking, than, to my surprise, the catechist, himself a leper, produced a brass plate, and round it went as quickly as possible, while on all sides coppers were poured in. Their bright, happy faces had perhaps just a tinge of mischievous delight depicted on them, as they realized that they had taken the Bible Society secretary by storm. I was so impressed that I hardly knew what to do or say, and when I took the money, it was with a curious lump in my throat, and tears in my eyes. I said, half under my breath, "May God bless them," but I could say no more. The collection, although in coppers, amounted to five rupees. Where did this money come from? Let me tell you. Before the meeting, these lepers, of their own accord, went to the catechist, and asked if they might be allowed to give to the Bible Society. None of them had any money, but each one decided to give up a certain portion of his share of rice for the day, and asked that its value in money should be given into his hands instead. The request was granted, and each man brought his money to the meeting, and put it into the collection. How they put us to shame by their generous giving!—*The Indian Standard*.




THE CLOSED CHURCH

the first thirty years, after that fifteen dollars a year for a further period of thirty years. Now we must have a church; but we cannot erect it alone.



THE FIELD WORK



The School at Geneva

UPON my arrival at the camp meeting at Moudon last year, a number of the young people, hearing that I had been connected with the educational work in America, suggested that we have a school, even if it could not be on such a large plan as in America. The question had been agitated among the workers for nearly twenty-five years, as they felt their need of training.

At first it seemed that circumstances were against the holding of such an institute, because of the necessity of my being out in the field visiting the churches that needed encouragement. But the people were eager for a school, and at the general meeting in January at Chaux-de-Fonds it was voted to begin one in two weeks. This seemed quite an undertaking, as we had but one hundred dollars on hand, and no place in which to hold the school. The brethren, however, were liberal, and four hundred dollars more was raised for this purpose.

It being decided that the school should be held in Geneva, we began our search for a location where we might be able to have the school, and carry on meetings at night for the people of that city. Those acquainted with the customs of the people here will know how difficult it is to rent apartments for less than one or two years. But after two weeks' search we found a place for three months, just as we had desired. This seemed to us providential.

February 2 our school opened with twelve students. Many others were desirous of attending, but on account of being bound by the contracts of watch-making for a year or two, they were unable to do so. However, we hope that matters will be so arranged another year that they, too, may have the opportunity of attending the school.

We adopted the dormitory system, having the students do the necessary work, and in the afternoons they canvassed, some for papers, and others for books. Thus they were able to pay their way in school, and at the same time sow seeds of truth. The students were taught Bible, history, French grammar and composition, and physiology. Miss Noulally assisted in the school work, and was an invaluable helper, as we were not supplied with a doctor, business manager, canvassing agent, etc., as many of our schools are.

The students appreciated their opportunities, and when not at work, were glad to devote all their time to study. As a result, six of them are now canvassing, and three others give promise of becoming good workers. As a result of the meetings held in the city at night, five have accepted the truth. Out of our four hundred dollars raised, we have between one and two hundred dollars left, besides the other fund that we had on hand. This we expect to put into our school next year, but we shall need more, as we expect more students, and shall have a longer term of school.

The doors are open for our work. Still we lack the means, we lack workers who will step in and quench the thirst of these millions of souls. We appreciate what America is doing; all can do something, even if they cannot come and work. This work must enlarge. New fields are opening, and we must enter them. The work begun in weakness must be carried on to a glorious termination.

B. G. WILKINSON.

Rhodesia

MISSION FARM, BULUWAYO.—Our school now has a daily attendance of over sixty. It keeps us quite busy. We are planning to spend some time in building a new church and repairing our dwelling houses. These were built five years ago, and have grass roofs. The white ants have worked into one of the roofs until it leaks badly; so we propose to replace it with iron roofing. We have lived on dirt floors ever since we came to this place. We are now planning to replace them with cement. We do this because we believe that the work demands a new church, and the health of the workers demands houses that do not leak.

Just now we are busy gathering crops. We have raised about seven hundred pounds of peanuts, twenty bushels of mealies (Indian corn), and one ton of nyonti (a native grain used in porridge), also about fifty bags (120 pounds per bag) of sweet potatoes. All this will be consumed by ourselves and the school family. There is a good crop of grain this year, and prices are lower than usual. Business has been at a standstill for over two years, on account of the war. We ought to open the work in Buluwayo and in the kingdom of Khama at once. I do hope that the schools in America may soon be turning out missionaries. I am glad to know that they are working to that end.

W. H. ANDERSON.

Among the Islands

THE last five weeks I have been visiting St. Kitts, Saba, Antigua, and St. Lucia. Brother and Sister Wellman went with me to Saba, which is an island nine miles in circumference, composed almost entirely of high rocks. There are about two thousand people upon it, mostly white. The men are sailors. The only denominations working on the island are the Roman Catholic and the Church of England. During the last few years there has been a sect of missionaries there who, by their teaching, have created a distaste for the Word of God. They have about two hundred followers.

I never saw more friendly people than those belonging to the Church of England and those not connected with any church. Some of the Catholics were also very friendly. We spent eleven days on the island, held two or three meetings daily, and visited every district. We sold some books, and gave away

considerable reading matter. The very best homes were open to us, and the houses and yards were full of eager listeners. I called on the governor, and also the English minister, and they were both very friendly, indeed. The governor and his sister attended our meetings in town, and when we were leaving, sent us their cards, wishing us a safe journey, and inviting us to visit the island again.

The Lord helped us in presenting the simple gospel truths and the signs of the times, and the terrible disasters in two of our own islands made the truly solemn times more solemn. About sixty thousand souls were cut off unwarned. Elder and Mrs. Van Deusen have only just begun work on St. Vincent, and nothing had been done in the part of the island which was destroyed, except the circulation of some literature. Martinique was controlled wholly by Romanism, and Protestants were not tolerated. This is only a foretaste of what is coming. May the Lord help us to warn this people quickly.

There should be a good worker on Saba at once. Many shed tears when we left, but we could not remain longer, as work in St. Kitts and Barbados called us away.

I spent a few hours in Antigua. The church here is growing, and should have a building. Half a lot has been given us, and if we could receive one hundred dollars from abroad, we think, with the four hundred dollars that the church and friends here are able to raise, we could erect a building. The Lord has blessed the work here in a wonderful manner. I long to see it triumph.

A. J. HAYSMER.

St. Thomas.

Porto Rico

MAYAGUEZ.—I am encouraged over the work here, and am glad that I returned to this place. Teaching and Bible work and visiting occupy so much of my time that I have not had the opportunity to engage in canvassing, as I had planned. The first call I made opened the way for me to hold a Bible reading on Spiritualism and the immortality of the soul. A lady with whom I am laboring is translating the truth from English into Spanish as fast as she learns it, and is giving it to her friends. As she reads the truth from the Bible, they exclaim, "We believe it." I am sure that the Lord will give us some souls for our hire.

MRS. IDA M. FISCHER.

Newfoundland

ST JOHN'S.—We are hard at work, with a nice little institution fairly well fitted up. We have about twelve patients who take treatment in the building, besides a number of outside patients. By careful and prayerful planning and hard work, and the assistance and counsel of Brother Farman, we have succeeded in establishing a little plant on a sound financial basis. It is already practically self-supporting, and we have not incurred any debt in fitting it up. Our location is in a new three-story building in the business center of the city, about fifty yards from, and in plain view of, the greatest business street and street-car line. We have the entire building, and are its first occupants. Our rent is two hundred dollars a year.

We had no great difficulty in registering to practice here, although some of the medical board objected to allowing a lady to register. However, the matter was left to the highest legal authority in the colony,—the minister of justice,—who handed down a decision that as the law made no distinction of persons, she must be admitted to practice. The decision was noted in the daily papers, and gave us free advertising. My wife, being the only lady doctor in the colony, is looked upon as a blessing to the community.

Elder Farman and family have moved to Twillingate, one hundred and thirty miles north of St. John's, to build up a church, and will be gone all summer. We are doing what we can to help on the work here during his absence. We are both well, and have no thought of discouragement.

A. E. LEMON.

Chile

IQUIQUE.—The work in this field is moving forward with some degree of prosperity. There are many calls for help, but the laborers are few. The Lord is especially blessing our paper, *Senales*, this year. Each month the receipts are more than the expenditures. For this we rejoice. When I was thirteen years old, I began my work in this message as a canvasser, and anything that pertains to the circulation of our literature always finds a responsive chord in my heart.

The young brother here who writes and translates for our paper sold over five hundred copies of the paper last month, and took two hundred new yearly subscriptions. This afternoon in four hours he took twenty-one yearly subscriptions, at one dollar, Chilean, each, besides selling a number of copies. There is nothing that so strengthens our work as the circulation of our literature. We lack books in the Spanish language.

The time is passing. It hardly seems nine months since we left Battle Creek, but such is the case. A few more fleeting years, and our work will be finished, and the blessed Lord will come.

A. R. OGDEN.

West Indies

ANTIGUA.—The work of the third angel's message is slowly but surely winning its way in this island. The word of God is taking hold on many hearts as never before. This condition has been brought about by untiring effort, the work from a human standpoint being slow, and often seemingly without result.

