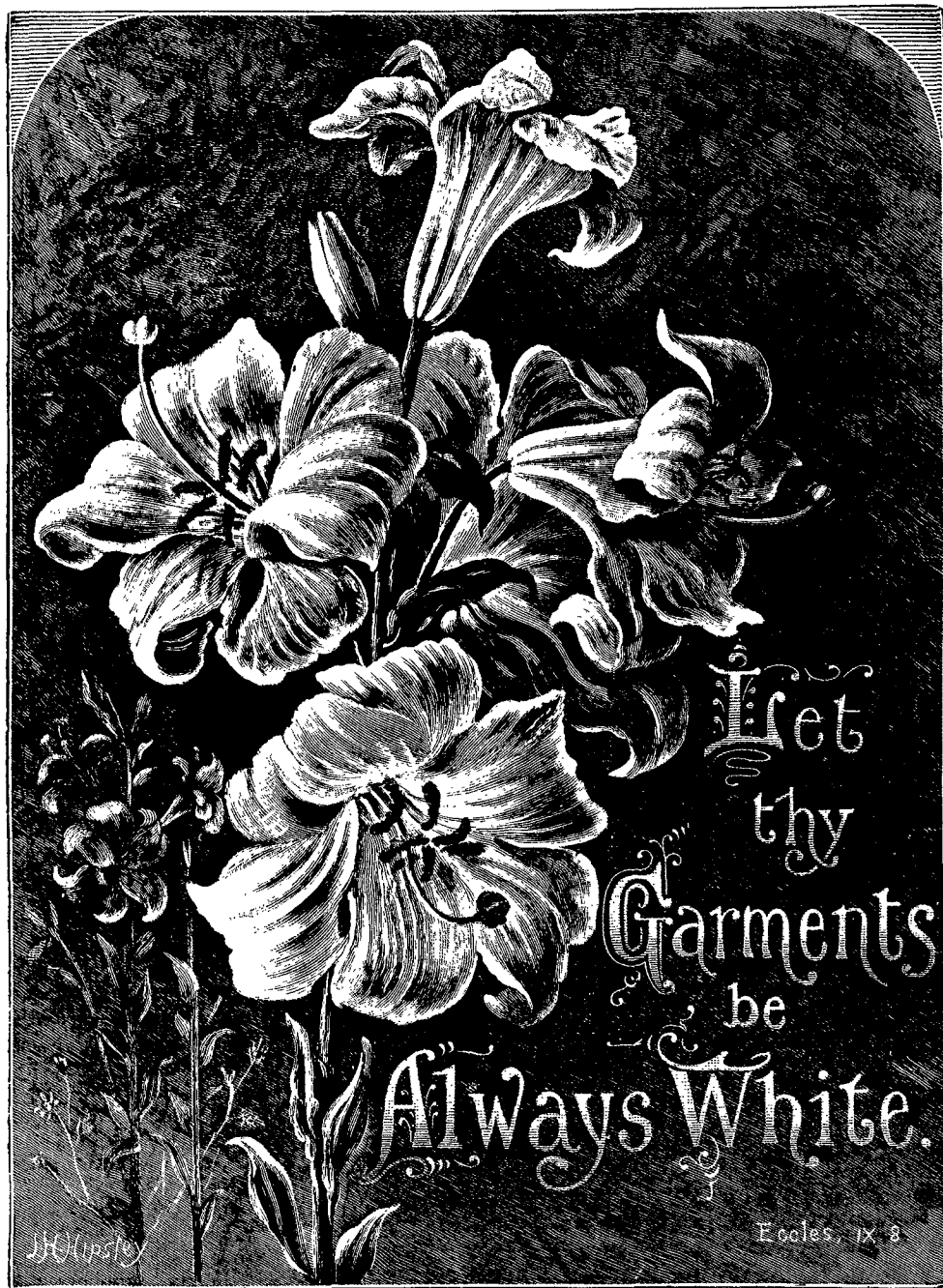


The Advent REVIEW And Sabbath HERALD

Vol. 79

BATTLE CREEK, MICH., TUESDAY, AUGUST 5, 1902

No. 31



"God made the lilies,
The lilies pure and white;
They wake every morning,
And go to sleep at night.

"Jesus can make us
Like lilies sweet and fair;
When evil surrounds us,
We'll trust his tender care."

Publishers' Page

Conducted by the Department of Circulation
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lishing Company.

The Test of a Book

THE real merit of a book is found in its power to mold the mind of the reader. A book that simply entertains, and leaves its readers without pronounced convictions favorable to its contents, is a failure. Applying this test to "The Marvel of Nations" in the English, German, Danish, and Swedish languages, we find it to be a very successful work. Recent reports from the effects of this book are favorable in all the languages in which it is published.

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

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unto the Saints"

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Editorial

The Scoffers

"KNOWING this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming?" It is not necessary to put this inquiry into words in order to be a scoffer. He who in this last generation plans for money making and money keeping just like any worldlying, although he professes to believe in the soon coming of the Lord, is to all intents and purposes a scoffer. If anything, he is worse than the ordinary scoffer, because he stands before the world as a hypocrite as well as a scoffer. There is no room for scoffers in the ranks of the believers. Let them be converted to the message of a soon-coming Saviour.

Plenteous Redemption

THE Lord forgives freely and fully. The provision which he has made is sufficient to meet the case of every one who is willing to be forgiven. "Let Israel hope in the Lord: for with the Lord there is mercy, and with him is plenteous redemption." When the devil cannot keep one in a state of carelessness concerning his sins, and he is really aroused to turn to the Lord, then the enemy urges upon him the thought that he has been too great a sinner to expect forgiveness. Then some one who knows the Lord should be near to repeat the gracious assurances, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." "Him that cometh to me I will in no wise cast out." "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger forever, because he delighteth in mercy." The

name of the Lord is a pledge of forgiveness. "And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. . . . The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin." The faithfulness and righteousness of God, his very being and character, are involved in the forgiveness of sin. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Let each one adopt the prayer of David: "Be merciful unto me, O Lord: for I cry unto thee daily. Rejoice the soul of thy servant: for unto thee, O Lord, do I lift up my soul. For thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee."

Coming Quickly

THE prophecies concerning the coming of the Lord are plain and definite. He who is willing to know the truth will not be left in doubt and darkness. Line after line of prophecy has been given in which those events and that condition of the world which indicate the approaching end have been plainly described. When the last generation is reached, the remaining time is measured by the word "quickly." Thus in the prophecy of the seven trumpets, after the sixth angel, the second woe trumpet, had sounded, we have the statement, "The second woe is past; and, behold, the third woe cometh quickly." The period covered by the sixth trumpet, the second woe trumpet, ended Aug. 11, 1840, when the Ottoman empire ceased to be an independent power among the nations. The prophecy declares that the third woe, or the seventh trumpet, will come "quickly" after the sounding of the sixth trumpet. "But in the days of the voice of the seventh angel, when he is about to sound, then is finished the mystery of God, according to the good tidings which he declared to his servants the prophets." "And the seventh angel sounded; and there followed great voices in heaven, and they said, The kingdom of the world is become the kingdom of our Lord, and of his Christ: and he shall reign forever and ever." Over sixty years have already passed of a period measured by the word "quickly." "For yet a little while, how short! how short! the Coming

One will be here, and will not delay." Are you ready to say, "Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation"? "Surely I come quickly. Amen. Even so, come, Lord Jesus."

Heaven upon Earth

THE love of God reigns supreme in heaven. His angels that excel in strength, "do his commandments, hearkening unto the voice of his word." His ministers do his pleasure. Every being in the heavenly host delights to do the will of God. When Jesus came to earth, the same purpose actuated him in his daily life among men. The prophecy declared of him, "Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart." While engaged in his ministry he said, "My meat is to do the will of him that sent me, and to finish his work." He taught his followers to pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven." Where the will of God is done as it is in heaven, there the principles of the kingdom of heaven are established. It was thus that heaven was brought down to earth in the person and work of Jesus, and thus is it made possible for us to have a heaven upon earth in which to live and work while journeying toward heaven. Far was it from the purpose of Jesus to change or abolish the eternal principles of truth as expressed in God's law, or to do a work for man which would excuse him from doing the will of God as expressed in that law. To do this would be to adopt principles which are entirely foreign to the kingdom of heaven. The work of Jesus made it possible that the same heavenly principles should be followed here upon the earth, even under the curse of sin and while we abide in sinful flesh, as are the security and the joy of heaven. Only in this way could the God of heaven set up a kingdom which shall "stand forever." "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." "He that doeth the will of God abideth forever." "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

God's Fellow Workers

IN carrying forward his work upon the earth, the Lord uses human instrumentalities as the visible agencies for the ministry of his grace and mercy. Through humanity he reaches humanity. He uses the testimony of forgiven sinners as the message of hope to those who are still in the bondage of sin. In making known his goodness to us, we are laborers together with God in the extension of his kingdom in the earth. "All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." This privilege does not belong to the few, but to every one who is "in Christ," who is "a new creature," with whom old things have passed away, and to whom "all things are become new." When we thus work with him, he works with us. The Lord himself on the throne in heaven directs men on the earth, and works with them in the carrying out of his purposes. Thus it was in the early church. "And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following." Thus it should be in the church to-day. Such testimony should be borne to the love and goodness of God, and his power to save from sin, and such works should be wrought through the faith of the believers, that those who stand by should be constrained to say, These persons have been with Jesus. It is our privilege to be God's fellow workers, intimately associated with the God of wisdom and power in the accomplishment of his purposes of grace and mercy for the lost. "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain."

The Warfare and the Weapons

BETWEEN the Christian and the world there is a deadly antagonism. The conflict between them is irrepressible. The contest is entered upon without any other thought than that it is to be carried on to the finish. One or the other of the parties to this contest is to win; and the other must be overcome.

Considering that the issue is thus inevitable, and that the consequences are so important, involving the gain or loss of everlasting life, let us briefly survey the forces engaged, and ascertain by what means we are made sure of a favorable issue in the contest that is upon us. Here is the text that applies to the matter in hand: "Whatsoever is born of

God overcometh the world." 1 John 5:4. What is meant by the expression "the world" in this text?—It includes all those influences that operate toward evil, and make the commandments of God grievous to society. "Know ye not," says another passage, "that the friendship of the world is enmity with God? whosoever therefore will be the friend of the world is the enemy of God." James 4:4. Paul had the same thought in mind when he said, "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Rom. 8:7. Thus the world plays a twofold part against the Christian; it is not only averse to him, to draw man's heart away from God, but it is adverse to him, by exciting feelings in his mind to turn him in active opposition against God. Those who would join worldliness to religion, seek to unite two of the most unsuitable things that can be connected in this world. James speaks of those who attempt to mingle the love of God and the friendship of the world, as "adulterers and adulteresses." Worldliness in a Christian is a state most unsuitable.

Christ said to his disciples, "Ye cannot serve God and mammon." Matt. 6:24. But all that is in the world embraces more than mammon. The world has its possessions, lusts, honors, avarice, pleasure, and pride. These cannot consist with the love of the Father. 1 John 2:15, 16. In James 4:4 the governing principle is laid down that the "friendship of the world is enmity with God;" that is, a man, in the very act of becoming a friend of the world, thus constitutes himself the enemy of God. "It is not necessary," says W. Roberts, "for God to pronounce such a friendship to be an act of hostility to him; it decides itself to be such, by the very nature of the case; that is to say, a disposition to join in alliance with the world, and to be like the world, is itself enmity toward God."

Once more, here in James 4 we have a distant echo from the sermon on the mount. Matt. 6:24; Luke 16:13. Here also, as in James 1:8, stress is laid on the fact that the neutrality of a divided allegiance is impossible. In such a warfare, therefore, we must choose sides. The mere wish or inclination to be on one side in opposition to the other, is proved by that very fact to be in antagonism to the other. The consequences that result to the individual life of the Christian, from a friendship with the world, are deplorable. They are (1) ungodly unions,—marriages, partnerships, and companionships; (2) these unions corrupt the heart, and depress spiritual life; (3) they often lead to utter apostasy and ruin. In the "Schonberg Cotta Family" we read, "The profession which will not offend the careless, can-

not teach the earnest. If the salt have lost its savor, it cannot heal the bitter waters." To illustrate: If a ship is lightly loaded, it will pass more safely over the waters; but if it is loaded down with too great a burden, it cannot stand the blast of angry storms.

In this conflict with the world, we are provided with associates which are sure to prevail. "Whatsoever is born of God," says the text, "overcometh the world." By this connection with God, we receive a new nature. It is not a mere amendment of the former creation, but it is "a new creature." 2 Cor. 5:17. The Creator cannot be overcome, nor what is thus connected with him. Nor can Jesus, the firstborn, be overcome. He has never been defeated; nor will the Holy Spirit, in whom we are victorious, suffer us to be separated from God. John 10:29.

John at last brings to view our conquering weapon: "And this is the victory that overcometh the world, even our faith." In the Scriptures faith is continually exhibited under the character of *power*. It is that by which, if it is great, we may turn all things to our advantage; that alone by which we may be sure to overcome the world, instead of being slaves to the world. In Rom. 6:13, 14, we are instructed what it is our privilege to maintain, in this controversy with the world: "Yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you: for ye are not under the law, but under grace." U. S.

Fathers and Mothers in Israel, and the Missionary Campaign

MARY greatly marveled at the wonderful words which Simeon, by the Holy Spirit, spoke concerning the child Jesus. But as her mother heart thrilled with joy at the thought of the great honor and privilege which were hers, Simeon said, "Yea, a sword shall pierce through thy own soul also." It cost that mother something to give up her child to be the Saviour of the world.

As the call comes now from the ends of the earth for consecrated and mature youth to plant the standard of the cross in new fields, many a parent is being brought to the test. Fathers and mothers in Israel are to be brought into this missionary campaign in a very definite and personal way. Will they say to their children, "Go forth, in the name of the Lord to save this perishing world," or will fond hearts cling to them, and hold them back from the needy fields?

It means something to any true heart to see the loved ones go far away. The thought of the separation is a painful one. There is one side of this matter,

however, that we must face. When the work of witnessing is done, the Lord will come. Because we have so long held back from the work of witnessing, the coming of the Lord has been delayed, fathers and mothers in Israel have been growing old and gray, and now they face the fact that they can scarcely hope to prolong their days till the work is done. The separation must come. The home circle will be broken.

It is to me one of the most pathetic things in the world to see the passing generation of advent believers, the older fathers and mothers in Israel, with their gray locks and bent forms, still traveling in the wilderness of this world. Then to think it need not have been; that if we had risen up in the strength of God, and sent the forces of the denomination over the earth in one grand, world-wide missionary crusade, the work might have been finished ere this.

And now what? Shall the glorious victory be still further deferred by inaction?—A thousand times no. Our acceptance of this truth was an enlistment in a missionary campaign that must keep us in battle array until the Lord comes.

How often in national crises fathers and mothers have sent their sons to the front, because they believed in the national cause, and were willing to sacrifice for it. The old Spartan mothers girded their sons for battle with their own hands, and as they put the shield into the hands of the youthful warrior, they told him to come back with it or upon it.

Children of this world do these things for the cause of the kingdoms of this world. Shall the children of the kingdom shrink when God calls for the most precious gifts that can be given? It is a costly offering that any parent lays upon the altar of service when a youth, strong, vigorous, well-disciplined, consecrated, is sent forth to battle for the Lord. May the Lord give parents the grace to share in this blessed though painful sacrifice with the loving Father, who so loved the world that he gave his only begotten Son.

There is now and then an inclination to hold the workers back. The Lord must so roll the burden of the world upon us that youth and parents will respond unitedly to the call. After all, it is a little world. And then, too, loving thoughts travel ten thousand miles as easily as ten. It is worth something to know that the youth given up to service is representing the grace and love of the home circle and the power of the coming kingdom away out on the frontier line. And heaven and God's loving heart are equally near to all parts of the earth.

"Though sundered far, by faith we meet

Around one common mercy seat."

The Christian mother who knows that her son is thousands of miles from home, amid the coarse associations of army life, fighting to take the lives of men, in danger from enemies or from malarious climates, must indeed have an aching heart. How vastly different is it when the parent knows that the loved one is giving the life to save the lost, and to hasten the coming of Jesus in the clouds of heaven. O, we must hold back nothing from God, who has given all for us! It is a campaign to which we may heartily pledge our all till the victory is won. The work demands an ever-increasing army of youth to enter new territory and grapple with new languages. Will the fathers and mothers in Israel send them forth with blessings and benedictions, even though the sword of sorrow pierces the heart as the loved ones go?

W. A. S.

Studies in the Gospel Message

THE subject of the Sabbath-school lesson for August 16 is *The Religion of Babylon Does Not Recognize the True Temple*, and the portion of Scripture upon which it is based is Dan. 2:1-13.

