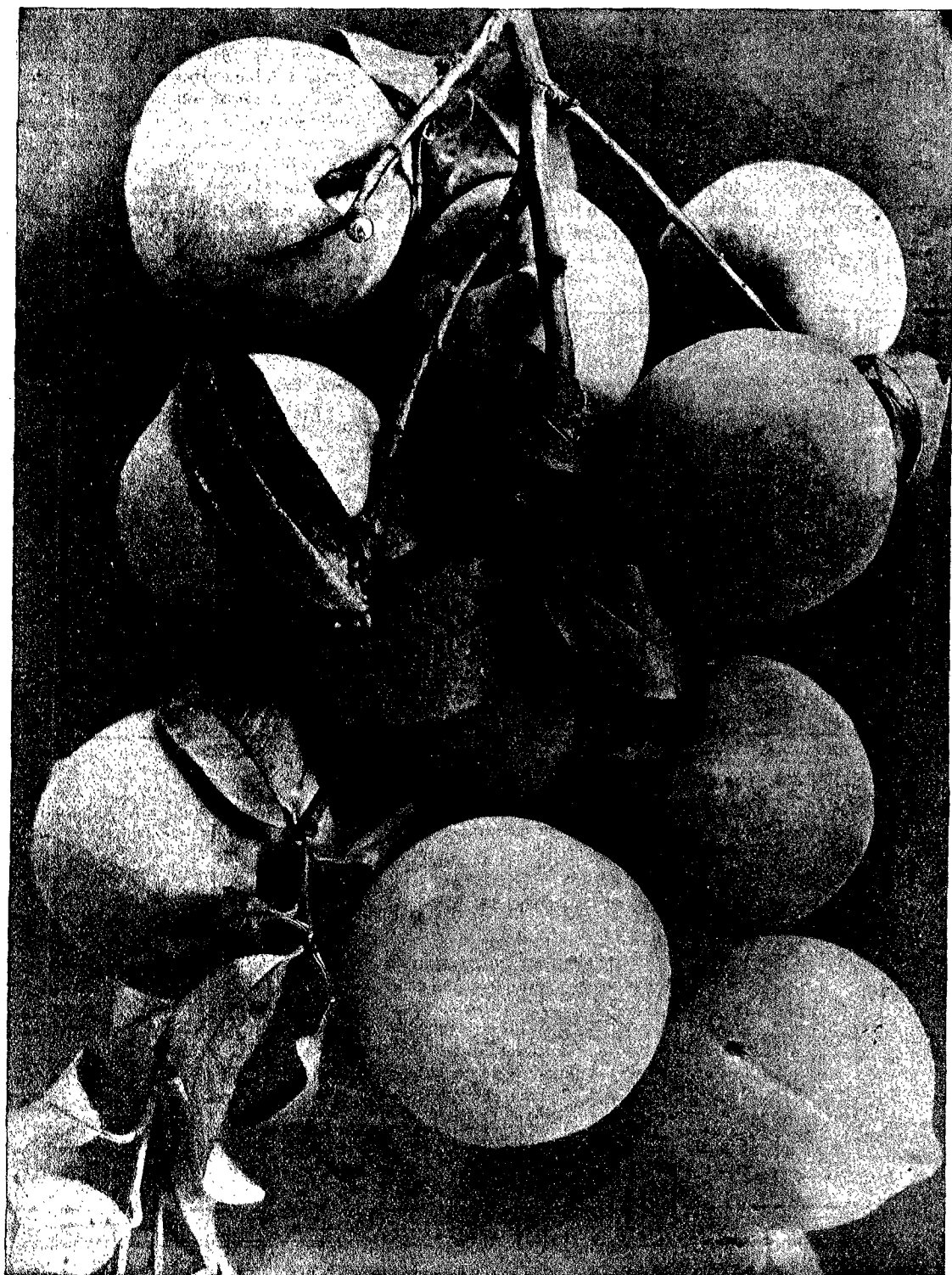


# The Advent HOLY BIBLE REVIEW THE GLOBE IS THE FIELD AND Sabbath HERALD

Vol. 79

BATTLE CREEK, MICH., TUESDAY, SEPTEMBER 16, 1902

No. 37

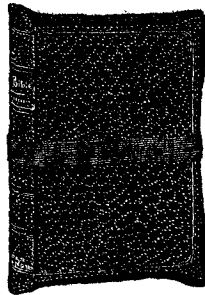


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**"EVERY GOOD TREE BRINGETH FORTH GOOD FRUIT."**

# The American Standard Edition of the

## REVISED



## BIBLE

No. 173.



In the course of the joint labors of the English and American revisers, 1881-1885, it was agreed that, respecting all points of difference, the English companies, who had had the initiative in the work of revision, should have the decisive vote, while the American preferences not adopted, should be published as an appendix in the Revised Bible during a term of fourteen years. During these fourteen years, encouraged by the approval of scholars, both in Great Britain and in the United States, the American Revision Committee have been actively engaged in preparing an edition of the Revised Version. In addition to the correction of errors and inconsistencies, great care has been used in the selection of marginal references and concise topical headings.