Having the full assurance that our coming to these islands was not of man, the call demanded that we should sow beside all waters; and we have endeavored to scatter the seed in faithfulness, looking unto the Lord, who knoweth his own, to enable us to find his sheep. Indifference was manifested on every side, and words of discouragement came from all quarters, even from a few of our own people. One good old sister told us that she was sorry we had come; "for Antigua is too bad; no one will obey the truth, and if they should, they would have to leave the island for America or some other place, in order to live," she said.

This was more emphatically expressed by those who were outside, but who were friendly to us. Several regular courses

of lectures had been given on present truth in the city in years gone by, and many felt that they knew our doctrines. But through God's blessing we have seen a change come over the common people, and now all our services, whether in the mission rooms or upon the streets, are well attended by interested hearers. We follow our public work with earnest personal effort. In this way we frequently meet those who are diligently inquiring for truth, some of whom are soon led fully to identify themselves with us.

March 9 we had our first baptism, when four willing souls were buried with their Lord. March 30 witnessed the baptism of two more. April 12 we had an early morning meeting, after which we repaired to the sea, two and one-half miles from the city, where six were baptized. In the evening we organized a church of thirty members, and celebrated the ordinances, in which all took part. The occasion will live in the memory of our people here. God's blessing rested upon us richly, and a new song—the song of victory—was put into the mouths of the believers. The joy that was expressed in every face was truly the fruit of the Spirit's power. We could but wish that our people who are sacrificing their goods to send the truth to the perishing in other lands could have looked upon this scene. They would have beheld some fruit of their labor, and been satisfied—a satisfaction of great and exceeding joy.

D. E. WELLMAN,

MRS. D. E. WELLMAN.

Natal

DURBAN.—I am of good courage, and enjoy working for the Master. The trying season is now about over, and it is therefore much easier to go about. The attendance at our Zulu school is increasing. There is one boy attending that I must tell you about. He came in one day a few weeks ago, and asked for a place to sleep. We had no place but the little schoolroom, so we let him sleep there. He was very tall, broad-shouldered, and raw-boned. When we met with the school in the evening, he could not be induced to take any part. He said that he did not want to learn, and he would sit there, dirty, and as awkward as one can well imagine, and snort, making such dreadful sounds that the other boys would frequently glance at him in disgust. It seemed almost a mistake to allow him to remain. But finally he began to be interested in the reading from the chart on the wall, and at last was prevailed upon to join the others in the reading. He now studies hard every night, and shows real interest and pleasure in it. He can already read a few sentences alone, and knows several other words. It gives me pleasure to see him point out the words and sentences with such interest and pleasure. He joins us in the singing, also. I am anxious to see what the Lord can make of that dirty, awkward boy. I do praise him for what he has already done.

The English work is progressing. Several are seriously considering the subject of Sabbath observance. Some are now being tested by opposition.

Later.—I have just returned from one of my readings, where we had a blessed time, and the Spirit of the Lord was manifest. One reader, an intelligent English woman, followed me out for a private talk, and requested me to pray

for her. She also said she was determined to take up her cross and serve the Lord, especially in reference to Sabbath observance. Praise the Lord for this.

MINNIE A. CORNWELL.

Another Word from St. Vincent

SISTER VAN DEUSEN, writing from the island of St. Vincent, June 6, says: "No harm has come to us yet. We are hopeful, and are working hard. However, I feel worn with the pressure of work and the excitement and anxiety manifested by others. God has wonderfully sustained us, for which we praise his dear name. The crater has not settled down yet, and fears are entertained of more explosions. My husband is well, and is working all the time. Remember us in this field."

June 14 Brother Van Deusen writes: "It has been an interesting time here. American experts have been here, and have gone home, and English scientists are now on the ground. As yet no one has looked into the new crater, so we are awaiting with interest the developments. This experience has awakened universal interest in earthquakes and volcanic occurrences, and has resulted in an increase of knowledge. To us these phenomena are full of interest, as the Bible and Testimonies frequently mention them in connection with the return of our Lord.

"The government is feeding five thousand people. They plan to put them in some other part of the island, and build them houses. Ten square miles of the island is ruined, and unsafe. The government has been recommended to forbid its occupation in the future. It is said by the scientists who have visited this place, that all the Antilles Group is liable to a like experience. One writer says: 'Our world geologically is in a dying state.' One thing is sure—there was never a time in my memory when there was such a general earthquake and volcanic agitation as at this time. Peter's words are truly applicable,—'The end of all things is at hand.'"

Items of Interest from Missionary Letters

FROM MONTANA a lady writes that she is thankful for tracts which have been sent her. She has read them with interest, and then passed them on to others.

A lady in Ohio says that the *Gospel Herald* contains many beautiful truths, which are of much interest to her.

Major N. W. E., of Virginia, appreciates the *Gospel Herald*. All the copies he has received have been read and reread with a great deal of interest. It is just the kind of literature that he enjoys, and he wishes more of the same. He is a member of the Methodist Church. He says that he is in his eighty-fifth year, and that the Lord blesses him with health of body and mind.

Several children to whom the *Youth's Instructor* has been sent, are pleased with the paper. Even older people appreciate its contents.

A lady at Syracuse, N. Y., expresses her thanks for copies of the *Good Health*. She purchased some of the health foods while on a visit at Lincoln, Neb., and was especially delighted with the nut preparations. She felt very grateful for all information received concerning the health foods.

There is at least one person in Liberia who is still true to the cause of present truth, as the result of literature sent to Cape Palmas several years ago. This brother writes that his country is a good field for missionary work. He is anxious for more literature and a missionary worker.

"God calls a man to do a certain work, and when he has carried it as far as he is qualified to take it, the Lord brings in others, to carry it still farther. . . . From time to time the Lord will bring in different agencies through whom his purpose can best be accomplished." —The "Desire of Ages," pages 181, 182.

What a precious truth we have, and how sweet to labor for it!

H. E. SAWYER-HOPKINS.

The Maritime Conference

PURSUANT to notice in the REVIEW AND HERALD, the first session of this conference opened at St. John, New Brunswick, May 30. Brother W. H. Thurston was chosen chairman of the meeting, and S. D. Hartwell secretary.

Thirteen churches and companies in the provinces of New Brunswick and Nova Scotia, comprising a membership of about two hundred and thirty, were represented by delegates. Brother and Sister Guthrie, of Iowa, on their way to Prince Edward Island, were present, and represented that field.

Elder Langdon gave an interesting review of the history of the work of the third angel's message in the territory of this conference, mentioning the names of several of the pioneer laborers, all of whom, with the single exception of Brother J. R. Israel, who was present, had left for other fields. He referred to the different laborers who had been taken from this field to the great detriment of the work here, yet felt grateful that the Maritime field had been able to supply so many for other places, and that now we can see a disposition on the part of the General Conference to supply this field with laborers in return.

All were greatly encouraged at the prospects before the new organization as set forth in Elder Langdon's remarks, and the work of organization was effected without a discordant note.

The chair was empowered to appoint an advisory committee of twelve members to make nominations for the several committees, and at a subsequent meeting committees on Nominations, Plans of Work, Credentials and Licenses, and Constitution were elected, and did faithful work.

The Committee on Nominations made the following recommendations for officers for the conference, and the several persons were unanimously elected to the positions named:—

President, George E. Langdon; Vice-President, M. S. Babcock; Secretary and Treasurer, Sister Carrie J. Langdon, who was also chosen as secretary and treasurer of the Sabbath-school and Missionary departments; Auditor, S. D. Hartwell; Executive Committee, G. E. Langdon, M. S. Babcock, Wm. Guthrie, W. R. Andrews, Jas. Hanna.

The Committee on Credentials and Licenses recommended that credentials be given to G. E. Langdon, M. S. Babcock, and Wm. Guthrie; and that ministerial licenses be given to W. R. Andrews, Fred Tracy, J. G. Hanna, George Price; and missionary credentials to J. R. Israel and Levi Longard.

The treasurer's report shows the financial condition as follows:—

| | |
|--|------------|
| Amount of tithes received during the year..... | \$1,678.13 |
| Amount of annual offerings received | 42.97 |
| Freewill offerings..... | 126.56 |
| Scandinavian Fund..... | 77.82 |

FINANCIAL STANDING, JUNE 1, 1902

| | |
|--|----------|
| Tithe | \$476.65 |
| Tent Fund..... | 93.42 |
| Sabbath-school Fund.. | 11.40 |
| From Canadian Union Conference | 200.00 |
| Amount paid laborers..... | \$781.47 |
| Total cash on hand, June 1, 1902:..... | 295.25 |
| | \$486.22 |

The report being indorsed by the Auditor, was adopted.

The Committee on Plans of Work rendered a report upon the following topics, which, after thorough discussion, was unanimously carried:—

1. Indorsing the action of the churches in the conference in the erection of church buildings.

2. The importance of carefulness on the part of church officers in making out reports, and that conference laborers report to the president each month.

3. The payment of tithes monthly.

4. Revival of the missionary spirit in all the churches.

5. Church encouragement of the canvassing work.

6. Requesting the Canadian Union Conference to incorporate to hold church property in the different provinces of this conference.