The religion which was professed at Jerusalem had been brought into contempt at Babylon. The temple, the center of the Jerusalem worship, had been desecrated by the Babylonians, and "part of the vessels of the house of God" had been carried away to Babylon, and had been brought by the king "into the treasure-house of his god." Judging from outward appearances, it would appear that the Babylonians had investigated the question of the temple at Jerusalem and its services, the sanctuary question, and had found nothing essentially different from their own ideas of temple worship. They had found a building containing certain vessels and furniture different from what they had in Babylon, and they had carried away some of these vessels as trophies of victory. It would certainly seem as though they had good reason to believe that an alliance with the gods of Babylon was more profitable than an alliance with the God of the Hebrews. The fact was, however, that this experience simply demonstrated the utter weakness and uselessness of a mere profession of Christianity, and that there is no power in mere ceremonialism to save from the power of the enemy. Religion at Jerusalem had degenerated into formalism. The round of ceremonies in the temple was performed by those whose hearts were far from God. Through the prophet Isaiah the Lord had said of them long years before: "This people draw nigh unto me, and with their mouth and with their lips do honor me, but have removed their heart far from me, and their fear of me is a commandment of men which hath been learned by rote." The power of the endless life was entirely lacking in such a service as this.

Those whose religion consisted merely in the outward services of the temple, and who had not interpreted in their own experience the true meaning of the sanctuary question, had nothing to rest upon when the temple was overthrown, and its services were no longer conducted. When they were taken to Babylon as captives, having failed to maintain their fellowship with God, and having lost the shekinah glory out of their own hearts, they had no power to resist the temptations which surrounded them, and naturally enough many of them dropped even the forms of a peculiar people, and became in their outward life what they were in fact before the fall of Jerusalem.—like the nations around them.

But to Daniel and his companions the sanctuary and its services were a different thing. They were the provision which God had made through which they might receive forgiveness and cleansing from sin through their faith in the gift of the Seed, Immanuel, "God with us," who by taking the flesh would "save his people from their sins." They recognized their bodies as the true temple, the indwelling Presence as the true shekinah, and the continual service as the means of unbroken communion with him who had promised to dwell with those who were of a humble and contrite heart. When through no fault of theirs they were deprived of the privilege of the temple worship, they retained the reality of its teaching in their experience, refused to defile the human temple, maintained their communion with God unbroken, and were thus prepared to be used of God in proclaiming the gospel of his indwelling presence with flesh.

Through the unfaithfulness of the Jews as a nation, the Babylonians had failed to learn of the true gospel of the kingdom, the kingdom of God in men, and on the contrary had demonstrated in a manner convincing to themselves that the gods of Babylon were superior to the God of the Hebrews. Now through the faithfulness of Daniel and his companions they are to learn the truth of the gospel, the real meaning of the temple service, and that the kingdom of God in the heart will finally triumph over all earthly kingdoms, and will "stand forever." It is to be demonstrated that the temple of God and the temple of Belus have nothing in common, that the wisdom of men is foolishness with God, and that "the Lord hath prepared his throne in the heavens; and his kingdom ruleth over all."

The opportunity for all this was offered in the experience of Nebuchadnezzar when he "dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him." He who gave the dream to Nebuchadnezzar took it from him, that he might reveal himself as so closely united with humanity that he

knows our thought afar off. The professions of the wise men of Babylon are put to the extreme test. Brought by the threats of the king where the failure of their system means death to them, they protest against the demand which exposes the unbridged gulf between them and true wisdom, and demonstrates that the temple of Belus and its services mean—nothing, absolutely nothing.

"For all the gods of the peoples are nothings,
But the Lord made the heavens.
Grandeur and majesty are before him,
Strength and beauty are in his sanctuary."

The final answer of the Chaldeans was made in these words: "There is not a man upon the earth that can show the king's matter: therefore there is no king, lord, nor ruler, that asked such things at any magician, or astrologer, or Chaldean. And it is a rare thing that the king requireth, and there is none other that can show it before the king, except the gods, whose dwelling is not with flesh." This is the religion of Babylon. Their gods are afar off, and not nigh at hand. Their temple service speaks to them of gods in a sphere entirely apart from themselves, between whom and themselves there is no real union. This is the religion of self and despair. In the face of death it offers no help. It raises no ladder of hope as a means of connection between earth and heaven. Its standard of right is the mere dictum of human philosophy, its power for doing right is wholly of the flesh, and its religious vocabulary does not include the word "faith." It is the very opposite of Christianity.

The tabernacle of old, called by the martyr Stephen "the tabernacle of witness," and the later temple were a constant witness to the purpose of God to dwell with flesh. This was the only hope of humanity. This was the gospel of the temple and its services. Through this object lesson was taught the lesson of that condescension which makes us great: "I will dwell in them, and walk in them." The faith which found expression in sacrifice and offering laid hold upon this provision to be right with God, and those who exercised it became right through this faith. Thus did Abel obtain "witness that he was righteous."

This was the experience of Daniel and his companions, and through his providence the Lord has brought them to stand among the wise men of Babylon, that under the very shadow of the temple of Belus they might make known the gospel of the temple and its services, and testify to the fact that God does dwell with flesh. When the decree went forth "that the wise men should be slain," the opportunity had again come to reveal to Babylon the gospel that saves from death. Hezekiah, the king, saved from death by

the gift of the indwelling life, and inquired of by the messengers from Babylon concerning this thing, exalted himself in the place of God, and brought great evil upon Jerusalem. Daniel, the captive, sought for by order of the king that he might be put to death, recognized the call for the gospel of righteousness by faith, the essence of which is to do the right thing in the right way at the right time, and thus averted the sentence of death. What a testimony to the truth that God does dwell with flesh! This is Christianity.

Faith and Knowledge

THE highest knowledge to which the human mind has access is reached through the avenue of faith. God is omniscient, and in the Scriptures he has set before mankind a revelation of things which only the omniscient mind could of itself know. His word is the truth; it is impossible for him to state anything that is not true. Hence man has but to accept the word of God to have a knowledge of things altogether beyond the reach of finite research,—things which are a mystery and a marvel even to the angels in heaven. The education which comes through faith is the highest and most valuable, the most helpful in all the relations of life, that any individual can attain.

Faith is not only an avenue of knowledge, but it is also a safeguard against error. The idea is quite common that faith tends to make one a fanatic; that if it is carried a little too far, it brings a person into the wild and extravagant beliefs of the religious monomaniac. But so far from being true, this idea is the very reverse of the truth. Faith cannot be carried too far; for no one can too fully believe and trust the word of God. And the more one does exercise faith in that word, the more sober and sane will he become. His zeal will be always according to knowledge. Faith is, in fact, the only sure safeguard against fanaticism. Faith is an anchor that holds the mind against the winds of false doctrine and evil influence which everywhere prevail. Outside of faith, the most extravagant and absurd ideas are everywhere received as the truth. For example, note how the absurdities of Christian Science find ready adherents among all classes of the people. Education—that which the world gives—affords no safeguard. Nothing that any person has within himself, or is able to acquire from the world, can insure him against the delusions that are arising from every quarter, gathering victims from those of every rank and station. Never did an age boast of its enlightenment as does this one, yet never were delusions more prevalent. And these deceptions are increasing more and more. Worldly

knowledge all this time is on the increase, but faith is on the decrease. It is the lack of faith that has left the multitudes to become the prey of error.

The man of faith sees the things of life in their true proportion. This is so because he has the extra knowledge which faith supplies. He is not misled by any false view of the value of things in the world, or of the true end of this earthly existence. Like his divine Master, whose life he exemplifies here, he is ever calm, yet earnest, considerate of the rights and wishes of others, patient in difficulties, never seeking to exalt himself, but making the welfare of others his first object, pointing men to the prize of eternal life as being above all earthly considerations. Compare with this the course of the fanatic, and their utter dissimilarity will be apparent. Faith is the great safeguard that is everywhere needed. For the lack of faith there is lack of knowledge, and for lack of knowledge the people perish.

L. A. S.

For a considerable time a religious tempest has been gathering in England, in the form of antagonism on the part of the nonconformist churches to the new educational bill, which gives the Church of England an ecclesiastical monopoly in the public schools. The bill is now seemingly on the point of being passed by Parliament, and feeling throughout the country is at a high tension, there being talk of open resistance to the enforcement of the statute. The old conflict between state and nonconformist churches is being reopened, and the ancient volcano, which was thought to be extinct, seems on the eve of a new eruption. The following from the *British Weekly* represents the sentiment that is felt and expressed on the side of the nonconformists:—

We can truly say that we desire no controversy with the Church of England, no revival of the old, angry, sloughing sore. But it may be well that the matter is brought at last to a definitive issue. Unfortunately, the one attitude which we can now maintain to the Church of England is that of armed watchfulness. . . . The authors of the bill knew very well what they were doing. We shall give them clear and unmistakable proof that they have been detected, that they will be checked, and that in due time they will be punished. When we find Guy Fawkes among the powder barrels, when the train is laid before our eyes on the ground, when the lighted match is in his hands, it is nonsense to say that we do not know what he is about. We do know. We shall act according to our knowledge. We shall never capitulate to this vile conspiracy.

There seems to be no opposition to the bill on the part of English Catholics.

"OPEN your heart every morning to Christ."

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.

God and the Right

COURAGE, brother, do not stumble,
Though thy path is dark as night;
There's a star to guide the humble—
"Trust in God, and do the right."

Let the road be long and dreary,
And its ending out of sight,
Foot it bravely, strong or weary;
"Trust in God, and do the right."

Perish "policy" and cunning,
Perish all that fears the light—
Whether losing, whether winning,
"Trust in God, and do the right."

Trust no forms of guilty passion—
Fiends can look like angels bright;
Trust no custom, school, or fashion—
"Trust in God, and do the right."

Some will hate thee, some will love thee;
Some will flatter, some will slight;
Cease from man, and look above thee—
"Trust in God, and do the right."

Simple rule and safest guiding,
Inward peace and inward light,
Star upon our path abiding—
"Trust in God, and do the right."

—Dr. Norman Macleod.

A Call to Service

MRS. E. G. WHITE

"SAY not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together."

True, indeed, are these words. Everywhere there are hearts crying out for the living God. The Lord has his representatives in all the churches. These persons have not had the special, testing truths for the last days presented to them under circumstances that brought conviction to heart and mind; therefore they have not, by rejecting light, severed their connection with God. There are those who have faithfully walked in all the light that has shone upon their pathway. They hunger to know more of the ways and works of God. All over the world, men and women are looking wistfully to heaven. Prayers and tears and inquiries go up from souls longing for light, for grace, for the Holy Spirit. Many are on the very verge of the kingdom, waiting to be gathered in. These demand the service of those to whom God has intrusted his truth.

And those also who are dead in trespasses and sins demand our service. The man who is wholly absorbed in his countingroom, the man who finds pleasure at the gaming table, the man who loves to indulge perverted appetite, the

frequent of the theater and the ballroom, put eternity out of their reckoning. The whole burden of their life is, What shall we eat? what shall we drink? and wherewithal shall we be clothed? They are not in the procession that is moving heavenward. They are led by the great apostate, and if they continue in this path, they will with him be destroyed. All around us are souls perishing in their sins. Every year thousands upon thousands are dying without God and without hope of eternal life. The plagues and judgments of God are in the earth, and souls are going to ruin because the light of truth has not been flashed upon their pathway.

The heart of God is moved. Souls are very precious in his sight. It was for this world that Christ wept in agony; for this world that he was crucified. God gave his only begotten Son to save sinners, and he desires us to love others as he has loved us. He desires those who have a knowledge of the truth to impart this knowledge to their fellow men.

Now is the time for the last warning to be given. There is a special power in the presentation of truth at the present time; but how long will it continue? "Only a little while. If ever there was a crisis, it is now."

The proclamation of the third angel's message is our work. We are to present the truth in regard to the Sabbath of the Lord. God's memorial of creation has been torn down, and in its place there stands a false sabbath. Satan has led men to declare that this is the true Sabbath, and in the belief of this delusion millions are passing into eternity. And the people to whom God has given his truth are hiding their light under a bushel, allowing the cares of this world to engross the time and attention that should be given to the Lord's work.

The Christian's Privilege and Responsibility

It is an eternal law of Jehovah that he who accepts truth which the world needs is to make it his first work to proclaim this truth. But where are those who make the burden of perishing sinners their own? As I look upon the professed people of God, and see their unwillingness to serve him, my heart is filled with a pain that I cannot express. How few are heart to heart with God in his solemn, closing work. There are thousands to be warned, yet how few consecrate themselves wholly to the work, willing to be or to do anything if only they may win sinners to righteousness. Jesus died to save the world. In humility, in lowliness, in unselfishness, he worked and is working for sinners. But many of those who ought to co-operate with him are self-sufficient and indifferent.

Who can sympathize with Christ in his distress and anguish, as with quivering lips he exclaimed, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not"? Who can say with

Jeremiah, "Oh that mine head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people"?

Among God's people to-day there is a fearful lack of the sympathy that should be felt for souls unsaved. Unless our hearts beat in union with the heart of Christ, how can we understand the sacredness and importance of the work to which we are called by the words, "Watch for souls as they that must give an account"? We talk of Christian missions. The sound of our voices is heard; but do we feel Christ's tender heart-longing for souls?

Church members are trifling with their responsibilities, unfitting themselves for service. What shall we say, what can we say, to arouse those who know the truth, both ministers and lay members, to a sense of their responsibility? How can they be led to feel the need of imparting to others the truth that God has given them? O that they were awake to the purposes of God and to their individual accountability! Then would they use every gift, every talent, in the work of giving to the world the truth for this time. The number of laborers would greatly increase, and the work would grow in influence and extent. God's people would be lights, shining amid the darkness of this degenerate age.

The work has extended so that it now covers a large territory, and the number of believers has increased. But there is still a great deficiency. A much larger work might have been done had the missionary spirit been shown that was shown in the earlier days. Our present numbers, the present extent of our work, are not to be compared with what they were in the beginning. We should think of what the work might have been had every worker consecrated himself, body, soul, and spirit, to God as he should have done.

A Forward Movement Called For

God has given all something to do. Those who are willing to work in self-denial and self-sacrifice will find their place. But those who seek only a safe and easy place need to be converted. Until their hearts are renewed, their purposes changed, God has no use for them in his work. By an unreserved consecration we are to prepare ourselves for service.

Our General, who never makes a mistake, says to us, Advance. Enter new territory. Lift up the standard, establish memorials in every place. Let it be known that God has a people on the earth who have not forgotten that he has a law, binding upon all human beings. In all the churches there are those who know not that the seventh day, and not the first day, is the Sabbath. These are to hear the message of present truth.

We need now to train men, and set them to work, giving them every facility for the impartation of truth. There is at this time a sad dearth of laborers. Scores of men and women might be set to work. This need should have been foreseen. Our faith is not proportionate

to the light God has given us. When our hearts are emptied of selfishness, and cleansed by the Spirit of Christ, we shall be vessels meet for the Master's use.

God is waiting for men and women to awake to their responsibilities. He is waiting for them to link themselves with him. Let them mark the signals for advance, and no longer be laggards in working out the will of the Lord.

Do we realize how large a number in the world are watching our movements? From quarters where we least expect will come voices urging us forward in the work of giving to the world the last message of mercy. Ministers and people, wake up! Be quick to recognize and seize every opportunity and advantage offered in the turning of the wheel of providence. God and Christ and the heavenly angels are working with intense activity to hold in check the fierceness of Satan's wrath, that God's plans may not be thwarted. God lives and reigns. He is conducting the affairs of the universe. Let his soldiers move forward to victory. Let there be perfect unity in their ranks. Let them press the battle to the gates. As a mighty Conqueror, the Lord will work for them.

Let the gospel message ring through our churches, summoning them to universal action. Let the members of the churches have increased faith, gaining zeal from their unseen, heavenly allies, from a knowledge of their exhaustless resources, from the greatness of the enterprise in which they are engaged, and from the power of their Leader. Those who place themselves under God's control, to be led and guided by him, will catch the steady trend of the events ordained by him to take place. Inspired with the spirit of him who gave his life for the life of the world, they will no longer stand still in impotency, pointing to what they cannot do. Putting on the armor of heaven, they will go forth into the warfare, willing to do and dare for God, knowing that his omnipotence will supply their need.