7. Indorsing the principles of health reform, and the importance of the circulation of health reform literature.

8. In making the conference year begin with January.

9. In reference to the Coronation number of the *Signs of the Times*.

10. Touching the importance of the Sabbath-school work; urging that conventions be held where practicable, and that the Testimonies on Sabbath-school work be more carefully studied, and that more attention be given our young people.

11. The indorsement of the *Training School Advocate*.

12. The payment of the second tithe. Much interest was manifested in the discussion of all these recommendations, which was participated in by several of the delegates.

W. H. THURSTON, *Chairman*,
S. D. HARTWELL, *Secretary*.

An Old-Fashioned Camp Meeting

FROM June 24 to 30 a small camp meeting was held at Stephen, Minn. The brethren in this part of the State are few in number, and live some distance from one another. They are nearly all Scandinavians. The last two years they have had so much rain that it has injured their crops, and therefore money is scarce. This year the spring has also been wet and cold. Brother P. A. Hanson and the writer arrived the 20th, and found Brother Christenson on the ground, making stakes for the tents. The camp was about one hundred rods from the town, which has seven hundred inhabitants. The only help Brother Christenson had for the preparation was a young boy, who served as cook, but we took hold with a good will. We first mowed the ground, and then pitched all the tents ordered, which were thirteen

family tents, one tent, fourteen by twenty-two feet, for the children, and one forty by sixty feet in which to hold meetings. By working hard we were all ready to assist the brethren when they began to come in their lumber wagons, some of which were covered. A goodly number came as far as seventy-five miles. But very few came on the cars. Nearly all came in good season, so we had a good congregation the first evening. The people of the village also came out from the beginning, and all seemed to be hungry for the truth for this time. The evening meetings were held in the English language, but the others were either held in the Scandinavian languages or were translated. Brethren Shaw, Detamore, Everest, and Anderson were also present, and Sister Merickel labored successfully for the children and youth.

From the beginning, the meetings were excellent, and increased in interest every day. The Sabbath-school work, the canvassing work, the sale of "Christ's Object Lessons," education, tithe, the spirit of prophecy, healthful living, were all dwelt upon, and the brethren took a lively interest in all these themes. The truths on the Sabbath, the prophecies, the soon coming of our dear Lord, etc., were also clearly presented, and all said it was the best meeting they had attended. Nine persons were baptized, and by request from the citizens we decided to remain a week longer, that the interested ones might learn more of the blessed Bible truth which the Lord has intrusted to us. Pray for the success of the work.

L. JOHNSON.

Australia

BALLARAT.—We have a new plan for our weekly tract society meetings, one that gives promise of arousing and maintaining a greater interest. It is this: to gather out the cream from our American journals and papers that come every month, and bring it into the missionary meeting each week. One week is devoted to extracts from the REVIEW AND HERALD, and a committee of two is appointed to make selections and choose readers for that night. Another week is devoted to the health topic, with extracts from all the health journals; another committee is appointed to look after this night. Another week is devoted to the *Life Boat* and similar mission work; and another to the missionary reports, the cream of which, we think, will keep our people in touch with the work throughout the world. As soon as this plan was introduced, there was a marked increase in the attendance.

The Lord gave us a precious experience in the life-saving work one week ago. While the meeting was in progress on Sabbath afternoon at our church on Humphry Street, a young man walked in, so intoxicated that he hardly knew where he was; but when he did sense his situation, he fell upon his knees and began to pray. He asked us to pray for him, which we did. After meeting, we learned that he was a Swiss, thirty-one years of age, and had come from Toowoomba, Queensland. He had lost, through death, his intended, and to drown his sorrows had foolishly given himself to drink. He speaks French and German, and is a piano tuner and violin teacher. As he was out of funds, Brother Crick took him to his room, and shared his bed with him; we have helped in providing his food. He has

discarded tea, coffee, tobacco, liquor, and flesh meat all at once, and has had one good week. He seems happy, and says that by the grace of God he will never touch drink again, and that he will live henceforth for God. As he was once a Christian, he knows the joy of trusting Jesus. He is observing the Sabbath, and says that the Sabbath truth looks very clear to him. He is finding work. We hope he may stand.

GEO. B. STARR.

South Africa

CAPE TOWN.—We praise the Lord for what is being done in the canvassing work. The last issue of the *South African Sentinel* consisted of seven thousand five hundred copies, and they are almost gone. Besides the *Sentinel*, we have one thousand Dutch papers, fifteen hundred health journals, and about five hundred German papers monthly. The Lord is certainly blessing our brethren and sisters in their efforts to place these before the people of this land. During this month we sold on two consecutive Saturday nights 1,381 and 1,387 papers in Cape Town alone. We are sure the Lord has set his hand to this work. We praise him for what he has done, and for what he is doing. W. S. HYATT.

India

RUE DE PARIS, CHANDERNAGOR.—We spent the first seven weeks in India in Bombay. While there, I became much attached to the place. The need of workers is so great, and the way opened so readily for work, that we could hardly see that it was the Lord's will for us to leave that place. While canvassing there, I met a young lady who is preparing herself to work as a missionary, who desired me to study the Bible with her. I also found others who would be pleased to study the Word of God, and it seems hard to leave a place where such an interest is awakened. Truly, the harvest is plenteous everywhere.

Sisters Burrus, Whiteis, and myself are very pleasantly situated here. I shall canvass for the *Oriental Watchman* for the present; and if it is decided for me to remain here, I shall study the Bengali language. I am glad to have the privilege of working in this part of the Lord's harvest field. The Lord has given me strength for the duties that devolve upon me.

GRACE M. KELLOGG.

Eastern Kentucky

SINCE our last report to the REVIEW the work has steadily advanced in this part of our Master's vineyard. A general spirit of courage and labor has come in among our members, and we all feel that we have much for which to praise the Lord.

It has been our privilege to visit at their homes and to become personally acquainted with nearly all our people in eastern Kentucky, and we are glad to meet these dear souls and know of their hopes and fears, and to do what we can to encourage these isolated ones in the onward work of this message. In Covington, Belleview, Dayton, and Newport, Kentucky cities that are suburbs of Cincinnati, we have a few brethren and sisters. We enjoyed our visit with these members, who are doing all

they can to hold up the light of present truth in their respective places. We look forward to the time when something can be done to unite these scattered members and build up a thriving church there, for surely there must be precious souls in those large cities whom the Lord would have hear this last message of truth. We know of no place in the South where a devoted family could do more good in binding together the work than there, neither do we know of a more favorable opportunity for proper Bible and ministerial work to accomplish favorable results than are offered in these cities, which comprise a population of one hundred thousand.

At Lexington the work is advancing. Our tract society, located at that place, now has an office in which to transact its business, and is better equipped for work than ever before. Throughout the whole Cumberland Conference the work is gradually coming up, for which we are all thankful. The laborers in the field are being blessed, the canvassers are meeting with splendid success, the Bible work is yielding fruit unto eternal life. Our church schools have closed a most successful year. The work with "Christ's Object Lessons" is proving an education to our people; and the work is moving onward.

Brother V. O. Cole, the conference canvassing agent, writes us most encouragingly about the canvassing work. Brother E. W. Carey, secretary of the tract society, is of good courage in his important branch of the work. Brother W. C. Wales has just closed a most successful tour of our conference in the interest of "Christ's Object Lessons." It was our privilege to go with him among the brethren in this part of the field, and we felt that a good work was done.

Brother A. F. Harrison, the general canvassing agent for the Southern Union Conference, is now with us at Louisville, and we are enjoying the benefits of his instructions in the canvassing work.

Recently ten persons went forward in baptism, and united with the church here. This was largely the result of Mrs. Godsmark's Bible work since coming here; others will soon follow. We praise the Lord for his wonderful blessings upon the church during the past year.

The many barrels and boxes of papers and tracts that were sent us from all over the North in response to our call, have been doing much good. Our members have carried them by the thousands to all parts of the city. Especially have they been of use to us in our work in hospitals and in the different public institutions. We yet have all we can possibly use for some time to come.

Among all the many blessings the Lord has seen fit to bestow upon the Kentucky end of the Cumberland Conference, none has come to us for which we feel more devoutly thankful than for our little sanitarium that has sprung up, so providentially, at Frankfort, the capital of our State. Brother John Osborn and his wife went there in the early spring to canvass the city for our works. The leading physician of the place, learning that they were skilled in our methods of treating the sick, immediately set them both at work nursing some of his most difficult cases. So marked were the results, that he insisted on their opening up treatment rooms where they could care for their patients in sanitarium style.

A ten-room brick building, with pleasant lawns and shade trees, was obtained in the choicest part of the city, and was nicely fitted up with beds, furniture, baths of different kinds, etc. From the very start, the institution has more than paid, and our work is being brought in a most favorable manner before the leading men of the capital of our State. While there, we had the privilege of speaking to the patients and friends on some of the truths of the message, and we found that a most favorable feeling existed, for which we were grateful indeed.

In a letter just received from there, Brother Osborn says: "We are having all we can do. We have four patients in the house, besides our regular outside treatments. The doctor has several other patients in view whom he may send when we get more room. An ex-congressman stayed with us a week, and was greatly benefited."