Strength in Weakness

If Christ had come to the high priest in pomp and royal majesty, like an earthly king, the priest would probably have recognized him. No; he could not have recognized him except by the Holy Spirit, no matter in what form he came; but he would at any rate have bowed before him. But he did not know that the weakness of God is stronger than men, and that God chooses the weak things, and even things which are not, to bring to naught things that are. The infant Jesus, borne in the arms of that poor woman, whose extreme poverty was indicated by the birds that she brought as an offering, instead of a lamb, was "the power of God." Yea, he was "the salvation of God." Nothing is weaker than a babe. The young of humankind are more helpless than those of any of the lower orders of creation. Never can we be more helpless and dependent than Christ was at that moment; yet

he was the power of God; for God's strength is made perfect in weakness. This is to teach us that at our lowest and weakest state we may be strong in the Lord, and in the power of his might. We are to recognize and confess Christ in our own bodies, even in our weak and sinful flesh. As surely as any man does this, he will be victor over all the power of the enemy; for the Word is indeed nigh us, in our mouth and in our heart, so that "if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."—*Selected.*

Denominational Finances*

OUR study for to-night is the same subject that we have had in the two previous studies—self-government; because that subject embraces fully one half of all the third angel's message and its work. To-night it will be particularly a study of the financial situation of the denomination, and the relationship of the ministry to it.

There is one thing that not one of us should ever forget, and that is that we are always in school. And when this is borne in mind, it will be easy to remember what goes with it,—that everything that comes before us in the work of God is worthy of our study; and that we are to put ourselves to school to God, in that situation, to see what lesson he has for us to learn. For as certainly as we ever find ourselves in a situation that is not right, that ought not to be, there is room for a study of how we got there. We got there by some wrong management, some way, somewhere. But we should not remain there. We should get out as soon as possible. But the only safe way, the only true way, to get out is to find out how we got in, and then refuse to follow those evil principles any longer.

The foundation of all our study in this school is found in the principle and the philosophy of the forgiveness of sins and the life of righteousness. If you want to know the true principle of financial success, study to find out the true principle of the success of the human soul in escaping from sin and keeping clear of it. And if you want to know the basis and the philosophy of recovery from disease, and the life of health, find out for yourself the philosophy of the forgiveness of sin, and the life of righteousness. The gospel of the salvation of the soul—escaping from sin, and abiding in the life of righteousness—that is the basis of all true philosophy in whatever connection.

Last night I asked you not to think that I was saying extravagant, unbelievable things. And I ask you that same thing to-night. I am telling you the truth. If it seems new and strange, please do not think that I am indulging in mere extravagance or falsehood.

You have no doubt heard that the denomination has had some financial dif-

ficulties; that the denomination is somewhat in debt. This being true, it is the truth that every one of us who will deliberately put himself to school in this financial condition in which we are, and will make the financial situation of the Seventh-day Adventists a problem for study, will learn the philosophy of financial success. It will be found to be simply a part of the way of our getting round to the fulfillment of that promise which I read last night: "Thou shalt lend unto many nations, and thou shalt not borrow. And the Lord shall make thee the head, and not the tail." And I want you to put yourself to school now for an hour, the time we shall study here, and let us find some of the lessons that are for us in this financial situation.

And first of all, please do not count it a cause of groaning and complaining; do not think of it as an awful thing and a great burden, and inquire, "How shall we ever get out from under this awful burden?" Just put that all away, and thank God that his love and kindness are over all yet; and that we can get out of it just as easily as we can do right?

Some mistakes have been made in getting into this, that is true; but we are to profit by these. One that we can easily notice, and that is plain on the face of it, is that it is neither religion nor business for a missionary association to borrow money to give away; and I mean *particularly* a missionary association or corporation.

An individual can, if he wants to, borrow money, and give it away; because when the money is to be paid back, he will expect to draw on his energies and his exertions to make the money, so as to have it ready to pay back when due to the person from whom he borrowed it. If an association or corporation be one that has means of making money, and so of controlling an income, and that association or corporation wants to borrow money to give away, and then make extra exertions of its machinery, or whatever its facilities may be, to increase its income, so that when that money must be paid back, they will have made enough money extra to pay it back, that can be done.

But for an association or corporation that is missionary only, that has no way of making money,—for that kind of association or corporation to borrow money to give away,—how is it going to pay back what it borrowed?—Borrow more money, of course, to pay that back. But how is it going to pay back what it borrowed to pay back?—Borrow more money, of course, to pay back what it borrowed to pay back what it borrowed to give away. How long at that rate, could a Christian denomination proceed before it would come to the place of the fulfillment of the promise that ye shall lend to many nations, and shall not borrow?—Eternally.

Then don't you see that it is not sound financial management for an association that has no way of making money, to borrow money to give away. That as-

*From a talk by A. T. Jones at Chicago, Saturday evening, March 29, 1902.

sociation may *get* money to give away; that is all right; but it cannot *borrow* money to give away. It can receive money that is *given*, and give it away, all right.

Now that thing has been done among Seventh-day Adventists. Money has been borrowed to do missionary work with, borrowed by the denomination to give away.

The money has been well spent; that part of it is all right. The money is in missionary work, and is doing only good. But *now* you see that in order to pay that back, we must make the money, and pay it back. Then don't you see that one of the first things, yes, *the first thing*, that stands before Seventh-day Adventists, the whole denomination, is that we simply will not get into debt any more.

Now there is an arrangement that will have to be made, but that can be made without going into debt. We cannot take the position just yet that we will not borrow money. That cannot be done; for we are in a vise, and we have got to stay there until we get out. The denomination has the money of a great many people. Some persons have loaned money for a certain length of time, and now they need their money. They may be in a hardship by which they actually need and must have their money.

Now it is not going into debt, you see, to borrow that same sum from some one who does not need it, in order to pay this person who does need it. That is not going into debt. That is simply holding our own, by changing the obligation from the one who needs his money, and must have it, to one who does not need his money, and is willing that the denomination shall use it until we gather to ourselves resources by which to settle the obligation without borrowing to do it. So I say, Under the circumstances, we are not at the place yet where we can say that we will not borrow; for in order to meet the needs, actual needs, of some people who have money in the denomination, they must have it, and sometimes they must have it on short order, because they are actually in distress. The association has not time to devise means to get the money as an income; and so it may borrow an equal sum to pay this sum that is needed by the person to whom it belongs. And to borrow the same sum, at the same or even a less rate of interest, is not increasing the debt. Thus, though the time has not yet come when we can say that we will not borrow, the time *has* come for us all to say decidedly and forever that we will not go into debt, and that we will not allow an increase of the debt that we are already in.

That is the first thing. And that is an important thing; for I have found in my experience occasions in which it seemed to be an actual struggle with some Seventh-day Adventist organizations not to go into debt. It seemed necessary fairly to rally them, almost to take them by their shoulders and whirl them around as by a mighty lever, to get them to stand where they would actually refuse to go into debt.

Now, if you are going to put yourself on that platform, that as conference committees, associations, etc., you will not go into debt, then you will find yourself tested. Have you the courage to refuse to go into debt when you have a good chance to go into debt? You should begin just now to gather to yourselves that kind of courage individually, because it is just as much a school for the individual, and just as much the concern of the individual man or woman, as it is of the conference committee, or the printing house, or the college; because it is no credit to a Seventh-day Adventist individual to be in debt, and to conduct things in such a way that he does not get out of debt.

Another thing that goes along with that determined refusal to go into debt, is the courage to get along with inconveniences, if need be,—the courage to do without a great many things that it might be pleasant to have. And you will have to decide whether you will have the Christianity and the courage to do without a great many things that it would be pleasant to have, rather than to go into debt. You will have to make your choice, and it is Christianity to make your choice, not only to do without things that would be nice, but actually to do without things that it would be proper to have, and even things that are needed, rather than to go into debt. You must have the Christianity and the courage to pinch down to the lowest notch, hold steadily there, and do with the least that can possibly be gotten along with, and stick to that, rather than incur a debt. That is the way that you and I must do as individuals, to get out of debt; and that is the only way that we can do as committees and boards, to get out of debt.

When that is done, when that experience is gained, and our lesson learned, the other thing that goes with the refusal to go into debt is that we shall maintain Christian sense enough to use money carefully when we get it. If we will discipline ourselves as individuals and as committees and boards, to do with the least possible, to do with inconveniences, to do with hardships even, in self-denial of what would be right and proper, and perhaps of what is needed, then when we do get money, we shall have learned enough not to be extravagant just because we have money. And unless Seventh-day Adventist committees, boards, etc., do learn that lesson while paying the debt,—if we do not learn the discipline that will spend money most wisely and most economically when we have abundance, then there will be no special benefit in getting out of debt.

The whole story of economy, of finance and financial success, lies in just these two things—refusal to make debts, and true economy, frugality, in the use of money. And I have said to Seventh-day Adventists in other places, and I will say it now to you: If the Seventh-day Adventists of this land would tonight unitedly—institutions, individuals, and all—put themselves right there, where they would not make a cent's fur-

ther debt, and would economically, wisely, frugally, handle the money that would come in, I would just as cheerfully take the whole burden of indebtedness of the Seventh-day Adventist denomination as I would take my breakfast.

It is perfectly easy not to go into debt when you have no chance. It is easy to quit then. But when you have the best chance in the world to go into debt, when all the prospects are promising, and the step seems to be "perfectly safe," then is the time when you can prove whether you are really going to quit going into debt or not. Because, you know, brethren, that the great majority of times when persons go into debt, and the way they go into debt, is when there is some wonderfully prosperous-looking project; when by actual figures it can be made plain that it is all "perfectly safe." But by actual experience it does not turn out profitably, and the person finds himself in debt.

And you and I, as Seventh-day Adventists, will meet occasions when that same thing will appear, when it will appear to be a perfectly proper thing to incur an indebtedness; because, "Just see what is coming! just see what is in prospect for us!" But what are you going to do?—that is the question. Are you going to set yourself firmly upon the principle of self-government and self-support,—self-government first of all, that you can govern yourself enough to keep yourself from going into debt; then also wed yourself to the principle of self-support, that you will depend upon your divine resources in God to make prosperity for the cause of God, rather than to depend upon speculation? Whether you will depend upon sound principles rather than upon a bright, alluring prospect,—that is the thing that you must settle.

And when we have it settled that we will not go into debt, then there will be met the temptation to use for other purposes than the payment of debts, the money that is saved, made, or received. And we must have the Christianity—the self-government—to resist that temptation. And I have seen those who did not have it. I have seen those who acted, "Now we have money. We can have this thing, and that thing, and the other thing," which were not really needed at all. But no matter; it was, "Can't get along without it!" And yet they always had got along without it, and could have got along well without it. But no, they had the money, and thought that a good use to put it to. The only good use that a man or an association can put money to—except only actual running necessities—when debts are to be paid, and obligations to be met, is to pay those debts and meet those obligations.

(To be concluded)

“THE patient heart,
That bears its heavy cross apart,
And still makes known
Its burden unto Christ alone,—
To this one his sweet Spirit brings
Most dear and gracious comfortings.”

Justified and Glorified

JESUS Christ in the flesh was the representative of the human family, a sample of what all humanity might become through union with him. All that he did as man, he did for us, as our representative, and each individual may by faith receive the full virtue of every act of his life, just as though he himself had wrought it.

Take, for example, his baptism. "The Lord hath laid on him the iniquity of us all," that he, the Lamb of God, might take away "the sin of the world." So when the multitudes came to be baptized in Jordan, confessing their sins, "then cometh Jesus from Galilee to Jordan unto John, to be baptized of him." And as by faith he witnessed in this act to the power of his sacrifice to cleanse the whole world of sin, the Spirit also bore witness to the acceptance of that cleansed humanity with God.

Jesus was baptized as our representative, confessing our sins; therefore the words, "This is my beloved Son, in whom I am well pleased," are for us, who are "accepted in the Beloved." The opened heavens, the descending Spirit, the approval of the Father, all are ours in him who "by himself purged our sins," and justified humanity.

This glorious fact even the apostles were slow to accept, and a special vision was given to Peter in which the truth that in Christ all men are justified and cleansed was most emphatically taught. "What God hath cleansed, that call not thou common," were the words thrice repeated in the vision; and in relating it Peter said, "God hath showed me that I should not call any man common or unclean," thereby showing that in Christ God hath cleansed every man. Hence the yearning call to those who have not experienced the blessedness of the man "whose transgression is forgiven, whose sin is covered," because they are ignorant of that blessed fact: "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee."

"Whom he called, them he also justified: and whom he justified, them he also glorified."

At his baptism Christ revealed man justified and accepted. Later, toward the close of his life on earth, he revealed man glorified. For a little while the veil was removed, and the beauty and glory of the divine image shone forth and proclaimed him the Son of God. A chosen few of his disciples were "eyewitnesses of his majesty. For he received from God the Father honor and glory." And this he received as man for men; he was still our representative. Therefore, seeing Jesus crowned with glory and honor, the whole creation waits in hope for the manifestation of all the sons of God, when all whom he has justified shall be likewise glorified; when the righteousness wrought for them and in them by the divine Son of man, shall clothe them with raiment white and glistening, fine

linen clean and bright, and crown them with unfading glory.

"Beloved, now are we the sons of God, and 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."

Then he shall change our vile body, and fashion it like unto his glorious body, according to the working whereby he is able to subdue all things unto himself.—*Present Truth.*

Light

Lord, send the light
Not only in the darkest night,
But in the shadowy, dim twilight,
Wherein my strained and aching sight
Can scarce distinguish wrong from right—

Then send thy light.

Teach me to pray,
Not only in the morning gray,
Or when the moonbeam's silver ray
Falls on me, but at high noonday,
When pleasure beckons me away,
Teach me to pray.

—*Selected.*

"Giving the Tenth"

SOME may say that giving of a tenth was only a Mosaic law, but this is a mistake; it was in practice by the saints of God five hundred years before the giving of the law. Abraham gave a tenth of his spoils to the priest of God (Heb. 7:4); and Jacob gave a tenth of his income to the Lord; and, so far as we know, it was the practice of Noah and the saints of the earliest ages. When the Holy Spirit gets possession of a soul, he writes this principle of giving a tenth upon the heart, showing it is not merely a Mosaic but a Holy Ghost law.

There are marvelous blessings connected with giving a tenth to the Lord; it is a wonderful stimulant to faith; it strengthens obedience on all other points; it brings light into the mind on other subjects; it is a safeguard against greed and stinginess; it makes benevolence a fixed affection in the soul, and not a spasmodic action; it makes us appreciate our nine tenths far more; it makes God's special providence more real to us; it makes the conscience tender, and gives sweet access to God in prayer.

It is a great blessing financially to give constantly a tenth of all you receive to the Lord. The living God keeps his financial promises just as absolutely as he does his salvation promises. "Honor the Lord with thy substance, and with the first fruits of all thine increase: so shall thy barns be filled with plenty." How few Christians positively believe this word, and steadily act upon it! I have never yet met a person who gave regularly a tenth to the Lord who ever regretted it. All uniformly testify that since they have done so, they have prospered far better in all their temporal affairs. I am absolutely sure, with Müller, that God does not want any of his children in debt or destitute; and if all of us who are in debt will repent of the sin of getting in debt, and promise God never

to go in debt again, and to give him one tenth of all that we receive, and stick to the covenant with a loving heart, he will begin to work financial mercies for us, and soon have us free from debt. See Rom. 13:8.

God will not do wonders for us till we get away from our slipshod faith and partial obedience. A great many will say they keep no regular account; they think that they give about a tenth, etc. That is the way I used to give, but I see now that it is a shilly-shally obedience. It will please God to give him the tenth, and not a guess about the tenth. Then some aim to give a tenth at the end of the month or at the end of the year. This is degrading our Lord by putting self first and him last. Honor God by putting him and his kingdom always first, and then he will honor you. Just as soon as you receive any money, be it ever so small, take out the tenth for the Lord; do not wait till you spend the nine tenths; do not use it all up, and promise to pay the Lord's tenth out of the next money you get; that is a slovenly, shabby way of dealing with the Lord. Treat your Lord in all these matters with the respect and honor with which you would treat him if he stood visibly by your side; don't be mean and stingy in your treatment of him, but generous and prompt and free-hearted, and God will treat you like a prince, and ever and anon will astonish you with some great favor. Be you ever so poor, old or young, parent or child, even if you have only an occasional sixpence to call your own, give a tenth of it to God; do it religiously, lovingly, rigidly, and, as sure as you live, Omnipotence will find some way to bless you in your temporal affairs.

Will you believe this? Will you begin at once to do it? Ask the Holy Ghost to help you keep it as a holy covenant.—*G. D. Watson, D. D.*

"THE most independent person in the world is the little child that is absolutely and confidently dependent upon its father for everything. It has no care, and knows no fear, and is under no obligation to anybody. It has everything it wants, and has it as its own by right. Even so it is with the man who knows and implicitly trusts his Heavenly Father. The man most completely independent of this world and all in it, is the man who is consciously the most helplessly dependent on God."

A Smile of God

"God wills but ill," the doubter said,
"Lo time doth evil only bear;
Give me a sign his love to prove—
His vaunted goodness to declare!"

The poet paused by where a flower,
A simple daisy starred the sod,
And answered, "Proof of love and power;
Behold! behold a smile of God!"

—*Bennett.*

"God is love."