"Mrs. Osborn has written to her cousin to get her to come and cook for us, then she and her sister, Carrie Horning, can give more time to nursing. I think I will write to —, and see if I cannot get him to come and help me out. "Are you praying that uncle [Father Osborn] may come here and help us? I do not think this work will ever be just what it should be until he, or some one equally as good, can come and carry on the pastoral phase of the work."

Will the brethren in the North pray for the work here in this Southern field?

OTHO C. GODSMARK.

British Guiana

GEORGETOWN.—There is much sickness in this place; I have not seen fever more severe since I came to Guiana. The heat is intense, and as I go along the streets, sometimes it seems as if I should faint beneath it; but the Lord has wonderfully preserved my health, and I feel stronger than at any previous time since coming to British Guiana.

We are having excellent meetings in Georgetown. I hope to visit Dutch Guiana as soon as the yellow fever quarantine is lifted, and arrange for building a chapel at Newtown, Nickerie. We think the heavy winds will be allayed in a short time, so that we can go up the coast with our steamer, and visit the company at Canje Creek, and then go from there to Nickerie. There are more than twelve thousand wild negroes in that colony, isolated from the civilized portion, who carry on their forms of worship as they did in Africa. One of our brethren has visited them, and reports that they seem willing to hear the third angel's message. They speak their original tongue, and this brother to whom I refer has been some time with them, and is able to converse with them. They have a king and government of their own. Dutch Guiana has nothing whatever to do with them, as they have been found to be uncontrollable when efforts have been made to bring them into subjection to the government.

In visiting these negroes, we can travel up the Nickerie River with our own steamer, right into the midst of their settlement. From there we pass into a lake, and thence into another river that leads us down to Paramaribo, the capital of Dutch Guiana, saving us a long coast line route, and giving us an opportunity

to visit all the settlements along each of these rivers. There are a few Sabbath keepers at Paramaribo, whom I desire to visit.

Fair success has attended the efforts of our brethren at Daniellstown and Queenstown. We hope to close up the work in these places soon, and to go farther into the interior, laboring for those who are in darkness.

D. C. BABCOCK.

Called to Africa

WHILE earnestly engaged in missionary work for the Lord in Pueblo, Colo., the call came for us to answer the Macedonian cry from Africa. Immediately taking leave of brethren and fellow laborers, and of those for whom we labored, we went to Denver, our former home, to make ready for the journey.

The Lord commands us to go into all the world and preach the gospel; accordingly we packed a few necessary articles, and bidding our friends good-by, we left for Chicago. Elder Spicer met us there, and gave us all needed instructions for our journey.

At New York we were met at the pier by Brother Woods, who took us to the mission, where we were heartily received by the mission family. Next morning the mission family services were conducted by Brother Luther Warren. The lesson was on the importance of meeting the requirements of God: "Let this mind be in you, which was also in Christ Jesus," to do his Father's will. The Lord came very near by his Spirit.

Wednesday morning, June 4, we set sail for London, England, arriving there June 12. We spent our first Sabbath in London at the Duncombe Hall church. We were given a hearty welcome by all the brethren. This scripture was impressed upon our minds: "Lo, I am with you alway." Taking the Lord at his promise, we go forward in his name to do his will.

MR. AND MRS. T. H. BRANCH.

Mississippi

GITANO.—As we read in the REVIEW of the good work being done in other places, and how the Lord is blessing the work and workers, it makes us rejoice, and greatly encourages us in our work.

We are located in a settlement about five miles from Gitano, which is our post office. We accepted a call to come here the first of last November, and conduct a mission school and farm. This settlement was originally given over to drinking and carousing, but the Lord converted a young woman who lived here, Sister Anna Knight, now in India as a Bible worker and nurse, and through her started a good work. This settlement now is quiet and orderly, but the adjoining one is Satan's stronghold.

The day school began the first Monday of last November, and ended the last of March. It will be in session during July. With the exception of one man, the people are too poor to pay money for tuition, so we let them pay in such things as we need or work it out at one dollar a month. There are some drawbacks, as we do not always get the work when we need it. It is not financially profitable, but the Lord has given us the use of a few acres, and given us health and strength to work; and as we are working for souls, we would be glad

to teach the school for nothing, if it was necessary. The school, of course, is conducted on Bible principles, the Scriptures themselves being the most prominent study. Next to the study of the Bible is the study of physiology. Part of the recess is given to industrial work.

The Sabbath school is composed of six members, ourselves included. The Sunday school is quite well attended even in this hot, dry weather. The people seem really interested, and we bear them continually before the Lord.

The soil is productive. We are having a hard drought, however, just now. The crops on our little farm were in a fine condition before the drought. We have a missionary half acre of cowpeas, for which we are specially anxious. If any of those who have plenty of fruit should see fit to send us some dried fruit next fall, we believe we can use it to God's glory. Any one doing so, please prepay freight. We have some goods at the freight depot now which have waited several weeks for freight charges.

We have built a neat, one-story, four-room house since coming here. The Southern Missionary Society gave us one hundred dollars toward it. It is not finished yet. We have been in the house since the third of April, and have just been able to get our two outside doors; of the eight windows, six have wooden shutters, and two are open holes.

While there are many pleasant conditions here, still we find, as the Testimony says, that "the South is a hard field to work." We had an experience which makes us long for the coming of our Saviour, and for that home where "the meek . . . shall delight themselves in the abundance of peace." Sunday night, June 8, about midnight some men fired into our house with shotgun, pistols, and a rifle. We were awakened from a sound sleep by the cannon-like report of a heavily loaded shotgun, followed with pistols and a thirty-eight caliber rifle. It sounded dreadfully to hear the bullets crashing round us as we lay on the floor, praying for protection. We praise the dear Lord for his loving care over us. Brethren, pray for us.

There is a large field here for canvassing, but with our school and farm duties, we are not able to canvass much. If a consecrated Christian brother will come here about the latter part of September to canvass at least all winter, we will give free room and board. Who can come? May God lay this work upon the right one!

We wish to thank all those who have helped us to get started. May God bless them. We still have need, and any who feel disposed to help can do so, but there are so many great calls before our people that we do not feel like saying much about our own needs.

PARKER ATWOOD,
JULIA LUCCOCK ATWOOD.

GRAVE on thy heart each past red-letter day,

Forget not all the sunshine of the way
By which the Lord has led thee,—answered prayers,

And joys unasked, strange blessings,
lifted cares,

Grand promise-echoes! Thus thy life
shall be

One record of his love and faithfulness,
to thee.

—Frances Havergal.



Donors to the Relief of the Schools

The Total Cash received on the Relief of the Schools Fund up to July 8, 1902, is \$44,458.68.

| NAME | AMOUNT |
|----------------------------------|---------|
| A friend (Benton Harbor)..... | \$15 00 |
| Friend Edgecomb..... | 10 00 |
| Lillie Adams..... | 5 00 |
| Mrs. A. J. Smith..... | 1 00 |
| Santa Cruz church..... | 10 00 |
| E. J. Gregory..... | 5 00 |
| Delila McNeely..... | 1 00 |
| G. H. Scheppeler and mother..... | 10 00 |
| Mary A. McArdle..... | 1 00 |
| A. W. Judson..... | 1 00 |
| Mrs. S. D. Stone..... | 50 |
| Amanda M. Fenshaw..... | 2 00 |
| Mrs. Etta Adams..... | 1 00 |
| Mrs. Marian Smith..... | 2 00 |
| Mr. & Mrs. J. R. Lee..... | 10 00 |
| Mrs. J. C. Graves..... | 1 00 |
| Martin McFarran..... | 1 00 |
| Mrs. F. Burdick..... | 1 00 |
| Mrs. H. B. Smith..... | 1 00 |
| Mrs. J. J. O'Harrow..... | 1 00 |
| Nancy I. McManus..... | 2 00 |
| Mrs. Emma G. Hopper..... | 1 50 |
| Mr. & Mrs. W. G. Thompson..... | 1 25 |
| D. E. Lindsey..... | 10 00 |
| Virginia Swope..... | 1 00 |
| Thomas McKee..... | 2 00 |
| M. A. E. Beyerle..... | 5 00 |
| Mrs. Carey Brown..... | 5 00 |
| Jackson, Mich..... | 2 00 |
| Mamie C. Hanson..... | 2 00 |
| Mrs. A. E. Erving..... | 5 00 |
| Mrs. Mary J. Jones..... | 3 00 |
| E. L. Sanford..... | 1 00 |
| Mrs. Wm. Ford..... | 5 00 |
| Beulah Soper..... | 1 00 |
| Mrs. M. D. Utt..... | 08 |
| Mary N. Cassell..... | 5 00 |
| Mrs. Susan C. Bryant..... | 7 50 |
| Mrs. W. C. Ong..... | 2 00 |
| J. J. & L. H. Gardiner..... | 2 00 |
| Fritz Guy..... | 7 00 |
| Mrs. M. F. Brown..... | 45 |
| J. Warren Wright..... | 10 00 |
| E. S. Ballenger..... | 5 00 |
| B. W. Brown..... | 50 |
| Lesta Seaward..... | 25 |
| H. B. King..... | 2 50 |
| Rue Aton..... | 50 |
| Hattie Countryman..... | 1 25 |
| Ira Woodruff..... | 10 00 |
| F. S. Miller..... | 1 00 |
| H. R. Johnson..... | 1 00 |
| Mrs. E. C. Williams..... | 25 |
| Mrs. M. Krepp..... | 5 00 |
| J. W. Strickland..... | 50 |
| Friend (Lewis, Kan.)..... | 25 |
| A. M. Pearce..... | 1 00 |
| Mrs. A. M. Kilgore..... | 1 00 |
| Harriet S. Morris..... | 1 00 |
| Mrs. M. D. Utt..... | 1 00 |
| Litchfield, Minn..... | 1 00 |
| Mrs. Anna McLaughlin..... | 1 00 |
| Honolulu church..... | 40 00 |
| Alex. Marshall..... | 1 00 |
| Adda Black..... | 1 50 |
| A. A. Zipf..... | 1 25 |
| Clara E. Walker..... | 50 |
| Jacob Barry..... | 2 00 |
| Sister Koecher..... | 50 |
| John Wendland..... | 50 |
| J. J. Graf..... | 2 00 |
| Mrs. A. Engelbert..... | 25 |
| C. H. Hinchey..... | 2 00 |
| Robert Corids..... | 5 00 |
| Oklahoma..... | 25 |
| Mr. & Mrs. T. D. Wallar..... | 2 00 |
| Mrs. L. G. Maranville..... | 1 00 |
| G. H. Matthews..... | 10 00 |
| Lillian Lutz..... | 1 00 |
| Electa More..... | 1 00 |
| Mr. & Mrs. G. H. Gibson..... | 3 00 |
| Phebe Cash..... | 3 00 |
| Mr. & Mrs. C. W. Keniston..... | 1 00 |

The "Blessed Result"

It was written concerning the work with "Christ's Object Lessons," that "when the trial has been fully made, there will be a blessed result."

We have realized the special help of God in disposing of our quota in Butte, Mont. And we are beginning to see some of the blessedness which the Lord has promised. Already, as a direct result of this work, two persons have taken their stand for the truth.

Our prayer has been, "O Lord, revive thy work in the midst of the years." In this work we have experienced the truthfulness of the fact that it is not ability to sell books, nor yet the presentation of the arguments of this last message, but it is the ministration of the hosts above, it is the outworking of the Holy Spirit through the absolutely surrendered life, that brings success. To God be all glory and praise forever.

W. A. GOSMER.

The First Work

Just now the work that should engage our immediate attention is that of disposing of the four copies of "Christ's Object Lessons" which every one is to sell for Union College.

In a recent Testimony concerning the work with "Christ's Object Lessons," Sister White writes, "This is a work which is to be a blessing to all who engage in it. The more you do this work, the less weary and perplexed you will be." In confirmation of this fact one worker writes, "I begin to feel some of the joy that comes to one who is an active member of Christ's body."

Some think that, because of the busy season of the year, this is not a favorable time to work; and while this is true from one standpoint, from another it is not true. I am sure that this is the most favorable time we shall have, for God is going before. Shall we not follow him? God led Israel through Jordan at what might be regarded an unfavorable time of the year; for Jordan was overflowing all its banks at the time. Still the thing was easy for God to do, and the seemingly unfavorable circumstances only made the power and glory of God more manifest. So it will be in this work. When we began, it required much faith; for the State was suffering from a severe drought, and the prospects for crops were very poor. How changed it all is now! The Lord in mercy has sent us abundant rain, and we expect to have good crops. Now, just now, is the time to push the work. God expects every one to do his duty. Brethren and sisters, let us not disappoint our loving Heavenly Father. GEO. M. BROWN.

Current Mention

—Two volcanoes in Nicaragua, situated close to Lake Nicaragua, are reported to be in active eruption.

—It is announced from Port Arthur, China, that cholera is spreading in the province of Manchuria, and that the plague is attended with great mortality.

—The British native troops in Borneo recently made a successful expedition against the Borneo "head hunters," but over 1,000 members of the expedition died of cholera on the route.

—Snowstorms were reported in sections of Colorado, July 6, in some places being quite heavy. In Utah also the weather has of late been unseasonably cold.

—Violent earthquake shocks are reported from Salonika, Turkey, driving the people from their homes to the open fields, where they are camping in tents. A number were killed by falling buildings.

—There is some uncertainty about the date of King Edward's coronation, but it is reported that the king himself insists on being crowned next month, contrary to the judgment of his doctors and others, who think next October would be a more fitting time.

—General Fitzhugh Lee, who served in Cuba during the late war with Spain, predicts that "anarchy and annexation" will be the speedy outcome of existing conditions in that country unless confidence in the financial stability of the government is quickly assured.

—The strike of freight handlers in Chicago, which it was hoped would be averted by an adjustment of the difficulties between them and the railway companies, began July 7, about 9,000 men being called out. Both sides appear to be confident of a speedy victory.

—A history of the South African war is to be written by General Louis Botha, assisted by General De Wet and others. It is announced also that Generals Botha, De Wet, and Delarey are coming to America to solicit funds for Boer widows and orphans and others who were ruined by the war.

—The "New York Sabbath Society" of New York City is attempting to suppress Sunday baseball playing by amateur ball clubs on open grounds in the upper part of that city. The society has appealed to the police, and recently the managers of two such clubs were arrested as a game was about to begin, before an assembled crowd of three thousand people. After the arrest the game proceeded as usual.

—A state of bitter discontent is reported as existing in the Polish provinces of Prussia, owing to the coercion put in effect by the Prussian government, an instance of this being the punishment of pupils in the schools for refusing to accept religious instruction in the German language. Prominent Polish officials have agreed to ignore the approaching visit of Emperor William to witness the army maneuvers in that district.

—The following announcement comes from Washington, under date of July 3: "The president has formally declared the restoration of peace in the Philippine Archipelago; he has placed the islands under complete civil control, and has extended general amnesty to the Filipinos who have been in rebellion. These three things, marking one of the most important chapters in Philippine history, were accomplished through the issue of three separate orders and proclamations, one by the president over his own signature, extending amnesty; one through Secretary Root, by the president's order, relieving General Chaffee from his duties as military governor; and a third, which takes the shape of a general order addressed to the entire army of the United States."

—Great loss from floods, amounting to several hundred thousand dollars, is reported from western New York.

—William Clark, the noted thread manufacturer of Newark, N. J., and Langs, Scotland, died at Portland, England, July 7, aged sixty-two years.

—Venezuelan revolutionists appear to be getting the advantage of the government troops, and President Castro has gone to take personal command of his forces. A decisive battle is expected.

—Regard for Sunday rest was made a minor consideration by thousands of farmers in central Kansas on July 6, in the face of an opportunity to improve a pleasant day in harvesting their wheat crops.

—In Zapata County, Texas, no rain has fallen for months, and there being in consequence an entire absence of any growing crops, many residents are reduced to want, and an appeal for help has been made to Governor Sayers.

—A prominent agricultural expert of Europe, Professor Lenz, has made a very pessimistic report on the condition of Russian agriculture, his conclusion being that the irrational system of farming at present practiced by the majority of Russian farmers is likely to lead to the total exhaustion of the soil.

—The Hague peace tribunal is now appealed to for the settlement of two international disputes, one relating to the sale of the Danish island of St. Thomas to the United States, and the other relating to a difference between Holland and Germany over a matter of submarine cables. This is the first time the signatory powers which participated in the peace conference have sought the aid of the tribunal which was there established.

—Storms in Nebraska and Iowa July 9 damaged property to the extent of over a million dollars. The downpour of rain was almost unprecedented. In Nebraska many miles of railway track and hundreds of bridges were washed away, and many houses moved from their foundations. Every stream throughout Iowa was at flood tide, the situation at Des Moines being particularly serious, hundreds of families being obliged to abandon their homes.

—The Vatican's reply to the propositions for the disposition of the Philippine friars and their property made by the United States through Governor Taft has been received by the government, and in it the pope says he cannot order the removal of the friars from the islands, as this would be an act of hostility to Spain. It is stated that while Governor Taft has been conducting the negotiations, he has sent 20,000 words by cable to the Washington authorities.

—Anti-clerical measures are being put into effect in both France and Spain. King Alfonso has signed a decree which aims at curtailing the church teaching establishments, and in the French Chamber of Deputies the premier has declared that the government will rigidly enforce the new law against the Catholic associations, and is determined to break down all clerical resistance. "We have firmly resolved," he is quoted, "to assure the supremacy of civil society over monastic obedience." His speech on this occasion is to be posted throughout France.

— Late reports from Russia state that rioting continues in some of the southern provinces. There have been conflicts between rioters and soldiers, and many of the former have been killed or wounded. The leaders of the mobs are described as a fanatical set who preach the destruction of all machinery which reduces the number of laborers.

— The manner in which the credulity of adherents of the Roman Catholic Church is imposed on by pretended apparitions of the Virgin Mary and sundry miraculous events frequently mentioned in Catholic journals, is illustrated by the following, which is printed in the *London Pall Mall Gazette*, to which it was sent from Milan, Italy, under date of June 11:—

"For the last twenty days great excitement has reigned in the Marches of Ancona. It was asserted, with every appearance of probability, by several people, that the Virgin Mary had appeared to a young shepherdess on the Mountain of Strega, near Ancona, and had bidden her to have a church built and dedicated on the top of the mountain.