Implicit Trust

Just to recollect His love,
Always true,
Always shining from above,
Always new;
Just to recognize its light,
All enfolding;
Just to claim its present might,
All upholding;
Just to know it as thine own,
That no power can take away,—
Is not this enough alone
For the gladness of the day?

Just to trust and yet to ask
Guidance still,
Take the training or the task
As he will;
Just to take the loss or gain
As he sends it;
Just to take the joy or pain
As he lends it.
He who formed thee for his praise,
Will not miss the gracious aim;
So to-day and all thy days
Shall be molded for the same.

Just to leave in his dear hand
Little things,
All we cannot understand,
All that stings;
Just to let him take the care
Sorely pressing,
Finding all we let him bear
Changed to blessing,—
This is all! and yet the way
Marked by him who loves thee
best,—
Secret of a happy day,—
Secret of his promised rest.

—Selected.

The Home Atmosphere

KATE LINDSAY

THE healthy, happy infant or little child is the type of the most blissful and enjoyable condition which ever falls to the lot of mortals. Such a little one rejoices in the beautiful and pleasant things in this world. For its especial delight the bright sun shines; the moon at night and the stars light up the darkness for its especial enjoyment. It may even feel such a sense of possession of those beautiful things as to want to lay hold on them, and to desire its mother to give it the lamp, or climb up and bring it a star. It has full faith in every one around it, and not until it has been deceived does it begin to be haunted by doubt and unbelief. It loves the blue sky, the bright-colored flowers, and all things that speak of health and brightness. It is thus that the all-wise Creator would have human existence begin.

The little child is also a mirror of the words and actions of the home life, and no looking-glass, be it ever so perfect a reflector, can equal the plastic mind of infancy for absorbing and reflecting in after life either the bright, happy, loving

home life, where peace dwelt, and all were kind and loving, or the home where fierce quarrels and discord made up the daily routine of words and deeds, where the little one soon learned that to escape punishment it must prevaricate and conceal its acts, especially if its parents or guardians were angry or out of temper.

This is often the first step in the wrong direction. From concealment soon comes direct falsehood. The little one who lives in a selfish home atmosphere will have a double life, and all manner of bad traits of character will grow with his mental and physical strength. He soon learns to deal out to others the same treatment that he receives. Knowing that he will deceive others if he can, he naturally thinks that others are trying to deceive and get the better of him. All this has not only a bad effect on the mind and morals, but it affects the physical being as well. The action of the heart is depressed, the digestion hindered, and assimilation and the building up of tissues become imperfect. The wastes are retained in the body because of the defective elimination, and an imperfect body is the result. When the mind is buoyant, and the hopes are stimulated by a prospect of present bliss and future enjoyment, it is like the stimulating effects of the spring sunshine to the animal and vegetable world.

Sunshine for the body, and sunshine of happiness in the heart are the birthright of infancy and childhood, if it is sought to cultivate healthy human plants. In this day of painstaking, scientific research to find the cause of every result, we often meet with the term "degenerate." Often the word is passed over without a thought. What is it to be degenerate? —In one sense, the whole human race are degenerates from the perfect type in the garden of Eden. But even to-day there is an ideal of human perfection recognized as attainable, and deviations from this are said to be more or less degenerate,—less perfect in form and structure, weaker mentally, and more or less debased morally. In fact, a man's degeneracy may be measured by the amount of injury he does the world he lives in, and the amount of evil influences he leaves to work after him.

Let the human plants, then, have their springtime of life and activity warmed with the sunshine of love and hope and faith. It is to prepare them to bring forth fruit to bless their fellow men in after life, and to forward the Master's work in the earth. It is the time when the growing body should lay up a store of physical strength to fit it for its life work, and enable it to withstand all the harmful influences that tend to cause disease and to injure the human body.

Teach the children to respect the body and to treat it well because it is sacred, made to be the temple of the Holy Ghost. Teach them that it is their duty to be happy and active, to live to serve God and to help their fellow men. In the garden of Eden man knew only good. Because of his desire to know evil came the fall. Every child of Adam must sooner or later meet evil; but give the little ones a chance to become acquainted with all the good possible, so that they may have a reserve of health and strength and courage to make a successful battle of life's warfare. Help them to improve body, mind, and morals. Talk to them of health and happiness, truth and beauty, and "whatsoever things are pure" and "lovely." All these are the language of health. "A merry heart doeth good like a medicine."

Who Is the Owner?

"You use tobacco?" said one man to another. "No," was the answer, "*tobacco uses me.*" And a great many men might say, "*Tobacco uses me, and is fast using me up.*"

It is written that they who use this world, should use it as not abusing it. It is also desirable that this world be kept under control, so that it will not abuse the men who do abuse it. It is well to drive business, it is ill to have business drive you. Prosperity is good, but sometimes a prosperous business venture, a fruitful season, or a great wheat crop, has hindered the work of the Lord, excited people to extravagance, and has caused them to forget God and duty to his cause.

God has given man the earth that he may till the soil and earn his daily bread; but many men have added farm to farm and acre to acre, till they have worked themselves to death, and worked their wives to death, and worked their children till they were dead, or sick, or discouraged, and ready to curse the farm on which they had toiled as under a taskmaster, and to go anywhere to escape from such a house of bondage as their home had been.

Many a man wearies his life out "taking care of *things*," which are of no earthly use to him or his.

When a man becomes thus entangled in this world's gearing, there seems to be no stopping the machine. Thus a farmer takes his money and buys land, and raises corn, and feeds hogs, and makes pork, and sells it to get more money, to buy more land, to raise more corn, to feed more hogs, to make more pork, and get more money to buy more land for the same purpose; and so he goes on, until by and by it becomes a question whether the man *owns the hogs*, or the *hogs own the man*. Many a man works like a galley slave to tend and care for hogs, cattle, horses, mules, and donkeys,—being himself the biggest donkey of them all, a beast of burden, a servant of dumb brutes. He thinks he is their owner; in fact he is their slave.

Let men who have been bought with

blood, learn to whom they belong; let them sell and give alms, and sunder the fetters that bind them; let them break away from their beggarly bondage, and be no longer like the prodigal, feeding swine in a far-off land, but let them arise and go to their Father's house, and live no longer as the bond-slaves of a passing and perishing world, but as the children of the King, heirs of God, and joint heirs with Jesus Christ,—as they who use this world without abusing it.—*The Christian*.

Should Women Train for Medical Missionary Work?

MAMIE WILDE PAULSON, M. D.

WHEN a woman contemplates beginning a medical course, her reasons for so doing must differ somewhat from those which induce a man to take up this work. It would not be reasonable to suppose that women could take the place of men in this field. If a woman is called to the work of a medical missionary, some need must appeal to her which she recognizes as one that can be filled only by women; otherwise, why should not the medical profession be left entirely to men? It is not necessary for a woman to take up this trying and most responsible work in order to find an avenue through which she can help humanity. The woman who presides over a Christian home, and renders such assistance as she can to those about her who are in need, is doing magnificent missionary work.

Yet as we view the field, we must admit that there is a place for woman in medical missionary work. There comes to her ears the cry of the many thousands of women in foreign fields whom no man is allowed to help. They must remain within the inclosure, with body and soul sick, and yet no hand be extended to help them; or what is still more distressing, no one can come close enough to give words of sympathy and consolation. The lady physician can freely enter such homes, and impart to these women just the help that they need.

She also hears the cries of her helpless and discouraged sisters in the home land. The woman who practices medicine in this country, yet, not seeing the many opportunities of coming close to the heart of her patient, whether she be of high or low rank, does not put new inspiration, into her life, nor teach her better things about the care of her children, or about a more helpful mode of dress and better ways of preparing food, is failing to accomplish her mission. This opportunity is found not only among the poor and outcast of our large cities, but also in our sanitariums and medical institutions. How often have women said to me, "How glad I am that I can have a woman physician; it enables me to talk more freely and ask questions which I would not feel free to ask a man." When once the door to the heart is opened, no one can measure the good that the truly conse-

crated missionary lady physician may be able to do.

However, the woman who enters a medical school feeling that, in order to be successful in her work, she must imitate the men in the profession, comes far short of accomplishing her work. We have met such lady physicians, and have felt that they were neither true ladies nor physicians. The young woman who enters our medical missionary college should so clearly feel the need which calls her to this work that during her course of training she will never for one moment lose sight of it. Such a one will accomplish much for her sisters that no gentleman physician could ever do.

Dr. Kate Bushnell, who was for many years a medical missionary in China, was a great inspiration to me when I first contemplated taking up this work; for she was a true example of what a lady medical missionary should be. No one could be in her presence for a few moments without receiving higher ideals and a greater inspiration. Yet she was a true woman among women, and at the same time she was a great physician.

If God calls you, my sister, into this work, do not waver for one moment, but seek to prepare yourself in the most thorough manner possible, and keep ever before you the great possibilities and opportunities that may be yours. If God does not call you into this work, do not enter it because it is popular, nor because of some fancied financial gain, nor because some friend urges you to do so.

The Contented Pansy

THERE is a story told of a certain king who had a large garden, and one day heard all the plants and trees talking together. They were all sad. The oak murmured because it could not bear sweet flowers, the rose lamented because she did not bear luscious fruit like the vine, and the vine was sad because it had to cling to a wall, and could cast no shadow of its own.

"I am no use since I cannot add sweetness to life," said the oak.

"And I might as well die, as I cannot bear luscious fruit," sighed the rose.

And the vine, more despondent than all, groaned wearily: "What possible good can I do in the world?"

Then the king looked round and saw a gay little pansy, which looked up and smiled, while all the other plants and trees were sad.

"What makes you so cheerful when all the rest are so gloomy?" he asked.

"I thought," said the pansy, "that you wanted me here, for you planted me here; and because you planted me, I thought you loved me, so I just made up my mind to try to be the best little pansy that could be."—*Selected*.

MANY have yielded to go a mile with Satan who never intended to go two. He leads poor creatures down into the depths by winding stairs, and does not let them see the bottom, where they are going.—*D. L. Moody*.

Canning Vegetables

CONWAY, MASS., July 19, 1902.

EDITORS OF REVIEW AND HERALD: Seeing a request in the REVIEW for directions for canning peas and string beans for winter use, I will try to explain my method, which has proved very successful.

Fill the glass jars, either "Mason" or "Lightning," with the peas or string beans, well shaken down to get in as many as possible, then pour in cold water until the jars are filled to the shoulder, which will be about three fourths of an inch from the top. Screw on the tops *without the rubbers*, and set in a kettle of cold water, bring to a boil, and continue boiling for two hours. Then take out one jar at a time, fill to the brim with boiling water, put on the rubber, screw on the top as tightly as possible, set back in the kettle of boiling water, and boil one hour longer.

When cold, put away in a dark place if you have one. As my cellar is light, and I have no dark closet in it, I wrap my jars in several thicknesses of newspaper to exclude the light, which I think hurts the flavor of either fruit or vegetables, even if it does not spoil them entirely.

For the benefit of any one who may never have canned fruit in the manner described, I will add more minute directions.

Any one having a number of cans ready at once can put them to boil in the wash boiler; but whatever vessel is used, there must be something put on the bottom so that the jars will not rest on it. Some put in a layer of straw. I have two iron spikes which I lay on either end of the bottom, and on which I rest a piece of board which fits easily into my boiler, then I put my jars on the board, and put in sufficient water to come about half way to the top of the jars.

Green corn scraped off the cob raw and put into glass jars, may be treated in the same way as the peas and beans, with the exception that it must be boiled four hours instead of two before the rubbers are put on, and one hour afterward, the same as the others.

A quicker way of preserving corn for winter, and one which I use, is to boil the corn on the ears for ten minutes, then, when cold, with a sharp knife cut off just the tops of the kernels, and scrape out the pulp, spread thinly on plates, put into a moderate oven with the door ajar, and dry thoroughly. When wanted for use, boil one hour, or more, in water, letting the water waste away, and before serving add cream or rich milk sufficient to suit. A large cupful of the dried corn will make sufficient for a family of six.

I hope this is explicit, and I desire to express my appreciation of other recipes found in our good paper, and am glad to be able to contribute my mite for the benefit of others. MRS. F. C. RICE.

[Other responses have been received, which have been sent to the sister who made the inquiry. This reply is printed for general information.—Ed.]

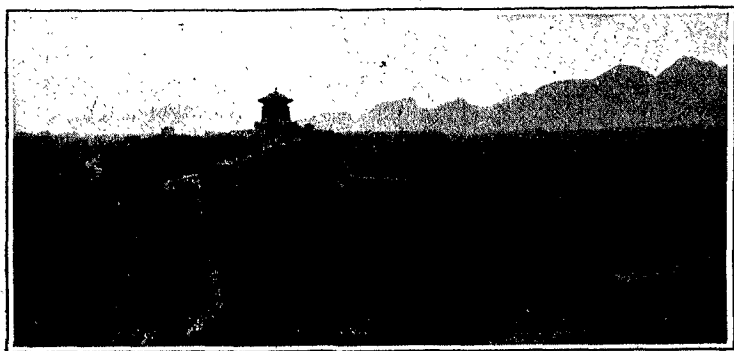
THE WORLD-WIDE FIELD

The Gospel in China

J. N. ANDERSON

THIS great world empire, with a national history spanning millenniums, occupying an area of the earth's surface exceeding that of the United States, and teeming with one fourth of the world's population, has come to be the problem of this generation politically and religiously. Here, beyond a peradventure, the temporal and spiritual forces will be arrayed for the last decisive campaign. As Napoleon once said, "When China moves, the world will move." And what will the next great world move-

of heaven taken unto itself wings, and passed even unto China." The history of these Nestorian missions covers a period of about one and one-half centuries, between the early part of the seventh and the last part of the eighth centuries. From the monument already mentioned, it is seen that these missions were both popular and prosperous, so much so that several of the reigning emperors were favorable to Christianity; but after a time both Buddhism and Christianity were proscribed, and now nothing remains of the Nestorian missions except the monument of Singan-fu.



THE GREAT WALL OF CHINA

ment bring but the rightful King and his kingdom?

Fifty years ago the world's political center was Constantinople, and the equilibrium was maintained by guaranteeing the integrity of Turkey; and it must be admitted that it still ranks first as a strategic point. But while that is true, it is equally true that China, for so many thousand years practically unknown, stands to-day as a great center of interest and importance politically, and that its fate may in the near future be the cause of a changed map of both Europe and Asia. This is, however, a matter that lies beyond our ken, and we can only know for a certainty that God will stay or direct the winds of political strife in the interest of his own divine purpose—"this gospel of the kingdom." And this is the aspect of the question which involves the most serious problems for our times, and with which we are in this study chiefly concerned.

The introduction of Christianity into China is by no means a modern event; and it is quite impossible for us to estimate the amount of gospel light that has been shed upon this ancient empire by different missionaries during the Christian era. A lithograph which tells of the introduction of the gospel into China before the end of the seventh century, may be seen in the Congregational House library in Boston. This was taken from a monument found in Singan-fu, a city in one of the northwestern provinces, where the Chinese court was then located.

A Nestorian tradition reads as follows: "By St. Thomas hath the kingdom

ed about four hundred years, being overthrown by the infamous Jenghiz Khan, who, by his bloody conquests, caused the destruction of five million human beings, and so won for himself the distinction of being called a scourge of the earth.

A second mission was started among the Tartars north of the Hoang-Ho and east of the Caspian Sea, who were nominally made Christians by their ruler, who sent to Bagdad for Nestorian missionaries. As a result of this enterprise, a large Nestorian church was established, claiming a membership of two hundred thousand among the Tartars. This work flourished until it was swept away by a flood of destruction brought on by Tamerlane, 1334 to 1405.

Our first modern knowledge of China comes to us from a follower of Francis Assisi, one John of Planocarpini (1245) who at the age of twenty-five made a journey of ten thousand miles through central Asia.

Kooblai Khan, the most famous of Mongolian emperors, the patron of Marco Polo, the Venetian, removed the capital to Peking, in 1282; and although he was not a Christian, nevertheless he showed his interest in the gospel by sending to the pope for one hundred learned men to come to China and preach the Christian religion and instruct in Western knowledge, but the quarrel over the election of a new pope delayed the matter until Rome's opportunity was passed.

About this time, however, John of Monte Carvino, who is called the Apostle to the Moguls, at the age of fifty years inaugurated a great work in Peking. He mastered the Chinese lan-

guage, translated the Psalms and the New Testament, and at the same time opened numerous schools in the Chinese capital. A generation after his death the work he started was well-nigh obliterated by a severe persecution following upon the overthrow of the Moguls in China.