"It was not long before the news had spread through the surrounding country, and was implicitly accepted as true. Several thousand country women started on a pilgrimage to the mountain. The halt, the lame, and the blind were dragged by their relatives along the steep slope, it being confidently hoped that the sufferers would be miraculously cured of their several complaints and infirmities.

"The scenes witnessed reminded one of what takes place at the Madonna's shrine at Lourdes. All work in the neighborhood was suspended, and the crowd of devout believers grew so enormous that the authorities became seriously preoccupied. Every worshiper brought money, goods of value, or candles to lay at the feet of the holy apparition.

"There seemed to be no reason to doubt the reality of the visions. At night a number of little flames sparkled on the mountain, and an image of Our Lady really appeared again and again.

"The authorities knowing that there must be something more than the supernatural at work, contented themselves in the beginning with keeping more or less order, hoping that something would turn up. However, at last things assumed such proportions as to become a public menace, and it was decided to take energetic measures. With great secrecy a detective, accompanied by six carabinieri, went to Mount Strega, where the miracles took place, and surprised three men in the very act of working on the credulity of a large multitude. They were immediately arrested, and all the tools of their trade found in their hands, principally a large hoop covered with white paper, attached to a long pole, and adorned with colored ribbons, and innumerable rosaries, crosses, and pictures of the saints, which were sold at fabulous prices.

"The rage of the pious dupes far exceeded the rules laid down by their revered saints, and the carabinieri had some trouble in protecting the miracle workers, who, however, will not ply their trade for some time to come. Mount Strega has returned to her usual tranquillity."



The Good Work Is Progressing

THE list of pledges to the Missionary Acre Fund as published in the *REVIEW* is read with increasing interest in all parts of the country, and many are rejoicing that such a large number are farming and donating for the advancement of the cause. No institution belonging to our people is claiming the attention of the public as is the Sanitarium and its branches. Hundreds are constantly receiving treatment in our nearly one hundred sanitariums and treatment rooms. As a rule the treatments are successful, and many of the cures are marvelous. Individuals are benefited, and leave these institutions enthusiastically proclaiming the principles of dietetic reform. They are favorably impressed with the people who founded and are carrying on these institutions. They are ready to grant favors, and are often anxious to investigate the truth which has made us a peculiar people.

I have just attended a camp meeting in a Western State. When quite a large quantity of lumber was required, the lumber dealer said, "Take what you want, use it, and return it, free of charge." When thanked, he replied, "I took my wife to the Sanitarium, and she was fully cured. I owe something to the people who teach and maintain the principles of health and temperance as you do."

In order to have physicians and nurses to carry on the work in all our sanitariums and treatment rooms in the large cities in this and other countries, young men and women must be educated and graduated as doctors and nurses. In order to accomplish this, they must attend a medical school, and for this purpose the American Medical Missionary College has been organized and incorporated. In order to accomplish its work, a college building must be furnished. For several years the college classes have been held in a part of the Battle Creek College building. The Battle Creek College, as a school, has removed to southwestern Michigan. Through the Missionary Acre Fund the debts on the old college property are to be paid. The buildings will be used by the American Medical Missionary College for the education of young men and women as medical missionaries, that they may labor in our sanitariums and treatment rooms already established, and plant others in every clime.

These trained physicians and nurses, if fully consecrated, and none others, should be encouraged to engage in the work. They can enter many homes which no other class of laborers can enter, as they can care for the sick and unfortunate as others cannot; and this class are to be found among the wealthy as well as among the poor. Our sanitariums are reaching a wealthy class. Our Sanatorium at Skodsborg, Denmark, has recently been visited by the king of Denmark, the queen of England, and the empress of Russia. As these persons belong to the royalty of Europe, the papers have noticed their visits and the fact that they were pleased with the institution, and said many kind

words for its work. Thus the sanatorium has been advertised all over Europe. That institution now has more patients than it can accommodate with rooms. Many of those who are conducting that institution were trained at the Battle Creek Sanitarium and the medical college.

Reader, many more should be trained for that and like institutions. Among them may be your own dear son or daughter; and every acre, every garden, and every dollar, more or less, donated, aids in educating and training young men and women for this great work. Have you decided to aid in this matter? If so, send your pledge to P. T. Magan, Berrien Springs, Mich. If you desire to send money which has been pledged, or that which has not been pledged, or the proceeds of that which you have raised and sold, please send the same to H. M. Mitchell, Battle Creek, Mich., treasurer of the General Conference, and simply state that the money is for the Missionary Acre Fund. All money will be receipted in the *REVIEW* ere long. We are very thankful for the money and pledges we have received. Who will aid now?

S. H. LANE.

List of Missionary Acre Pledges

| NAME | NATURE OF PLEDGE |
|--|------------------|
| G. H. Green, \$1. | |
| E. W. Stratton, 1 acre of oats. | |
| Ira Dobson, \$5. | |
| Albert Tucker, \$5. | |
| David O. Latten, \$1. | |
| Lars Madsen, 1 acre of corn. | |
| N. J. Runland, \$5. | |
| Minta Conrei, \$5. | |
| A believer, the tenth of a field of wheat. | |
| Mary A. Terrell, \$2. | |
| Mrs. Pricilla Spencer, proceeds of 2 hens and chickens. | |
| Mrs. O. A. Fredrickson, 1 acre of corn. | |
| Lars Hansen, \$10. | |
| M. K. Thrall, 1 acre of corn. | |
| A. E. Axtell, 1 row potatoes, 50 rods long. | |
| Mrs. J. M. Shanks, ½ week's profit. | |
| Mrs. J. H. Miller, \$2. | |
| M. M. Compton, \$4. | |
| Mr. & Mrs. Daniel Isaac, \$5. | |
| Mrs. G. W. Baker, proceeds of hen and chickens and milk for 1 week. | |
| W. J. Fisher, 1 acre of grass. | |
| Caroline Dergranger & children, 3 rows of potatoes. | |
| Ellen Fredericks, 1 acre of oats. | |
| L. Hles & Lester Fred Fredericks, 1 row of sweet potatoes and 2 hens and chickens. | |
| Rachael Fisher, 50 cts. | |
| Rodolph Fisher, 1 acre of corn. | |
| C. H. Panches & family, 1 acre of corn. | |
| D. D. Panches & family, 30 shocks of corn. | |
| Louisa Panches, 50 cts. | |
| Catharine Rhiner, \$1. | |
| Ellen M. Town, proceeds of small garden. | |
| M. A. P. Lewis, eggs gathered on Sabbath. | |
| Jessie Burman, 24 tomato plants. | |
| Laura B. Weller, wages earned on 1st and 3d Wednesdays of each month, for 1 year. | |
| Mrs. Carrie Johnson, proceeds of 1 week's work. | |
| Rodger Holland, 1 acre of corn. | |
| W. A. Bappi, proceeds of 1 acre of flax. | |
| Belle Twining, \$5. | |
| W. B. Payne, \$1. | |
| Wm. Vinnard, \$1. | |
| D. H. Hilton, \$2. | |
| J. R. Johnson, \$5. | |
| M. M. Rinter, \$5. | |
| A. B. Baker, \$10. | |
| Isaac I. Lewis, \$2.50. | |
| Mrs. Mary Atkins, 1 bushel each of corn, beans, wheat, oats, and potatoes, and 1 ton of hay. | |
| May Ulrich, 12½ per cent of turkey crop. | |
| Mr. Nancy D. Jones, eggs laid on Sabbath. | |
| Hazel B. Ulrich, 1 turkey. | |
| E. J. Hammond, \$1. | |
| C. J. Overton, \$5. | |

NOTICES AND APPOINTMENTS

Addresses

THE address of Elder J. S. Washburn is 1738 Fourteenth St., N. W., Washington, D. C.

THE address of Elder J. W. Collie, Helen McKinnon, Ontario Tract Society, and Ontario Messenger is changed from 15 Churchill Ave., to 571 Yonge St., Toronto, Ont.

Notice!

WHAT were formerly known as the North Pacific Conference of Seventh-day Adventists and the North Pacific Missionary Society are now known as the Western Oregon Conference of Seventh-day Adventists and the Western Oregon Missionary Society. The office address has been changed from the old stand at 508 E. Everett St., Portland, Ore., to 201 Second St., Portland, Ore. All official communications should be addressed accordingly.

The officers of the Western Oregon Conference are as follows: President, F. M. Burg; Secretary and Treasurer, H. E. Hoyt. The officers of the Western Oregon Missionary Society are as follows: President, F. M. Burg; Secretary and Treasurer, George W. Pettit.

This change in the name of the conference and the tract society is occasioned by the division of the North Pacific Conference at its last session held during the camp meeting in Portland.

F. M. BURG,
President.

South Lancaster Academy

THE management of the academy have planned a commercial course this coming year, which they believe will be very profitable. They have arranged for thorough practical work as well as for theoretical study. The sanitarium, Atlantic Union Conference, New England Tract Society, and the academy are to open their offices for our students to carry forward their study, thus giving them practical experience in bookkeeping in important branches of our denominational work. The school is also planning to give a course of theoretical study in all departments of commercial work, which will be equal to that given by any commercial college in the country. Courses of instruction in shorthand and typewriting on the same general principles are included in the work of the department.

The management of the academy have felt moved to put forth earnest efforts in this direction in view of what has been said through the spirit of prophecy to this people of late in regard to the necessity of educating and training men to carry forward the commercial interests of the denomination. To take a course of instruction such as has been spoken of would not, of course, make a business man, and yet every one who is to be a successful business man needs just such instruction, and the very best way for one to become a good business man is to take such instruction as will enable him to understand the principles of business. It is necessary for our institutions of learning to have these courses of study; for the application of the principles involved in commercial work by Christians should differ radically from that of the world; and in our work we shall consider the matter of application as well as the laws of business. I trust that all our people in the Atlantic Union Conference will concern themselves in this matter, and will search out those young people who should enter upon this work, and encourage them to attend the school.

While, as I have already said, the course is as thorough as can be secured in any commercial school in the country, it can be obtained at less expense. Our catalogue for this year gives full information regarding this and other courses of instruction. It will be sent upon application.

FREDERICK GRIGGS.

Business Notices

WANTED.—At once, two experienced lady nurses. Address Cleveland Branch Sanitarium, 230 Euclid Ave., Cleveland, Ohio.

FOR SALE.—A clean stock of groceries, hardware, etc., in a town composed largely of Seventh-day Adventists. Address J. D. De Tar, University Place, Neb.

WANTED.—At once, at the new Sanitarium building, Battle Creek, Mich., fifty strong, robust men, as laborers. Good wages and steady employment. Apply to John I. Gibson, on the grounds.

FOR SALE.—House and barn with three lots in Seward, Neb. House has six rooms, well, and cistern. S. D. A. church three blocks away. Owner desires to sell to accept call to foreign mission field. Address Elder Geo. M. Brown, Seward, Neb.

SACRED MUSIC COURSE BY CORRESPONDENCE.—For the benefit of those who are desirous of improving in sacred music, and who do not have access to a competent instructor in this branch, a course of lessons by correspondence has been prepared. These lessons will include instruction in fingering, time, expression, harmony, and proper methods of accompanying congregational singing. Each lesson will contain several hymns, phrased and annotated, and a graded system of exercises for the development of finger strength and agility. For terms, etc., address, inclosing stamp for reply, Geo. B. Miller, Instructor of Music, Healdsburg College, Healdsburg, Cal.

Obituaries

"I am the resurrection and the life."—Jesus.

COLE.—Died at his home in Jefferson, Mich., May 11, 1902, after a lingering illness, Morgan Cole, aged 83 years. Words of comfort were spoken by the writer.

R. E. HARTER.

CREIGHTON.—Died near Polo, O. T., after six weeks of intense suffering, John M. Creighton, aged 61 years. He had been a believer in present truth since 1881. His wife and two sons survive him. Services were conducted by Rev. Little (Baptist).

MRS. M. B. CLINGLER.

GIBBS.—Died July 1, 1902, at the home of her parents, in Hartford, Mich., Edith Irena Gibbs, aged 22 years, 1 month, and 20 days. She was a member of the Seventh-day Adventist church at Covert, Mich., and was a true and faithful Christian. She leaves a father, mother, and one brother. The funeral was held in the Methodist church, and words of comfort were spoken by the writer.

R. E. HARTER.

WADDELL.—Died at her home near Baraboo, Wis., June 29, 1902, Mrs. Selena C. Waddell, wife of Henry Waddell. She was born in Virginia, Oct. 9, 1840. She united with the Seventh-day Adventist church of Baraboo, Wis., about twenty-five years ago, which faith she held dear until death. She died trusting God. A husband and nine children are left to mourn. Words of comfort were spoken by the writer, from Hosea 13:14.

F. F. PETERSEN.

WARREN.—Died at De Smet, S. D., May 13, 1902, Josiah Hix Warren. He was born at Chateaugay, N. Y., April 27, 1825. In 1882 he moved with his family to South Dakota, where he resided until the time of his death. The deceased joined the Seventh-day Adventist Church early in the history of the denomination, and was a consistent follower until the time of his death, passing away in the firm hope of eternal life. Funeral services were held in the Congregational church, Rev. Martin officiating, after which the remains were laid to rest in the Hammond cemetery.

W. H. W.

RAMSEY.—Lillian Gilbert was born in Barton, Md., June 28, 1875, and died at Boulder, Colo., May 25, 1902. Dec. 28, 1896, she was married to A. H. Ramsey. Failing

health compelled her last January to seek relief in Colorado. Her experience was like that of thousands of others,—her condition improved for a little time, owing to the stimulus of the climate, only to yield finally to the ravages of consumption. In early life she gave her heart to God, uniting first with the Methodist Church, and about two years ago with the Seventh-day Adventist Church. She died in the hope of a resurrection at the coming of the Lord. She leaves a husband and two children, besides other relatives.

F. M. WILCOX.

BEAR.—Died at Phoenix, Ariz., May 19, 1902, of consumption, Leon Clarence Bear, aged 20 years, 8 months, and 23 days. Three years ago he decided to give his life to the work of the gospel, and went to Mt. Vernon Academy for a preparation. Here he experienced a decided change in his life, and applied himself diligently to his studies until it was found that that dread disease had fastened itself upon him. Immediately he came to Arizona in hope of being benefited, but had to give up the battle after two years of patient suffering. In his last days he was comforted by the untiring, tender care of his mother. The writer spoke comforting words from Prov. 14:32. He was taken to his home in Milwaukee, Wis., where he was laid away to rest until the Life-giver comes.

E. W. WEBSTER.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 3, 1901.

| EAST | 8 | 10 | 12 | 14 | 16 | 18 | 20 |
|-------------------|---------------|----------------|------------------|------------------|------------------|------------------|------------------|
| | Night Express | Day Ex. Accom. | N.Y. & Bost. Ex. | N.Y. & Bost. Ex. | N.Y. & Bost. Ex. | N.Y. & Bost. Ex. | N.Y. & Bost. Ex. |
| Chicago | pm 9:35 | am 6:45 | am 10:30 | pm 3:00 | pm 5:30 | pm 11:30 | pm 1:30 |
| Michigan City | pm 11:35 | am 8:45 | pm 12:00 | pm 4:30 | pm 7:00 | pm 1:30 | pm 3:30 |
| Niles | am 12:40 | pm 10:15 | pm 1:00 | pm 5:35 | pm 7:55 | pm 2:30 | pm 4:30 |
| Kalamazoo | pm 2:10 | am 1:30 | pm 1:10 | pm 2:05 | pm 4:45 | pm 8:05 | pm 1:10 |
| Battle Creek | pm 3:05 | pm 2:10 | pm 1:05 | pm 2:45 | pm 7:17 | pm 9:37 | pm 6:00 |
| Marshall | pm 3:30 | pm 2:35 | pm 1:30 | pm 3:09 | pm 7:43 | pm 10:03 | pm 6:30 |
| Albion | pm 3:55 | pm 3:00 | pm 1:55 | pm 3:30 | pm 8:00 | pm 10:20 | pm 6:55 |
| Jackson | pm 4:30 | pm 3:35 | pm 2:30 | pm 4:05 | pm 8:40 | pm 11:00 | pm 7:30 |
| Ann Arbor | pm 5:55 | pm 4:10 | pm 3:47 | pm 4:58 | pm 9:30 | pm 11:40 | pm 8:00 |
| Detroit | pm 7:15 | pm 5:25 | pm 5:30 | pm 6:50 | pm 10:00 | pm 12:10 | pm 9:15 |
| Falls View | | | | | | | pm 9:37 |
| Suspension Bridge | | | | | | | pm 9:50 |
| Niagara Falls | | | | am 12:40 | am 7:00 | pm 7:50 | pm 8:40 |
| Buffalo | | | | pm 1:15 | pm 9:05 | pm 10:00 | pm 8:40 |
| Rochester | | | | pm 1:15 | pm 10:55 | pm 12:15 | pm 9:40 |
| Syracuse | | | | pm 2:05 | pm 11:45 | pm 1:00 | pm 10:30 |
| Albany | | | | pm 2:30 | pm 12:10 | pm 1:30 | pm 11:00 |
| New York | | | | pm 3:00 | pm 12:40 | pm 2:00 | pm 11:30 |
| Springfield | | | | pm 3:30 | pm 1:10 | pm 2:30 | pm 12:00 |
| Boston | | | | pm 4:00 | pm 2:00 | pm 3:20 | pm 12:30 |

* Daily. † Daily except Sunday.
Trains on Battle Creek Division depart at 7:45 a. m. and 4:00 p. m., and arrive at 12:40 p. m. and 6:10 p. m. Daily except Sunday.