Modern missions in China date from the year 1582, when the learned Jesuit, Father Ricci, and his associates opened a vigorous crusade. Zeal, earnestness, tact, and learning all combined to give them a large measure of apparent success; and there was even a prospect that the great Emperor Kanghi would adopt the new faith. Ricci's knowledge of mathematics and his ability to draw beautiful maps gave him a warm place at court. With rare skill he decorated his maps with Bible texts and symbols, and asked the privilege of preaching Christianity as the only price of his maps. He supplemented his preaching with literature, and his success was so great that descendants of his converts are still to be found in China. The good effect of this mission enterprise was seriously lessened by the entrance of other rival Catholic societies, and the contradictory decisions and conduct of the popes of that period; and over and above all, their teachings and practices were then, as now, corrupt and superstitious.

In 1724 an edict forbidding the propagation of the Christian faith was issued by the emperor Yung Cheng. This edict was called forth by the fierce antagonisms of the religious orders, and by the contradictory decisions of the popes, as already mentioned. A few missionaries concealed themselves, but most of them were sent out of the country. This brings us to the year of modern missions as carried on by Protestant missionaries and societies.

Hongkong, China.

A Visit to Saba

A. J. HAYSMER

SABA belongs to the Dutch government, and is a rocky island about nine miles in circumference, rising abruptly from the sea to a considerable height, the highest peak being about three thousand feet.

The latest statistics give the population as about twenty-five hundred. They are mostly white, and live in five small villages.

The majority of the men are sailors, and are away from home most of the time. The women make straw hats, drawn needlework, raise fowls, etc. Milk, eggs, and onions, as well as tropical fruits and vegetables, are abundant. The climate is almost perfect.

In going from the other West Indies to Saba there are a few things that especially impress the visitor,—the industrial habits of the people, their neat homes, their hospitality, and a higher standard of morality. Most of the people belong to either the Anglican or the Roman Catholic church.

Within the last two years a sect of

no-law missionaries has been working there, and has succeeded in perverting the Bible truths, and in securing quite a following.

May 6, Brother and Sister S. A. Wellman and the writer started from St. Kitts in a small sloop to visit the island of Saba, about thirty-five miles to the westward. We had had many invitations to visit this place, but could not do so before. We landed about three o'clock in the morning, and walked up a steep, rocky path about one and one-half miles to the home of Brother James Hassel, the only representative of the third angel's message in the island.

This brother accepted the truth about two years ago, while engaged as a cap-

Canvassing in the River Plate Conference

N. Z. TOWN

EVER since we returned to this field from the last General Conference, it has been our purpose to revive the canvassing work, if possible, and we have always believed it possible. But with our general meetings, visiting the churches to become acquainted with them, making out our yearly reports, etc., the time has passed, and only recently have I been able to take up the canvassing work.

The canvassing that has been done in this field has been principally among foreigners; namely, Englishmen, Frenchmen, Germans, and Scandinavians. The

circumstances, we feel much encouraged. With the proper training, we see no reason why our canvassers here may not continue to meet with as much success as we had during the time we were together.

The accompanying picture shows the "rig" with which two of our colporteurs worked for some time. The one Brother Ernst and I had was similar, except that the horses were not so thin. Our supply of books we carry behind and under the seat.

On account of the long distances between houses, and also the state of the roads, lack of bridges, etc., it is not practicable to canvass in the country here on foot. Then, too, we find that the most successful way to work is to carry a supply of our small books, and sell for cash as we go. To do this kind of work, our canvassers need horses and wagons. We have determined to make a special effort to push this branch of the work, but at the outset the question of how to supply the canvassers with the necessary outfits confronts us. Besides the horses and wagons that are needed, there is a tax to pay on each wagon, and another tax for the privilege of selling. The young men who desire to give themselves to this work are not able to meet all these expenses, and must have help from some source. I have already presented this matter to some of the churches here, and the brethren are willing to help as far as they are able. We shall have no difficulty in getting all the horses we need from among the brethren here. As vehicles suitable for this work are all imported, and consequently are very dear, we have requested the Mission Board to send us three good, strong buckboards in case contributions come in to pay for them. We believe that some one will respond.

In a few months, when our school closes, several young men will be ready to enter the work. We hope to be prepared to set them all at work as soon as they leave school.



THE PRINCIPAL VILLAGE ON THE ISLAND OF SABA

tain on one of the Royal Mail Steam Packet Company's coast steamers at St. Lucia. In order to live the truth, he had to resign his position. He returned to his home in Saba, and began to clear off and work the rocky soil in order to provide food for his family. He has had many hardships and trials, but has stood firm, knowing that the reward is almost in sight. He has been preaching the truth not so much by words as by a quiet, godly life.

We found a comfortable house in readiness for us, and appointments out for meetings. We remained about thirteen days, having from two to three meetings daily in the best homes in the island. We could not begin to fill the calls to visit and hold meetings. We took our small organ with us, from village to village. We sold several dollars' worth of our small books, and distributed tracts and leaflets.

The governor attended every meeting that we held in his village (shown in the accompanying illustration), and gave us an urgent invitation to return as soon as possible.

We believe that the Lord has honest souls in this island, and we were reluctant to leave; but other work demanded our attention, so we had to go, promising either to return or to send some one as soon as possible.

Many of these little islands are unwarned. How important that we hasten to bring this last message to them, that they may have an opportunity to accept it before being cut off by the terrible visitations that threaten all of these islands.

May we have your prayers and support for the work in this field?

impression has prevailed that among the Catholic Spanish-speaking population very little could be done in selling books. While it is true that one finds it more difficult, especially with our large books, yet we believe that there is success for the canvasser even here in these Catholic countries.

The first attempt in this work since we returned, I made recently in Uruguay in company with Brother Luis Ernst, one of our native laborers. We worked together two days and a half in the country, principally among Italians, with horses and cart, taking with us a supply of "Christ Our Saviour," "Steps to Christ," "Gospel Primer," and a quantity of tracts and Testaments, all in Spanish. During the time mentioned



we sold for cash twelve copies of "Christ Our Saviour," three of "Steps to Christ," five of "Gospel Primer," two Testaments, and several packages of tracts. Our receipts were \$12.40, gold. This is small in comparison with what our canvassers at home do; but under the

The Dwarfs of Central Africa

THE Rev. Melvin Fraser tells of an interesting visit he paid to a dwarf village, and gives the following interesting particulars regarding these people: "In conversation I learned that parts of three tribes made up the company, each tribe retaining its own head man. There was a large proportion of children. A newborn babe in her mother's arms was the smallest specimen of humanity I ever saw. Some of the adults were of fair size, but the average was decidedly small of stature. An average-sized woman did not touch my arm held horizontally over her head. There was no uniformity of color. Some were quite black, but more were of a full-stone brown. They had a cast of countenance not common. They seemed impressionable and responsive, had a kindly bearing, and seemed clanish and fond of one another. They wear fetish amulets. They hunt game, utilize crude growths of the bush, and

are said to stay much up in trees hunting food, both animal and vegetable. All fear and distrust on the part of the dwarfs of this camp seemed to be removed. On account of this and the goodly number whom I was able to reach in one place, the opportunity was a rare one for giving these quaint little sons and daughters of the wild bush a gospel message. For the first time in Africa I offered prayer through an interpreter, during which some of the adults covered the eyes of some of the children with one hand and their own with the other. When I had said good-by and was walking out of town, one head man was dramatic and vociferous in repeating the good-by and telling me to 'walk well.'"
—*Faithful Witness.*

Medical Missionary Work in the Southern Union Conference

O. F. HAYWARD, M. D.

THE territory of the Southern Union Conference is in many respects the greatest and most important field in America. It has conditions calculated to test to the utmost our courage and faith and love; it possesses possibilities and affords opportunities that are most inspiring. The nine States comprised in this union conference have a total population of over 15,400,000, distributed as follows: South Carolina, 1,340,000, with two black persons for every white one; North Carolina, 1,890,000, with two whites for one black; Mississippi, 1,550,000, in the ratio of eight whites for five blacks; Kentucky, 2,147,000, with only one black to every five white persons; Louisiana, 1,880,000 with the races about equally divided; Alabama, 1,828,000, about equally divided; Florida, 528,000, with a small majority of white population; Georgia, 2,216,000, nearly half of whom are colored; and Tennessee, 2,020,000, with a little over one-fourth colored. It thus appears that of our population of 15,400,000, about two fifths are colored. While by far the greater part of our population resides in the country and in small towns, we have, nevertheless, several large and important cities.

Though many have been accustomed to think of the South as a poverty-stricken wilderness, its agricultural and mineral resources are ample, and the territory included in the conference is capable of supporting a much larger population than it does at present.

The population of this territory may conveniently be grouped in classes. First, the cultured class, comprising people of varying degrees of wealth, all educated. This class may be reached, first, by well-equipped sanitariums, so situated as to bear to some extent the character of a resort: second, by suitable literature and schools of health; and third, by first-class treatment rooms and restaurants in the larger cities.

Another class is the mountain whites, of whom about four million live in western Tennessee and Kentucky, the western Carolinas, and northern Georgia and Alabama. Inhabiting the most salubrious sections in all America, this people

are, nevertheless, afflicted with a great many petty ills and deep-seated infirmities; they are nearly all sick, and it almost seems as if their chief business was to ward off health. Hundreds of thousands are unable to read or write, and their tendency has not been to advance. The excessive use of tobacco, coffee, pork, and hot soda breads, poor cookery, uncleanness, smothering in winter quarters, and insufficient clothing are some of the causes of suffering among them. This class is to be reached, first of all, by the locating of families among them to do Christian Help work. Here is a great work to be done. Second, by the circulation of illustrated papers and small books. Such literature as *Good Health* will meet the needs of but few of these. Third, temperance and Bible lectures in schoolhouses, with such entertainments as a magic lantern, might be the means of saving many souls. There are precious jewels among the mountain people; and when we work with them as carefully and systematically as others are working the mineral wealth out of their native hills, we shall find many of God's "diamonds in the rough."

Next are the mining people, of whom there are not a few. Our mineral wealth is great, and there are hundreds of small mining towns; many of those are as chips out of the worst portions of our large cities. Intemperance and associated vices are prevalent. It will require men of mettle to start small schools and Christian Help missions in these places.

Still another class are the employees of the cotton mills. There is a great army of these, and their environment and training have made them a distinct and peculiar people. They enter the mills at a very early age, and as soon as they are able to take a spindle, their doom is sealed; they have taken their black veil; for in a great majority of cases they are in the work for life. Outside of the factory their time is spent in various kinds of amusements, but very little attention being given to education. They have pastors who are hired by the mill owners, and whose word settles all doubt and controversy in the matter of religion. This fact is of great importance, as it is the chief obstacle in the way of reaching these people with the third angel's message. Cottage meetings have interested them in the few instances in which they have been held, but the most successful method of labor among them is still an unsolved problem.

In our large cities we have what may be found in large cities elsewhere, plenty of work for evangelistic medical missions.

In the preceding paragraphs, I have had in mind only the white population. The colored people also present several distinct classes. There is the small professional class, a large class of industrious laborers in cities and towns; and the poor plantation class, forming the dense colored population of the so-called black counties of Louisiana, Mississippi, Georgia, Alabama, and South Carolina.

A large army of colored medical missionaries must be trained to work from cabin to cabin among these people, leading them by gentle steps to a more clean and wholesome home life, and to a knowledge of the first principles of the Christian religion and of morality. These workers must be most carefully trained and tested; for they must be able always to smother the natural tendency to join in the complainings of the blacks, and must never by word or look foster the spirit of hatred or resentment among them. We are not to teach independence, but freedom in Christ; we are not to change social or political conditions, but to minister the gospel, which saves men no matter what may be their condition of social or political servitude. For such a gospel we should be devoutly thankful.

The masses of colored people in our large cities may be reached by means of treatment rooms, missions, cottage meetings, and attractive literature; and these missions may be so conducted as to afford training-school advantages for workers who are to be sent out to labor among the plantation negroes. In planning for this work, we must bear in mind that persons who are qualified to set before the students correct ideas with reference to their future work, and carefully to discipline their minds to the self-possession and good judgment that are essential, are most rare, and should as a rule be chosen from those of Southern birth.

What is Being Done

The coast line of the Southern Union Conference is thirty-three hundred miles long, with several important ports, among which are New Orleans, La.; Mobile, Ala.; Savannah, Ga.; Charleston, S. C.; and Wilmington, N. C. These cities are world markets, and into their harbors come vessels from every quarter, to return laden with American products.

The population of Key West, Fla., is made up largely of people from various islands in the West Indies. Are not these open doors to the world beyond? But this conference is unable properly to encourage its institutions, and work its inland territories. How, then, can it bear alone its responsibilities and relation to the neighboring islands and the rest of the world.

To mention briefly the work now being done in the different conferences:—

At Asheville, N. C., Brother and Sister M. H. Johnston, both trained nurses from the Battle Creek Sanitarium, have been at work for about seven years. They have leased for a term of years a finely equipped suite of treatment rooms, and recently have rented a twenty-room house not far from the bath rooms, and are prepared to receive a number of patients. Brother Johnston's report for the last three months of 1901 was eight hundred and seventy-six treatments, over one hundred of which were given free of charge.

At Graysville, Tenn., Drs. O. M. Hayward and Elsie Martinson have treatment rooms fitted up in the basement of the school building, and two rented cottages

for the patients, thus carrying on a sanitarium work in a very modest way. Both Dr. Hayward and Dr. Martinson go out to give instructions wherever there is an opportunity. This work was carried on as a private enterprise until Nov. 5, 1901, when it was turned over to the conference. The report up to this date was: patients received, 132, remaining, in the aggregate, 151 weeks; physicians' calls outside, 593; nurses' outside calls and treatments, 154; office treatments, 412; total, 1,159; surgical operations, 21.

The Nashville Sanitarium for colored people has been incorporated by the Southern Missionary Society, the only institution of the kind in existence for the colored people. Thousands of eyes are upon it, and many colored youth are looking forward to the time when they can enter it, to become medical missionaries.

In Nashville, Brother and Sister Hansen have a well-equipped bath and treatment institution for white people. This has been carried on for several years, and is recognized as one of the reliable institutions of the city. It enjoys a fair patronage, and numbers as its friends many of the most substantial families of the place. It has five workers employed.

At Paducah, Ky., Dr. and Mrs. L. J. Otis have treatment rooms equipped with a good electrical and bath outfit. Dr. Otis has recently added the laboratory apparatus for making blood and stomach analyses and bacteriological investigations.

The only report before us is for November, 1901, which is as follows: treatments, 163; day and night nursing, 73; medical calls, 26. There are three workers besides Dr. and Mrs. Otis.

At Hildebran, N. C., a tract of land, with a large house and a fine spring of water, was purchased two years ago by Dr. Kate Lindsay. This property has been given to the Carolina Conference for sanitarium purposes. A board has been appointed, and preparations are being made to open the institution as the Piedmont Valley Sanitarium. Dr. G. P. Edwards will be the medical superintendent.

There are six or seven other places where the work is being carried on by individual workers, some of whom are connected with either the State conference or the Medical Missionary Board, while others are working independently. The summary of the workers gives three physicians, eighteen nurses, nine students, and seven other helpers working under supervision, besides twelve independent workers.

There is an imperative need of a permanent sanitarium work at Graysville, Tenn., as a center of sanitarium work and training for the Southern field, as the Nashville Sanitarium is for the colored people. A very desirable site has been secured, and three of the needed ten thousand dollars have been subscribed. The site, a tract of twenty-five acres, is on the side of Lone Mountain, and has a fine spring of soft water. To obtain frontage and another spring, the board has purchased another strip of twenty

acres. A small building will be erected to serve as a dormitory when a better building can be erected. The work is being delayed for lack of funds, as the managers have adopted a strictly no-debt policy.

The work everywhere in the South is in great need of financial help. Surely, some one will come to the help of the Lord in this work, about which so many urgent appeals have been made.

What Shall We Say?

J. B. BLOSSER

THE climax in the life and work of Christ on earth had come. The hour had arrived when he was to pour out his soul unto death, that he might advocate his merits in behalf of a lost world, and by this manifestation of love win their hearts to love God. Should he now draw back, all would be lost; and yet it was possible even now for him to refuse to make the sacrifice. He asks the question, "What shall I say? Father, save me from this hour." John 12:27. Then he answers his own question: "But for this cause came I unto this hour." This was the only answer he could consistently give in harmony with his coming into this world as a Saviour. No; his great heart of love would not let him draw back now and leave humanity to perish. That would also reproach the character of his Father, who had sent him into the world to save it. Instead of asking his Father to save him from that hour, he prays, "Glorify thy name." This could only be done by allowing the Saviour to pass through that hour, and make his amazing sacrifice. This made it possible for the universe to sing, with a higher note, "Glory to God in the highest."