O. W. RUGGLES, General Pass. & Ticket Agent, Chicago.

R. N. R. WHEELER, Ticket Agent, Battle Creek.

GRAND TRUNK R.Y. SYSTEM.

| EAST | 8 | 10 | 12 | 14 | 16 | 18 | 20 |
|-------------------|---------------|----------------|------------------|------------------|------------------|------------------|------------------|
| | Night Express | Day Ex. Accom. | N.Y. & Bost. Ex. | N.Y. & Bost. Ex. | N.Y. & Bost. Ex. | N.Y. & Bost. Ex. | N.Y. & Bost. Ex. |
| Chicago | pm 9:35 | am 6:45 | am 10:30 | pm 3:00 | pm 5:30 | pm 11:30 | pm 1:30 |
| Valparaiso | pm 11:35 | am 8:45 | pm 12:00 | pm 4:30 | pm 7:00 | pm 1:30 | pm 3:30 |
| South Bend | am 12:40 | pm 10:15 | pm 1:00 | pm 5:35 | pm 7:55 | pm 2:30 | pm 4:30 |
| Battle Creek | pm 2:10 | am 1:30 | pm 1:10 | pm 2:05 | pm 4:45 | pm 8:05 | pm 1:10 |
| Lansing | pm 3:05 | pm 2:10 | pm 1:05 | pm 2:45 | pm 7:17 | pm 9:37 | pm 6:00 |
| Durant | pm 3:30 | pm 2:35 | pm 1:30 | pm 3:09 | pm 7:43 | pm 10:03 | pm 6:30 |
| Saginaw | pm 3:55 | pm 3:00 | pm 1:55 | pm 3:30 | pm 8:00 | pm 10:20 | pm 6:55 |
| Bay City | pm 4:30 | pm 3:35 | pm 2:30 | pm 4:05 | pm 8:40 | pm 11:00 | pm 7:30 |
| Detroit | pm 5:55 | pm 4:10 | pm 3:47 | pm 4:58 | pm 9:30 | pm 11:40 | pm 8:00 |
| Flint | pm 7:15 | pm 5:25 | pm 5:30 | pm 6:50 | pm 10:00 | pm 12:10 | pm 9:15 |
| Port Huron | | | | | | | pm 9:37 |
| Hamilton | | | | | | | pm 9:50 |
| Suspension Bridge | | | | am 12:40 | am 7:00 | pm 7:50 | pm 8:40 |
| London | | | | pm 1:15 | pm 9:05 | pm 10:00 | pm 8:40 |
| Port Huron | | | | pm 1:15 | pm 10:55 | pm 12:15 | pm 9:40 |
| Bay City | | | | pm 2:05 | pm 11:45 | pm 1:00 | pm 10:30 |
| Saginaw | | | | pm 2:30 | pm 12:10 | pm 1:30 | pm 11:00 |
| Detroit | | | | pm 3:00 | pm 12:40 | pm 2:00 | pm 11:30 |
| Durant | | | | pm 3:30 | pm 1:10 | pm 2:30 | pm 12:00 |
| Lansing | | | | pm 4:00 | pm 2:00 | pm 3:20 | pm 12:30 |
| South Bend | | | | pm 4:30 | pm 2:30 | pm 3:50 | pm 1:00 |
| Valparaiso | | | | pm 5:00 | pm 3:00 | pm 4:20 | pm 1:30 |
| Chicago | | | | pm 5:30 | pm 3:30 | pm 4:50 | pm 2:00 |

No. 2-4-6-Daily
No. 10-12-Daily ex't Sunday
G. W. VAUX,
A. G. P. & T. A., Chicago.

No. 3-5-7-Daily
No. 9-11-13-Daily ex't Sunday
W. C. CUNLIFFE,
Agent, Battle Creek.



BATTLE CREEK, MICH., JULY 15, 1902.

URIAH SMITH }
L. A. SMITH } EDITORS
W. A. SPICER }
W. W. PRESCOTT } MANAGING EDITOR

The Managing Editor is responsible for all editorial matter which is not signed.

We hope our young people are reading the *Youth's Instructor*. It is filled with matter which is both interesting and instructive.

THE publishers of *Present Truth*, London, England, issued a Coronation Number, which was filled with appropriate and instructive matter suitably illustrated.

THE work on the new Sanitarium is getting a good start, and the walls are beginning to rise. More help is needed at once. Read the call among the business notices on the twenty-third page.

THE publishers of *Good Health* and the *Pacific Health Journal* are giving to the public excellent instruction in an attractive form. We are glad to know that the subscription lists are steadily growing larger.

It is not too late to send in donations for the Christiania Publishing House relief fund. If you have not already made your contribution, you are still invited to forward cash or pledge through the usual channels.

THE delegates from America to the European General Conference are closing their work on the Continent with a general council meeting at Friedensau, Germany, July 18-28. They plan to sail from Bremen, July 29.

WRITING in *The Independent* about "Tenement Tragedies," which are a characteristic feature of life in the great cities, the Rev. David M. Steele says that "more than enough people to form the population of the second largest city" in the State of New York live in the "double decker" type of tenement in New York City, "where from twenty to thirty families enter by one doorway from the street, and where sixty odd children fight, scratch, and scramble up and down a single stairway." Is it any wonder that criminals are on the increase in this country?

WHAT appears to be the most appalling calamity in the history of mining disasters in this country, is reported from Johnstown, Pa., the scene of the great flood in May, 1889. An explosion occurring from some unknown cause took place in the mine owned by the Cambria Steel Company, July 10, the result being that over four hundred men, according to present estimates, met death in the mine from the shock or from the deadly gases generated by the explosion. Thus the record of wholesale loss of life from unusual catastrophes goes on, and we have another reminder of the insecurity of human life in these last days.

A Message from Norway

ALL who have taken hold to help in the Christiania matter will be pleased to know that their efforts are appreciated by our brethren in Norway, whose hearts and lives are devoted to this message. In a letter from Christiania, dated June 15, Elder Daniells says:—

Friday there was passed in the conference a resolution expressing gratitude to our brethren in America for the help they have rendered in the calamity that has befallen the cause in Norway. It would have done your heart good to see the tears that flowed as they expressed their deep gratitude, and as they pledged themselves to take hold of the work with new energy and greater loyalty. Somehow this one meeting made me feel that we were almost entirely remunerated for all that we have done for Christiania. As I thought of what their situation would have been if the property had been taken from them and the creditors paid but a small percentage of what was due them, I realized, as never before, what a wonderful victory we have gained.

It is too soon to say how the offering of July 5 has turned out. By word received from some of the isolated ones, who have sent their offerings direct, we know that many have experienced the joy and blessing of this service. It is desired that the churches shall send the collection to their state treasuries at once, so that the funds so greatly needed now may be received by our Mission Board treasury.

W. A. SPICER.

A Severe Arraignment

ANOTHER comment on the destructive effect of the "higher criticism" upon Christian faith and efficiency comes from the Rev. W. T. Euster, pastor of the Wheadon Methodist church in Evanston, Ill. For a year Mr. Euster has had charge of this church, which is located near the Methodist university at Evanston, and he makes these statements after having investigated the religious conditions developed by the course of study at the Garrett Biblical Institute, which is a part of the university. He found that out of over one hundred men in the junior and senior classes less than a

dozen were capable religiously and spiritually of leading a prayer meeting. "Evanston," he says, "receives every year the cream of Methodism all over the land, and generally sends it back skim milk so far as Methodism and the Bible are concerned." As quoted in the *Chicago Tribune*, he said further:—

The worst things are not upon the surface, and those who live outside this pretty city do not know the real undercurrent of affairs theological. In all that makes up true religion and faith in Christ this place should be at the apex; for with all this cream coming in each year, there should be power enough to overcome any doubting spirit that might linger here among these beautiful groves and walks. But what really does take place?

Then, after mentioning that there was one instructor in the university whose teaching supported the idea that the work of the Holy Spirit can be explained by hypnotism, and that all religious experience is but a manifestation of animalism, he continued:—

This I have found: That of all the Biblical students I have become acquainted with during this time, and I have questioned many, only four have I found with little enough of infidelity and Unitarianism in them to make it possible for me to vote for them as pastor if I were on some official board in any Methodist church in the land.

I had a number of the seniors and juniors in Garrett run over the little book of members there printed by the institute, and asked them to mark each student of theology who was capable religiously and spiritually to lead acceptably a prayer meeting, and hold his own evangelistic meeting, for the church is speaking loudly about every man his own evangelist. None of these knew that others had done the same thing. Not one senior was marked. Only a few, comparatively, of all were marked—less than a dozen in over a hundred!...

Some of these young men are going out to preach in Methodist pulpits with a faith but little better than that of Tom Paine expressed in his "Age of Reason." The trend is toward mere naturalism, and a sort of Unitarianism that Channing would not have accepted in all its phases. I have not found one who would acknowledge that Jesus Christ knew as much about the Old Testament as do these modern professors! The Christ they talk and preach about is not the Christ of the Bible, but the one conjured up in the imagination filled and fumed with German rationalism, and this Christ is constantly changing.

This is the fruit of the tree, and by its fruit the tree is known.

Notice

THE second annual meeting of the Iowa Sanitarium Benevolent Association will be held at Ames, Iowa, Sept. 3, 1902, at 4 P. M., standard time, for the purpose of electing a board of seven trustees, and for the transaction of such other business as may legally come before the association.

By order of the board,
EMMA A. PERRINE, Secretary.