Another climax has been reached, requiring sacrifice on the part of God's people. The hour has arrived when a mighty effort is to be made to save a lost world. To his remnant people the Lord has given a saving message: "Prepare to meet thy God." It is a message of life. It is the "everlasting gospel." The "hour" in that message has arrived, where, to complete that message, nothing but an entire consecration of our all to him will meet the demands. Now our soul is troubled, and the question comes to us with peculiar force, What shall we say? Shall it be, "Father, save me from this hour"? No, that would not be consistent with our mission to the world as God's messengers. That would not be "a living sacrifice, holy, acceptable unto God, which is your reasonable service." God has called us to be light bearers, to manifest his love to the world; and his name would be reproached should we now refuse to let him use us in making his last mighty effort to save the world. Our prayer should be, "Father, glorify thy name." "Not my will, but thine, be done." Then will come the answer, "I have both glorified it, and will glorify it again." The time has come when this is to be realized. He has said, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."

This will be true of every one who is consecrated to him for service. The time also is at hand, as it was then, when those who are self-seeking will be "scattered, every man to his own." Not now, however, as with the Saviour, can we refuse to drink the cup and yet be saved ourselves. Our destiny, as well as the destiny of the world, depends upon our answer to the question, "What shall I say?"

SABBATH, May 10, was a good day for the Calcutta church. Five souls were buried with their Lord in baptism. The Lord drew near by his blessing, and many hearts were touched.

MISS KELLOGG, at Chandernagor, India, has all she can do, and is having many interesting experiences. Several Hindus have come, asking her to teach them the Bible. Miss Humphrey and Miss Knight are meeting with encouragement at Simla. They began work by canvassing and giving Bible readings. Now that they are known, they have calls in the medical work that have opened several homes to them.

ELDER G. K. OWEN has been spending several weeks at Simultala, taking charge of the work at the Santal Mission during the absence of Brother Barlow, who is visiting his friends at Simla. Two were baptized at Simultala, and Bible readings were held daily with a family of six, all of them manifesting a deep interest and acknowledging the truth of all the readings. Three of them fully decided to keep all the commandments and prepare for the soon-coming Redeemer.

THIRTY years ago in Japan the Scriptures were printed secretly, and copies were sent out only after dark. Those who were engaged in this work did so at the risk of their lives. Now there is a Christian printing company at Yokohama, issuing the Scriptures not only in Japanese, but in Chinese, Tibetan, Korean, and two dialects of the Philippine Islands. Last year there were circulated in Japan over one hundred and thirty-eight thousand copies, which is an increase of thirty-nine thousand copies over the previous year.

THE converts to Christianity in mission lands, especially in the regions where little or no money is in circulation, by the amount of their contributions shame us in Christian lands who live in abundance. The report of the offerings from one small island in the South Seas, where there were five thousand inhabitants, is really remarkable. The people have given for the support of their native pastor \$1,589; for the London Missionary Society \$153; and toward a missionary vessel \$459.50, making a total of more than two thousand dollars. How quickly would the third angel's message go to every corner of the earth if our gifts represented so large a proportion of our income!

THE FIELD WORK

The Breaking Day

It is so sweet, the way he sang,
The man of God, my friend!
His theme was high—he warbled forth
The coming of the end;
And as he sang the end of sin,
The end of all our sighs,
The end of all reproach and shame,
A joy was in his eyes!

"The Lord is almost due," said he;
"His coming draweth nigh!"
The signs—"he told them one by one—
"Have nearly all passed by:
These heralds say, with one accord,
He cannot long delay:
I see! I see! O, look! it is
The breaking of the day!"

"The darkness flies! the night at last
Gives way to gray of dawn:
A moment more, and all our ills
Shall evermore be gone!"
Thus sang the man, the man of God,
With faith-anointed eyes:
He saw and understood the times;
The Word had made him wise.

And now by day, and oft by night,
I hear the song sung still—
The end of waiting for the King,
The end of every ill;
The echo lingers in my thoughts,
It never will away:
"Lift up your eyes and see! it is
The breaking of the day!"

—Christian and Missionary Alliance.

China

HONGKONG.—The situation here continues about the same. Our brethren on the "Terrible" are growing in grace, and another man on that vessel has accepted the truth. I can also report a new convert on another war ship, who writes that still another on a vessel which is cruising somewhere in the north just now, has seen the Sabbath truth through his own study of the Bible. Reading matter has been sent to this latter person, but we have had no direct word from him. Thus we see that the Lord of the harvest is gathering the wheat in these distant parts, even without the agency of man. We thank the Lord for all this, and take courage.

J. N. ANDERSON.

Trinidad

PORT OF SPAIN.—A missionary and Sabbath-school convention was held in Port of Spain, June 20-23, 1902. Six schools were represented. It was agreed to push the sale of "Christ's Object Lessons" for the benefit of the West Indies Training School, which is much needed to prepare workers for our large field. Plans were laid to raise funds for our church buildings by the sale of our literature by each member, all profits being donated to the building fund. Excellent results were reported wherever the envelope plan of circulating our tracts has been adopted. Instructive papers were presented on different

phases of the Sabbath-school work. The blending of these two departments of church work helped to emphasize the importance of each church member's taking an active part in all branches of missionary work.

W. G. KNEELAND.

India

CALCUTTA.—I returned last week from Burma after a stay of a month. The outlook is encouraging. Over four hundred subscriptions for the *Oriental Watchman* have been taken in Rangoon, and two hundred copies of "Christ's Object Lessons" sold there, besides a large number of health books. The meetings which Brother Meyers has been holding were well attended, and an earnest spirit of inquiry was manifested on the part of the people. Two sisters are keeping the Sabbath. One



WOMEN OF BURMA

interesting case is that of a Burmese sister whose mother was baptized by Judson. About two years ago she began the observance of the Sabbath solely from her own study of the Bible. She tried to get her relatives and others to keep it with her, but they opposed her. She supposed that she was the only one keeping the Sabbath. She had told the Lord that she was going to keep it if it cost her her life. When she found that we taught the Sabbath, she came, overjoyed, to meet us, and drank in the truth eagerly. I think that her experience is one of the most remarkable evidences of God's leading. I believe this sister will be a great help in the work among the Burmese.

J. L. SHAW.

Central America

BOCAS DEL TORO.—This morning we closed a week of prayer for our people here. It has been a precious season for all. Yesterday three went forward in baptism. We have had early morning

meetings, and preaching each evening. When we began, it almost seemed as though this effort would result in failure: several were sick, and besides, we had a severe storm which lasted two or three days. But we sought the Lord earnestly for deliverance from these obstacles, and he heard us, and yesterday (Sabbath) all but two of our number were able to meet with us, and we had a beautiful day.

We begin a series of meetings for the public to-night. Although we are far away, we ask all to unite earnestly with us in seeking the blessing of God in our work here. We feel that the present is a critical time in this place, and the truth must triumph. Everything is quiet here now, and we have no reason to expect that it will be otherwise in Bocas del Toro. We were never of better courage in the work, although it has been with the hardest effort that we have been able to accomplish anything here this season, on account of the disturbances of war.

F. J. HUTCHINS.

July 6.

Switzerland

BASEL.—The camp meeting, which was held at Geneva, is just over. While to outward appearances we are alone, we know that God is with us, and that he will continue to lead. His Spirit was manifested at the camp meeting, and we were most thankful for it.

This is indeed a needy field, and yet a very pleasant one. The people are cordial and cultured, and eager for truth. The sacrifices which are made by some of them are touching. One girl told me how she walked nine miles, then took the train for camp meeting, while heretofore she had walked all the way because she had not the money to pay car fare.

The meeting was held near the beautiful lake of Geneva. We could see Mont Blanc, the highest mountain in Europe, although it was fifty miles distant. Through the city runs the Rhone, the clearest and bluest river that I ever saw.

The greatest orator in France attended our camp meeting, and listened attentively. He told us afterward that he had the oratory, but that we had the genuine substance. The librarian from the Vatican at Rome attended some of the services, and said that although he was from the Vatican, he was still a seeker for truth. These instances serve to show how the people look at our work. There is a necessity for plenty of workers, that we may at once enter the doors that are now open.

MRS. B. G. WILKINSON.

Barbados

BRIDGETOWN.—I thank God that we are all well, happy, and of good courage, and are hard at work every day, early and late, and that the Lord is blessing with a measure of success. I am having some interesting experiences. Several are much interested in the truth. The common people hear the message gladly. The volcanic eruption and the failure of the coronation served to impress some important truths on many minds.

We have been here more than a year, but time does not drag. I have baptized twenty-eight persons since coming here.

and I believe that much good has been accomplished, for which we thank God. But we have as yet only touched Barbados in three or four places. I had confidently hoped to carry the message throughout the length and breadth of this island before this time, but it is yet almost wholly unworked and unwarned. I can hardly restrain the tears of disappointment as I consider the situation and think of the many great countries unentered. Were it not that I know that God is above all, my heart would fail; but I well know that this work will triumph, and I mean to be one who will be in it at the final triumph.

Our little school, with its meager facilities, is prospering, and is doing a good work. Our brethren in several of the other islands are asking us to take their young people, and train them for the work; but we cannot do it, for lack of means and facilities. They also ask for teachers for their local schools. We hope soon to be able to send out some of our pupils for this purpose.

W. A. SWEANY.

Jamaica

FAIRFIELD.—Beyond the Buff Bay Mountains and in the Mabbess Valley is to be found a little company of Sabbath keepers known as the Moore Park company. This company, consisting of twelve baptized members, and a Sabbath school of sixteen, was called to the light of present truth through the faithful labors of Elder George F. Enoch.

About one and one-half years ago they started to erect a house for divine services. Church building in Jamaica is a very slow and laborious work. The timber has to be sawn by hand with a whipsaw, and carried out from the mountains on the head; the lime must be burned, stones gathered, etc. However, with little money and much perseverance, these brethren took hold of the work until they had the church raised (32 x 18 ft.) and covered. At this juncture there came a collapse. Because of sickness, an unusual rainy season, and other hindrances, the work stopped. Since the beginning of the present year, circumstances became more favorable, and a start was again made. New materials had to be prepared, and now, with the help of some of the Swift River brethren, we are busily engaged in putting up the walls.

I am now spending the most of my time here, strengthening and helping the brethren. It is a good plan for those who minister in the word and doctrine to assist in manual work. Thus practical lessons are taught, and personal, physical benefits derived. The time is short, and we need to improve every opportunity of giving the message. We can see everywhere that the Spirit of the Lord has gone before, preparing the way and the hearts of the people.

I have been holding open-air meetings in the meantime, two and one-half miles up this valley, in the vicinity of Fairfield. We had good gatherings, but as the majority of the congregation were from Berwick, a neighboring village, we removed to that place, in order to facilitate our tract work. The interest is good, and I have been asked to continue the meetings. If the interest holds good, I expect to build a booth for a series of meetings. I believe that the Lord is leading.

HUBERT FLETCHER.

Medical Missionary Work in Constantinople

AFTER completing the nurses' course in Basel in September, 1899, I returned to Constantinople. Although I had not been sent by any church, I had the assurance that the Lord had called me to his work, and that he would give me something to do. In the very beginning I was called to attend some serious cases.

During the winter I was sent to visit the different churches in the provinces of Bithynia and Brusa. Going from village to village, I communicated to them the new light I had in regard to the proper diet of man, and the causes of disease and its proper treatment. I gave them practical lessons in water treatment for certain diseases. I held mothers' meetings, and aided the sisters in preparing proper clothes for themselves. Everywhere people not of our faith attended the classes, and were much interested.

Coming home after my trip, in May, 1900, I moved to Péra, the fashionable part of the city, where the popular doctors are located, hoping to have a larger practice in massage. I also was enrolled in the obstetrical school of the government, and attended classes twice a week. As I had few calls, it gave me some time to prepare a part of a cook book, translating from "The Natural Food of Man." I went out also with tracts and journals, trying in all ways to make known our work among the people as a spiritual and physical help. Though the cases treated were few, they gave me much hope for the future, because the hand of the Lord was with me, and he gave me work in direct answer to my prayers. A little here and a little there, the seed was sown all summer.

After this I took charge of an insane lady in my own house. She soon made remarkable improvement. All the neighborhood became acquainted with my work through this, as her relatives spread the news. After three months she was able to take the steamer, unattended, for Alexandria, Egypt.

One day in May, 1901, I was called upon unexpectedly to see a young man who had suffered with acute rheumatism for thirty days. Two doctors had already spent their efforts on him in vain. With greatest confidence they committed him to my care. He was very weak and exhausted, but through our usual methods, in eight days he made a most remarkable recovery. He became a living witness for the efficiency of our methods. This case soon brought many others, and these, in turn, still others.

At the end of 1901 I reaped the reward of my former labors. A woman of high class was suffering from rheumatism; she was helpless, bedridden, and not able to sleep, suffering day and night. She also chose our methods, and in seventeen days her hands could be closed. She was cured, to the surprise of many, by our simple means and correct diet. This made my work known in the higher classes. Above all, I believe that the Lord has helped.

Elder Baharian and his wife have been of great help to me, giving me advice and talking with my patients. They also have helped the work in adopting health principles. They were a real comfort to me when there was no doctor of our own or any nurse to consult with in times of trouble.

I am glad we have been promised a doctor. But that is not the whole need of the work. The last two months it was absolutely necessary that I should accompany Elder Krum and translate for him. We had been visiting our different churches in the provinces of Bithynia and Brusa. Like a dry and thirsty land, they drank in the refreshing showers of the message. Everywhere the brethren and sisters showed gratitude to God for having sent them Brother Krum. Many not of the faith, having also attended the meetings, gave him the hand of brotherly love, and thanked him. We have reason to believe that these labors will have their future harvest. May the Lord inspire love in all hearts for the medical missionary work.

AZNIVE INEDJIAN.

Constantinople, Turkey.

Work for the Colored People of Virginia

MY wife and I have now been in this State one year, working in the churches of the colored people; and we have reasons for thankfulness and gratitude to God for the help he has given. During this time we have sold about two thousand books, besides many thousand pages of tracts, and hundreds of copies of the *Signs of the Times*. The literature has been read, and no little interest awakened as the result. The books have also gone into the hands of hundreds of the white population, who have appreciated them even more than the colored people have.

I have also preached in most of the churches of Norfolk, Portsmouth, Berkeley, Newport News, Richmond, and Petersburg. It cannot be said that there is practically any prejudice against the truth here, for, with few exceptions, the people have never heard of Seventh-day Adventists. But there is a race prejudice, or hatred, which is working more and more, and which is beginning to raise up barriers difficult to surmount.

I have, together with practical talks on holy living, given lectures in many of these churches. We have taken about with us a magic lantern, whereby we have been able to throw nearly all the prophetic symbols upon the canvas. These churches are so filled with entertainments, and the members have so little realization of the solemnity of truth, that it is impossible to deliver more than one lecture in a place. I have sought to appoint two,—a prophetic lecture, to be followed the next evening by a health lecture,—but generally two nights cannot be spared me. In these lectures I merely sketch the prophetic pictures, showing the general trend of prophecy, hoping to awaken an interest in the minds of my hearers to read further. I take literature—tracts and books—with me, which I sell at the end of the service. I have found many of the preachers receptive and the most interested listeners in the congregation. Young men have followed me from one lecture to another, purchasing the books and glorying in the truth.

In my lectures of the last four weeks, one man, a sensible preacher, who has read very extensively, accepted the whole truth.

I have had the privilege of speaking on the prophecies several times before the preachers in their weekly conferences. Twice I spoke to the preachers

of Petersburg, and once before the Baptist conference of Richmond, also before the Y. M. C. A. Those present were not merely impressed, but some of them were deeply touched with the truth to which they listened.

By request of the president of this conference, I visited our church in Danville. There were sixty or more of our people together. This church came originally from the Holiness band, and many of them have had little or no instruction in the messages of Rev. 14: 6-14. I never before attended a meeting where the truth was so appreciated, and so sweet to the taste, where ears were so fully unstopped, and hearts so greatly rejoiced in the Saviour. Twelve were baptized at this meeting by Brother Medley. At our last evening service two expressed their desire to go with the company. I hope to return to this church to establish them more fully in the truths applicable to this time.

When I came to Norfolk, I found a little church, which, however, was left without an elder or a deacon, without the ordinances, and indeed with no real church standing. They were, moreover, in great trial. Only three faithful souls were left. With this little nucleus, we now have a church of twelve active and efficient members, and several others are keeping the Sabbath, who may join us soon. God's truth has dropped as the rain upon this company, clearing the spiritual atmosphere, until all trial is a thing of the past. Our quarterly meeting was indeed a precious season.

We are now preparing to hold a course of meetings in one of the largest colored halls of this city. We shall advertise extensively, and shall soon see what can be done for the colored people in this way. We hope to gather fruit from the seed sown in the past.

My wife has labored faithfully, helping me in the lectures, attending almost every service, until her health failed. She has gone to Vermont to rest and recuperate.

My address is 1502 Chestnut St., Portsmouth, Va. I. E. KIMBALL.

The Crawford (Nebraska) Camp-Meeting.

THIS meeting was held July 15-22; and as it was located in the northwestern part of the State, some of our people were present from Wyoming, and some from the Black Hills of South Dakota. The camp was situated in a pleasant grove on the banks of White River, and about one hundred and twenty-five persons were encamped on the grounds. The surrounding country is quite picturesque on account of the many buttes that remain as positive evidence of the great upheaval that occurred at the time of the deluge, when the fountains of the deep were broken up.

The following-named laborers were in attendance: L. A. Hoopes, Dr. W. A. George, George M. Brown, C. R. Kite, L. E. Johnson, Myrtie Ferren, Iva Leach, Brother Jencks, and the writer.

Elder Hoopes labored in the interest of the educational work, and Dr. George in the interest of health and temperance. Brother Kite held meetings with the young people, and Sisters Ferren and Leach with the children. Brother Jencks labored in the interest of the canvassing work.

The citizens seemed to appreciate the meetings, and some of them gave their hearts to God. At the close of the meeting eleven were baptized. A call was made for all who desired to give their lives in active service to the Master to separate themselves from the congregation, and thirteen responded. By all present it was considered an excellent meeting, and by many it will long be remembered as a most precious season.

For some time there has been a demand in that part of the State for an intermediate industrial school, and at the camp meeting a meeting was held and a committee was chosen to take the matter under advisement, and to look up a proper location for this school, and to report the result of their investigation to the Nebraska Conference, with the understanding that they are to act under the advisement of the conference.

E. T. RUSSELL.

Some Financial Matters in the Southern Union Conference

THE readers of the REVIEW AND HERALD have doubtless all read the recent "Appeal for the Southern Work," directed "To Our Churches in America," from the pen of Sister E. G. White. In this most earnest appeal the servant of the Lord, who has always been prominent in every step taken to advance this great cause of present truth, has spoken emphatically concerning the importance of our people's assisting, by their efforts, prayers, and means, the struggling institutions of the cause in the South, especially the Southern Publishing Association recently established in Nashville, Tenn.

In this "Appeal" reference was made to the importance of making Nashville a leading center of our work in this great Southern Union Conference of nine States, with fourteen millions of people, both white and colored. Nashville is a great educational center for white and black alike. Here are many important universities and schools, where large numbers of the brightest young people of both sexes and of both races gather to secure an education to fit them for usefulness in life. Here, as much as anywhere, perhaps, in the South, have the problems centering in the troublesome "color line" been wrought out peaceably and fairly. The great Fiske University, with its noble pile of edifices and large number of colored students, is located here, where white teachers have been for many years seeking to instruct and elevate the young people of both sexes of the colored population of the South. Many other schools, perhaps of lesser note, in this important city labor for the same noble purpose. Large educational institutions with wealth at their command, abound for the white race. Nashville is also the capital of Tennessee, where the men of influence and means congregate to make laws and direct in public affairs. If we as a people ever expect to exert an influence in the great new South, we cannot be indifferent in our attitude to such an important center as Nashville.

God has committed to us the closing work, the last warning, threefold message. Our people as a body believe this with all their hearts. For years this great message has been making its way in the world against the current of human opinion, in its work of warning the

world of the coming of Jesus in glory and of the great salvation so soon to be realized. This message is to lighten the earth with its glory. This being true, the great Southern field must behold its rays of light. The great cities of the new South, rapidly increasing in population and intelligence, must be entered. And Nashville, as a great educational center most favorably located, must be conspicuous. No other place is more favorably located. The spirit of prophecy has told us in no uncertain tones that here in this very city our new publishing house for the great Southern field should be located. While Graysville for our white training school and Huntsville for our colored training school have been designated in the order of the Lord to fill positions of usefulness in this great work, yet our publishing work has ever been in this message the most important agency for the dissemination of light to our fellow men. This agency has an important work to perform for the great Southern field; and the Lord has unmistakably pointed out Nashville for its location. More will be said concerning this point in the future.

I expect that those of our people whose hearts are imbued with love and devotion, who long with intense interest to see this most glorious of all causes moving onward to victory, who desire to assist in the development of this long-neglected and most important field, to which the servant of the Lord has been calling the attention of our people for years, pleading with them to do their duty therein, will help to place the Southern Publishing Association on its feet. Our brethren and sisters nobly donated funds to erect a convenient building for the printing office. Some funds were also given toward its equipment, but not nearly enough to enable it to fill the important position it was designed to fill in the great Southern field. For lack of means it has been sadly crippled in many ways. Means are now greatly needed with which to purchase some additional machinery, and also to purchase a stock of paper and other material, so that the work can go forward at once.

In the recent meetings of the executive committee of the Southern Union Conference at Nashville, Tenn., and of the publishing association and other interests also, which for eleven consecutive days wrestled with all the perplexing questions of finance and difficulty that had been gathering and piling up for years, a great victory was gained. Our sessions were pleasant. A kind, tender spirit prevailed. The dear Lord was with us. Every perplexing matter received careful consideration; and when at last we reached the end of the session, and carefully inquired if any other matters needed consideration, none were forthcoming. Our brethren all returned to their homes happy, and hopeful of the future. Boards and committees were elected, which we feel certain will command the confidence of our people as careful and conservative men. It has been the desire of these that everything of mere personal interest should be separated from the cause and work of God, that all important matters relating to the cause should be open for inspection, that everything that could be considered suspicious or of doubtful propriety should be discarded, and all things connected with the Lord's cause should be so conducted as to command the confi-

dence of all reasonable people in our work.

Hence, we ask for the confidence of our people everywhere in the integrity and conscientious fidelity as managing boards and committees that are intrusted with the interests of the cause of present truth in this long-neglected field. Firmly believing that better days are before us, that "best of all, God is with us" in the work here; and that light is coming in to illuminate the perplexities and difficulties of our peculiar situation, and that the dear Saviour has his eyes of love and mercy upon us, and will surely help us in this very difficult field, we thank God, and move on with courage and hope, fully trusting in the Lord, and expecting the co-operation of all true friends of the cause which we love.

Already our brethren on the executive committee in this field, who are most conversant with the improvements recently inaugurated, have voted to place the funds of the union conference in the publishing association on deposit, to give evidence of their confidence in the financial integrity of that institution, and to help sustain its credit as a business institution. This is right. It has been the course pursued invariably in the history of this denomination, so far as the writer has known, since the first publishing association was formed among us. The publishing work must ever stand most prominent among us while we are a missionary people, with a message of warning to give to the world. That is our mission as a people, the leading reason why we have an existence as such. Hence the publishing work must ever be safeguarded and sustained. The fact that our people as a rule have made our offices of publication places for the deposit of their funds, drawing from them as they needed, and that our conferences have done the same, has added greatly to their stability as financial institutions.

The Southern Publishing Association, 1025 Jefferson St., Nashville, Tenn., has been voted by the Executive Committee of the Southern Union Conference as the place of deposit of all Southern Union Conference funds. Let every friend of the cause who contributes funds to this field bear this in mind. Great confusion in the past and various misunderstandings have resulted because of a lack of one central point of deposit.

It has not been possible in all cases to tell where funds sent in have belonged. Calls were made by Sister White and others, and the friends of the work have sent in cash as a response. Many sent to the Southern Missionary Society, some to the publishing house, and some to Graysville, and perhaps other destinations, but did not clearly state to what object these gifts should be applied. Hence, some confusion has resulted. In view of the fact that these calls were largely made of late by Sister White in behalf of the office of publication, and for the furtherance of the work in Nashville, it would seem probable, to say the least, that if no specific object was named by the donors, but their funds were sent for the "cause in the South," as many of them were, they expected that those funds would be applied according to the tenor of the calls made, and not for some other purpose for which no recent call was made.

To avoid all confusion in the future, it is considered best that our central, properly authorized place of deposit should

be designated for funds coming to this Southern field in response to the calls being made. This place is the Southern Publishing Association in Nashville. Every donor should clearly state what disposition he desires shall be made of the funds given. In behalf of the present board of management, I will most emphatically state that all such funds will be sacredly and religiously applied as the donor requests, and if any failure to understand his wishes exists, an effort will be made to ascertain his wish. We ask our people to help us in our hard field. We want your sympathy, prayers, and means, to help us. I hope that many will respond to the recent call of Sister White. God will bless the cheerful giver. GEO. I. BUTLER, President of Southern Union Conference and of the Southern Publishing Association.



Donors to the Relief of the Schools

The Total Cash received on the Relief of the Schools Fund up to July 28, 1902, is \$45,180.14.

NAME	AMOUNT
G. W. Stilson.....	\$ 1 00
Alice Gardner.....	1 00
Fannie Hillier.....	50
Adna Raley.....	1 00
Minnie A. Raley.....	1 00
Emma Roberts.....	1 00
Mrs. H. Dufur.....	5 00
Mary Rounds.....	5 00
Wm. Mammel.....	1 00
Lura Frances.....	20 00
E. E. Brink.....	4 45
Wisconsin.....	8 75
R. Crawford.....	1 00
Lewis Leroy.....	2 00
Fritz Guy.....	3 30
Nora B. Fleming.....	2 00
Mrs. Maria Beach.....	5 00
Mrs. H. Couey.....	1 00
E. J. Van Horn.....	100 00
Palen Walmsley.....	5 00
B. Rosseau.....	50
Jessie Barber.....	10 00
G. W. Berry.....	2 50
W. R. Salisbury.....	1 00
Mrs. Elizabeth Maurer.....	2 00
Mrs. Nordyke.....	1 00
Mrs. Grills.....	1 00
A. M. Dart.....	1 00
Mr. & Mrs. A. J. Chidester.....	5 00
W. H. Holmes.....	2 00
A friend.....	45

"Christ's Object Lessons" in the Southern Union Conference

A GREAT movement in behalf of the sale of "Christ's Object Lessons" has recently been inaugurated in the Southern Union Conference. Elder George I. Butler and the laborers working with him in that field are now stirring things mightily in behalf of the relief of the Graysville Academy and the Huntsville Industrial School. Recently a thousand copies of "Christ's Object Lessons" were shipped to the Southern Publishing Association, but before they could reach the field, the sales had amounted to about three thousand copies. The California Conference has made a donation to the Southern Union Conference of three thousand copies of "Christ's Object Lessons," in order to help that needy field. Brother W. C. Wales has been put in

charge of the organization of the work, and is now visiting the different conferences and camp meetings, and getting things systematized so that the work can go forward as soon as it is possible.

The South did not join the jubilee procession as early as some other conferences, but we are thankful now that that whole field is hard at work, not only relieving her schools from debt, but through the sale of the book giving new life and experience to hundreds of the church members, and bringing joy and hope to many people who by this means are having an opportunity to hear this blessed truth. P. T. MAGAN.

The Relief of Walla Walla College

UNTIL recently the relief of Walla Walla College had proceeded very slowly. The Pacific Union Conference, however, held during the winter at Portland, Ore., turned the tide, and marked a new era in this blessed work. At the time of the Upper Columbia camp meeting it was decided that all the laborers should engage in the work with "Christ's Object Lessons," and that everything else should be laid aside until this work was done. The people have determined, like Nehemiah, to finish the work in a set time, and they are at it everywhere with a will.

"Christ's Object Lessons" in California

ALTHOUGH little has been reported of the campaign for the relief of the schools in California, yet we are pushing the sale of "Christ's Object Lessons," and expect to do so until the work is completed. We have the largest number of books of any conference, and consequently expect to have a large share in singing the song of jubilee when the work is completed.

This effort is meeting with a ready and hearty response throughout the conference, and the people are taking hold of the work of selling "Christ's Object Lessons," not because they are overflooded of canvassing, but because they see that the Lord is in the work. He not only has definitely promised to be in the work, but he has demonstrated in the experience of those who have taken it up that "he will give them favor and success." He has done for us in "Christ's Object Lessons" more than the most sanguine dared to hope for in facilitating the work.

We have secured written indorsements for "Christ's Object Lessons" from the ministers of almost every denomination. Three doctors of divinity of the Methodist Church have given excellent indorsements. The following from Dr. Dille, pastor of the First M. E. Church of Oakland, we quote because it is brief and comprehensive: "This may certify that I have carefully examined the work entitled 'Christ's Object Lessons,' and can recommend it as thoroughly Scriptural, wholesome, and evangelical." The secretary of the M. E. conference of California also highly indorsed it. Three of the leading Presbyterian ministers have indorsed it. Ministers of the Baptist, Christian, Congregational, Episcopal, Lutheran, and Unitarian churches have also given written indorsements highly commending the book. The lead-

ing Catholic priest of San Jose, not being able to give a written indorsement for the book, that being contrary to the rules of the church, purchased a copy. This act was itself a recommendation.

The ministers of a number of these denominations purchased books. Among those who did so, and who gave it a written indorsement is B. Fay Mills, the once-noted evangelist, and at present pastor of a large Unitarian Church. Besides selling books to the ministers and securing their indorsements, the Lord has given me success in selling books to a rear-admiral of the United States Navy, the judge of a district, together with almost every officer of the county and the mayors of two towns, one of whom is a Roman Catholic saloon keeper. In one town, in response to our petition, the city council passed a special ordinance remitting the license tax, that we might have the privilege of selling "Christ's Object Lessons" without the necessity of paying a license fee. No one can read of the wonderful success that is attending the sale of this book, without seeing that God is indeed in this work, giving "favor and success."

CHARLES T. EVERSON.

Recommendations for "Christ's Object Lessons"

THE following recommendations are from ministers of the largest churches of their respective denominations in the city of Indianapolis:—

"I take pleasure in recommending to the favorable attention of the reading public, Mrs. E. G. White's 'Christ's Object Lessons.' In its admirable typographical setting and with its tasteful and apt illustrations, it lends itself admirably to unfolding the teachings of the divine Word. It cannot but be a great boon to devout students of Holy Writ.

LEWIS BROWN, PH. D.,

Rector St. Paul's (Episcopal) Church.

"I have read 'Christ's Object Lessons,' by Mrs. E. G. White, and find it not only entertaining, but also quite educational. The thoughts are logical, some of them not only new, but also quite attractive.

J. C. PETERS, D. D.,

Pastor Zion's Evangelical (German Lutheran) Church.

One Way in Which Ministers Can Help in the Sale of "Christ's Object Lessons"

Not long ago I wrote to a number of our leading ministers in the Lake Union Conference, telling them that the funds were coming in quite slowly from the sale of "Christ's Object Lessons," and that if something was not done in the near future to hasten the sale of the book, we should have to suspend our building operations at Emmanuel College for lack of means.

Elder E. A. Curtis, of Illinois, was busy with other work when he got the letter. This work was of such a nature that he could not leave it to take up active work in the field for "Christ's Object Lessons," but he immediately began to devise ways of doing something. He called together the responsible members of three Illinois churches, and told them the situation. These men promised to go to work again, and to send in all the money they could from the sale of the book. He also wrote a letter to a number

of librarians in his district, and got them all to pushing this work in their respective territories. As a result, considerable money has come into the tract society, and has been forwarded to Emmanuel College. Cannot other ministers who are situated as Elder Curtis is do likewise? Every little helps. It will take a long pull and a strong pull and a pull all together; but it can be done, and in God's name it will be done.

P. T. MAGAN.

A SISTER in one of our Eastern cities declared that she never could sell a copy of "Christ's Object Lessons." One of our brethren told her that the book would sell itself. She allowed him to leave one on her center table. In a few days a lady came to see her, and while waiting, became so interested in the book that she asked the sister the privilege of buying it of her.

Current Mention

—A strike of 2,300 Chicago boiler makers, affecting thirty-five shops, took place August 1.

—The commander of the American gunboat "Ranger," now at Panama, has notified the Colombian insurgent leaders who have gunboats there, that they will not be permitted to bombard the town or anchorage of Panama.

—The United States has inserted in the treaty with Panama for the completion of the interoceanic canal a clause providing for the lease of islands in the Bay of Panama, which are to be used for the defense of the water way.

—Sentiment favoring the annexation of Cuba to the United States has already inaugurated a movement to that end in Cuba, and a bitter feeling is stirred up by it among a large class of Cubans who had been counting on at least a period of Cuban independence.

—The lower house of the Cuban Congress has adopted a resolution repudiating the settlement made between the United States and the Catholic Church with reference to church property in the island. Should the upper house concur in the measure, the whole question of the disposition of the church property will be reopened.

—President Mitchell, of the United Mine Workers, and officials of and sympathizers with the organization, have been enjoined in the Federal court at Charleston, W. Va., from entering upon mine property, holding meetings, or asking miners to quit work in the New River coal fields. The sweeping character of the injunction is a subject of general comment.

—Cholera in its most virulent form is raging in Egypt, many deaths being reported daily in Cairo. In some cases people are taken with the disease while out on the streets, and die on the spot in a few moments' time. There are two other centers of this plague at the present time,—Manila, in the Philippine Islands, and the Chinese province of Manchuria.

—A Singapore dispatch reports the collision of two steamships off Malacca, Straits Settlement, July 30. Forty lives were lost.

—Civil war is raging in Hayti, two battles being reported in a recent dispatch, one defeat being suffered by each side.

—Great heat prevailed July 30 at Omaha and vicinity and in sections of Illinois, some factories at Morris, Ill., being obliged to shut down.

—Heavy floods, inundating thousands of acres of land, destroying crops valued at millions of dollars, and threatening much greater damage, are reported from Texas, in the districts of the Brazos and Colorado Rivers.

—Spain, like France, is wrestling with the problem of religious associations, and premier Sagasta has declared that the government cannot yield to Rome in the matter, but will follow the example of the United States.

—The St. Vincent volcano is again active, and a severe earthquake and tidal wave are reported as accompanying phenomena in one part of the island. A great increase in the depth of the seabed near St. Vincent is reported by the Panama cable repair ship.

—Serious outbreaks of violence are beginning to attend the strike in the anthracite coal regions. At Shenandoah a battle occurred July 30 between strikers and the police, a score of persons being shot, one being killed and four others fatally hurt. Rioters were in full control of the town for twenty-four hours.

—A serious riot in New York City, growing out of race antipathy between Hebrews and Anglo-Saxons, took place on the lower east side of the Metropolis, where many Jews reside, July 30, the occasion being the funeral of Chief Rabbi, Jacob Joseph. Employees of the Hoe printing press factory threw water and missiles upon the funeral procession and the crowd, who retaliated by stoning the factory. Several persons were injured in the struggle.

—Earthquake shocks have been reported the past week from New Hampshire, New Jersey, Nebraska, Iowa, South Dakota, and California, those on the Pacific coast being especially severe. The town of Los Alamos, in Southern California, was wrecked by the shocks, which made gaping fissures in the earth, and threw up hills and mounds over a district fifteen miles long by four miles wide. The inhabitants fled for their lives.

—For the first time in its history, the governmental injunction has been invoked against the consummation of a gamble in stocks. A "corner" in July oats, which was being operated by board of trade members in Chicago, was temporarily enjoined July 30 by a firm which the corner threatened with heavy loss, the firm alleging that as the result of the corner they are obliged to deliver oats at a fictitious value, about double the actual worth of the grain. The complainants purpose to "find out whether it is to be for all time possible for groups of millionaires to turn upside down the grain business of the country, and inflict heavy losses on the trade."

— Parts of Europe as well as America are experiencing destructive storms. England and Belgium have thus far been the principal sufferers.

— Reports from London state that there is a growing belief among the people that King Edward will never be crowned and no active interest is being taken in preparations for that event.

— Three attempts to wreck the New Orleans limited train on the Illinois Central Railway have been made within the past two months, the last one being discovered July 29.

— News has been received of a cyclone which raged over the Gulf of California, July 24, damaging the coast cities and wrecking many ships. The loss of life is believed to be heavy.

— The announcement comes from London that a company has been formed with a nominal capital of \$875,000, which will soon be operating wireless telephones and wireless telegraphs at nominal charges.

— A Baptist pastor at Plainfield, N. J., has started a crusade against a neighboring pleasure resort because of violations of the Sunday law which occur there. Alluding to the subject in a recent sermon, he said that since this resort opened up, there had been an unusual lack of attendance at the Sunday services.

The Canadian government is to send into the region of the Albany River, a tributary of Hudson Bay from the west, a large survey party, equipped for geological, topographic, timber, agricultural, and other economic work. There is no information as to the character of the vast wilderness other than that furnished by occasional guides and Indians. It is supposed that an enormous timber belt stretches across the region, and that the district is also rich in mineral wealth.



List of Missionary Acre Pledges

NAME	NATURE OF PLEDGE
Mrs. F. Englebert,	4 rows of onions; 2 chickens.
Mr. & Mrs. Nathan K. Hill,	1 acre broom corn; eggs laid on Sabbath for 3 months, and brood of chickens.
Bertha King,	proceeds of small garden; some chickens.
Mrs. W. H. Oakes & children,	proceeds of small orchard.
George Ormiston,	\$2.
Mrs. J. A. Schlotthaner,	\$1.
R. A. Ormiston,	\$3.
J. A. Schlotthaner,	\$2.
Wm. C. & Mary L. Young,	\$10.
Mr. & Mrs. A. D. Schlotthaner,	2 rows of potatoes 20 rods long.
E. A. Welton,	\$2.
Ida Getstaff,	proceeds of 1 row of potatoes.
Mrs. Minnie Erickson,	\$2.
Mrs. Martha Wallace,	\$10.
W. R. Jones,	\$3.
Nellie Clark,	proceeds of 1 week's work.
Charley A. Doyle,	proceeds ½ dozen chickens.
Jasper Gillaspay,	\$1.
Jacob Seeber,	½ acre of potatoes.
G. W. & M. P. Ames,	proceeds of 2 acres of wheat.
Oscar Hill,	\$5.
Bessie & Ina Lansing,	\$5.

NOTICES AND APPOINTMENTS

Camp Meetings for 1902

PACIFIC UNION CONFERENCE			
Washington, Olympia,	Sept.	4-14	
California, Fresno,	October		
Utah,	Aug.	15-24	
Montana, Helena,	Aug. 29 to Sept.	7	
British Columbia,	Sept.	11-21	
CENTRAL UNION CONFERENCE			
Iowa, Ames,	Aug. 28 to Sept.	7	
Kansas, Norton,	Aug.	7-17	
Kansas, Junction City (State meeting),	Sept. 26 to Oct.	6	
Missouri, Boonville,	Aug.	13-25	
SOUTHWESTERN UNION CONFERENCE			
Oklahoma, Dover,	Aug. 21 to Sept.	1	
LAKE UNION CONFERENCE			
Wisconsin, Grand Rapids,	Aug.	14-25	
Illinois, Mattoon,	Aug. 28 to Sept.	7	
Ohio, Coshocton,	Aug.	7-18	
Michigan, Alma,	Aug. 20 to Sept.	7	
SOUTHERN UNION CONFERENCE			
Tennessee, Erin,	Sept.	4-	
Georgia, Alpharetta,	Aug.	15-25	
ATLANTIC UNION CONFERENCE			
Vermont, Barre,	Aug.	20-31	
Maine, Waterville,	Aug. 21 to Sept.	1	
Virginia, Lynchburg,	Aug.	8-18	
West Virginia, Parkersburg,	Sept.	11-21	

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

The Wisconsin Camp Meeting

The annual conference and camp meeting for Wisconsin will be held this year in Grand Rapids, August 14-25. During that time the conference officers will be elected for the year to come. The delegates to this meeting will be composed of such members as may be in attendance from any of our churches in the State. We shall be glad to see as large a representation as can possibly attend.

An effort will be made to dispose of the business in the early part of the meeting, so that as much attention as possible may be given to the spiritual needs of the people. Though we have enjoyed many rich blessings at our camp meetings in the past, yet we hope that this meeting will be better than any one held in preceding years.

A commendable effort is being made for the comfort of those who will be in attendance. We expect a number of laborers from abroad, who will be able to preach the word with power. We also believe that our own laborers in the State will do acceptable work.

The Northwestern, the Chicago, Milwaukee, and St. Paul, the Wisconsin Central, and the Green Bay and Western railroads reach Grand Rapids. Let all who do not hold permits ask the ticket agent where tickets are purchased for a certificate, as one-third rate returning is secured for all who attend, provided they have secured the certificate from the agent, and have paid as much as fifty cents for the ticket. WM. COVERT.

German Department of Walla Walla College

THE board of trustees of Walla Walla College decided to start a German department, with Elder H. J. Schnepfer as teacher. In this department the following studies will be taken up in German the coming year:—

Reading, writing, and spelling, according to the needs of the pupils; beginning German for English students, to give them a vocabulary

and to enable them to read and speak German as well as may be done in one year; German grammar for German students who have not made the grammar a study, and for English students in their second year's work; rhetoric for advanced students who have finished the course in German grammar; Bible study, covering the same ground as that pursued by the English class in present truth; general history, covering an outline of the world's history, with a good German text-book for study.

As most of our German students will be unable to enter school the first month, it has been decided to delay the opening of the German department until Wednesday, October 1. On that date it is expected that every student who desires to enter this department will be present for classification, and it is hoped that no one will put off coming until a later date.

And now we appeal to our German brethren to work for this new department of the school, in which they are so much interested. Let them extend the announcement as widely as possible, and influence worthy young people to enter the school. We desire to make this a permanent department of the college, if this year's work proves that there is a sufficient demand for it.

C. C. LEWIS, Pres.

Michigan, Take Notice!

THE annual session of the Michigan Conference of Seventh-day Adventists will be held in connection with the camp meeting at Alma, Mich., August 25-31. The first meeting of the session, no providence preventing, will be called at 10:30 A. M., August 26. We trust that all the delegates will be present at the first meeting.

J. D. GOWELL, President.

Tents for the Kansas Camp Meeting

It is very important that all who attend the camp meeting at Junction City, Kan., should send in their orders for tents at once. If you want a good location, you should send in your orders. The tent will be pitched, and your name placed on it; and when you reach the camp ground, it will be ready for you to go into at once. State whether you want floor or not. Send your orders to N. B. Emerson, 821 W. Fifth St., Topeka, Kan. Please attend to this matter at the earliest possible moment.

C. McREYNOLDS.

Notice to Kansas Teachers

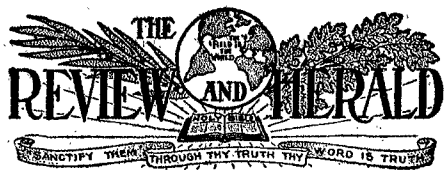
Nor many of the Kansas teachers have had the advantage of the Summer Assembly at Berrien Springs, Mich., and in order that a few crumbs from this feast may be enjoyed by all, we desire that all who wish to teach church schools this year be present at a short institute which will be held at Junction City, Kan., August 28 to September 24. An examination will be given at the close, and certificates issued.

It is not our intention to make this so much a review of text-book knowledge, as to bring out methods of teaching the various subjects, making the Bible the basis. Every one who is successful in church-school work must understand these principles, and none should think of teaching without this knowledge. Prof. Floyd Bralliar will be present, and assist in the instruction, and Prof. E. A. Sutherland will be with us a part of the time. The conference will furnish tents free to the students during the institute, and reduced rates over the railroads may be obtained if application is made at once to Elder C. McReynolds, 821 W. Fifth St., Topeka, Kan. The time is rapidly drawing on, and those who wish to attend should write at once to the address given above, stating the place from which they wish to start, and the date. Let none forget this when making application for rates.

We solicit the earnest prayers of our brethren and sisters for the success of this work.

C. McREYNOLDS, Conference President,
B. E. HUFFMAN, Educational Secretary.

Nos. 2-4-6-8-Daily
Nos. 10-70-Daily ex't Sunday
G. W. VAUX,
A. G. P. & T. A., Chicago.



BATTLE CREEK, MICH., AUGUST 5, 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.

A CABLEGRAM was received from London, July 30, stating that Brother Daniells had been delayed two weeks. We conclude from this that the other delegates sailed at the appointed time, and that Brother Daniells will follow two weeks later.

In addition to the articles by Elder Butler, now appearing in the REVIEW, setting forth the needs of the Southern field, the Southern Publishing Association has prepared an appeal which they will send to our people individually, so far as they have the addresses. The appeal will be sent direct from the Nashville office. It will doubtless reach most of our readers this week or next. We trust it may result in bringing the help needed for the Nashville work.

AUG. 9, 1902, marks the expiration of fifty years from the date of the founding of the *Youth's Instructor*. The half-century anniversary is commemorated by special features in the *Instructor* of August 7. Among these is a facsimile of the first page of the first issue of the paper, which was printed in Rochester, N. Y. Articles recalling early experiences in the work for the youth are contributed by J. N. Loughborough, Uriah Smith, and G. W. Amadon. It is a most interesting and instructive number from beginning to end.

Gather the Mission Offerings Each Week

As an evidence that the offerings to missions will be materially increased when attention is given to the matter each week, without added burden to any, one of our Western workers writes:—

We adopted the system of giving weekly to missions some time ago. Formerly our gifts were very small, about sixty-five cents a week. Since I began to collect the mission offerings each Sabbath during the service, we find an increase. Now we have between two and three dollars each week, and usually about thirty-five dollars each quarter.

By keeping our missions continually before the people, they are not inclined to grow careless or forgetful, and overlook the relation of this work to Christ's coming.

Try the plan of collecting the offerings each week in your church, and let us know if your experience is not similar to this one. If you have not received a supply of the weekly offering envelopes, you can get them by writing to your State office or direct to the Mission Board.

MISSION BOARD.

The Gospel of Temperance

THE August number of *The Life Boat* is filled with encouraging and helpful articles for all who are in the bondage of sin, but especially for those who have become slaves of the drink habit. Its motto is "Proclaim Liberty to the Captives," and among the contributors to this number are A. T. Jones; Margaret Wintringer, editor of *Young Crusader*; J. H. Kellogg, M. D.; David Paulson, M. D.; W. S. Sadler; John G. Woolley, editor of *The New Voice*; Eva Marshall Shontz, president American Young People's Christian Temperance Union; Col. H. H. Hadley, general of Blue Button Army; Lillian Wood, National W. C. T. U. organizer; and Charles H. Shepherd, M. D. Any number of copies of this issue of *The Life Boat* can be supplied, and it ought to have an extensive circulation. The publishers say:—

On account of the wealth of splendid material that the Lord provided for this number, we felt it our duty to add eight extra pages. We believe that you will find something helpful and inspiring on every page. And we believe that God will put it into your hearts to send us a generous donation, not only to meet this additional expense, but also to enable us to place thousands of copies in the hands of prisoners all over the land. To all those who will respond to this call, we will write personal letters, containing accounts of some of the interesting and encouraging experiences that the Lord is continually giving us in the various branches of the Chicago medical missionary work.

We hope there will be many who will avail themselves of this opportunity to help in sending a message of encouragement to troubled souls. Address *The Life Boat*, 28 Thirty-third Place, Chicago, Ill.

IN the Sunday laws of most of the States an exemption clause exists for the benefit of observers of the seventh day. It remained for a Virginia judge to make a new discovery with reference to this provision of the Sunday laws, and set up a precedent which, if followed elsewhere, will bring Seventh-day keepers in every State under the liability of fine and imprisonment. A description of the case is given in the *Atlantic Union Gleaner*, thus:—

Mr. C. P. Morse, of Fredericksburg, Va., was arrested, tried, and convicted for opening his place of business on Sunday. He appealed his case to the next court, employing a lawyer as counselor. The judge, after hearing the case, made

the following decision: Mr. Morse admitted himself that he kept the seventh day from Friday evening sunset to Saturday evening sunset, did thereby show that he kept a part of the sixth day and a part of the seventh day, and worked on the seventh day from Saturday sunset to midnight. Therefore, he did not come under the exemption clause of the laws of the State, which reads as follows: "Any person who conscientiously believes that the seventh day of the week ought to be observed as a sabbath, and actually refrains from all secular business and labor on that day [shall be exempt]." . . . The position taken by the judge was that the State recognized the day from midnight to midnight. The fine and costs, amounting to \$4.99, were paid by Mr. Morse. (Italics ours.)

In order to escape conformity with one heathen observance, the Virginia Sabbath keeper must conform with another observance equally heathen; he must break the Sabbath, in order to escape the penalty of breaking Sunday. This well illustrates the fact that exemption clauses in a Sunday law do not make such laws right, nor provide justice for the people to whom they apply.

THE report of the work of the British and Foreign Bible Society makes an item which is in pleasant contrast with the signs of general spiritual declension which fill the horizon of vision in the world to-day. However much "evil men and seducers" may be waxing worse upon the earth, the dissemination of the divine word goes on, and the light of it penetrates more and more into the dark corners of the earth. The following figures are given in the *Missionary Review*:—

Last year the British and Foreign Bible Society issued 5,067,421 copies of Scripture, complete or in parts—a total surpassing all earlier records. Since 1804 the society has circulated more than 175,000,000 copies of Scripture. Of every 100 copies issued, 19 were Bibles, 27 were New Testaments, and 54 were Scripture portions, chiefly Gospels or the Psalms. The colporteurs abroad, numbering 743, sold over 1,350,000 copies, while 620 native Christian Bible women were supported in the East, in connection with nearly fifty different missionary organizations. Translations or revisions are in progress in over one hundred different languages. The list of versions now includes the names of three hundred and sixty-seven distinct forms of speech.

And this, while the greatest Bible Society, is not the only one which is engaged in this grand work.

TENTS for the Michigan camp meeting will be rented on the ground at the following rates: 12 by 16 ft., \$2.50 per week; 14 by 22 ft., \$3.00 per week.

No more laborers are wanted on the new Sanitarium building. This announcement is necessary because more have already come than can be supplied with work.