In their preface to the New Testament, the Committee express their lofty purpose thus: "The present volume, it is believed, will, on the one hand, bring a *plain reader* more closely into contact with the exact thought of the sacred writers than any version now current in Christendom, and, on the other hand, prove itself especially serviceable to students of the Word."

21. 13

II. SAMUEL

22. 14

The Bones of Saul and Jonathan brought to Zela. Wars with the Philistines. David's Psalm of Praise

The first edition of the American REVISED BIBLE was somewhat unwieldy, being large and heavy.

Jabesh-gilead, who had stolen them from the <sup>a</sup>street of <sup>a</sup>Beth-shan, <sup>b</sup>where the Philistines had hanged them, in the day that <sup>c</sup>the Philistines slew Saul in Gilboa; 23 and he brought up from thence the bones of Saul and the bones of Jonathan his son: and they gathered the bones of them that were hanged. 14 And they buried the bones of Saul and Jonathan his son in the country of Benjamin in <sup>a</sup>Zela, in the sepulchre of Kish his father: and they performed all that the king commanded. And after that <sup>a</sup>God was entreated for the land.

<sup>a</sup> Josh. 17. 11  
<sup>b</sup> 1 S. 31. 10  
<sup>c</sup> 1 S. 31. 4  
<sup>d</sup> Josh. 18. 28  
<sup>e</sup> ch. 24. 26;  
 Josh. 7. 26  
<sup>f</sup> ch. 5. 17-26  
<sup>g</sup> ver. 18-22;  
 Num. 13.  
 22; 28;  
 Josh. 15.  
 14  
<sup>h</sup> ch. 20. 6-10  
<sup>i</sup> ch. 18. 3  
<sup>k</sup> ch. 22. 20;  
 1 K. 11. 36  
<sup>l</sup> 1 Chr. 20.  
 4-8  
<sup>m</sup> 1 Chr. 11.  
 20; 27. 11  
<sup>n</sup> 1 S. 17. 7  
<sup>o</sup> ver. 16, 18  
<sup>p</sup> 1 Chr. 20. 8

22 <sup>a</sup>And David spake unto Jehovah <sup>a</sup>the words of this song in the day that Jehovah delivered him out of the hand of all his enemies, and out of the hand of Saul: 2 and he said,

Jehovah is my <sup>a</sup>rock, and my <sup>a</sup>fortress, and my deliverer, even mine;  
 3 God, my rock, in him will I take refuge;  
 My <sup>a</sup>shield, and <sup>a</sup>the horn of my salvation, my high tower, and <sup>a</sup>my refuge;  
 My saviour, thou savest me from violence.  
 4 I will call upon Jehovah, <sup>a</sup>who

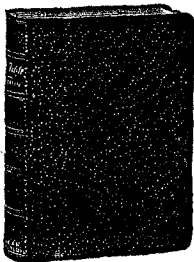
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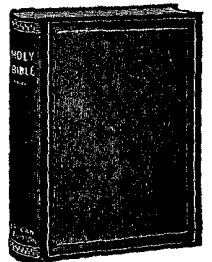
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Vol. 79.

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No. 37.

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## Editorial

### More and More

THE gifts of God are free and abundant. One gift is but a stepping-stone to another. An excellent illustration of this “much more” plan is found in the fifth chapter of the epistle to the Romans. “God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. *Much more* then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, *much more*, being reconciled, we shall be saved by his life.” In the same chapter the “much more” method of reasoning is forcibly applied in dealing with the result of Adam’s offense and Christ’s gift. “For if through the offense of one many be dead, *much more* the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. . . . For if by one man’s offense death reigned by one; *much more* they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.” The fullness of God is never exhausted. However much we may have received, we may always be sure that there is still an infinite supply from which to draw. Our great need is our most effective plea. He “is able to do exceeding abundantly above all that we ask or think.”

“Have you on the Lord believed?  
Still there’s more to follow;  
Of his grace have you received?  
Still there’s more to follow:  
O, the grace the Father shows!  
Still there’s more to follow;  
Freely he his grace bestows,  
Still there’s more to follow.”

“More and more, more and more,  
Always more to follow;  
O, his matchless, boundless love!  
Still there’s more to follow.”

### The Coming King

THE prophet Isaiah saw visions “concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.” To him was given a view of the people’s backslidings and the “marvelous work and a wonder” which the Lord would accomplish. But with all the rest there were given to him clear revelations concerning the coming Messiah. And so while marking the course of kings and people which would end in the downfall of Jerusalem and the Babylonish captivity, he looked forward to the restoration of all things and the everlasting kingdom. “Behold, a King shall reign in righteousness.” “Thine eyes shall see the King in his beauty.” In our day these predictions of the prophet Isaiah will find their complete fulfillment. It is in this generation that the great voices will be heard in heaven saying, “The kingdom of this world is become the kingdom of our Lord, and of his Christ; and he shall reign forever and ever.” In our time we shall see in fact what John saw in vision: “And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.” And now the cry is to be raised, as of old, “Blessed is the King of Israel that cometh in the name of the Lord. . . . Behold, thy King cometh.” This message is not merely calling attention to a future event, but is rather the preaching of the gospel of the kingdom which is to be proclaimed “in all the world for a witness unto all nations; and then shall the end come.” The cry, “Behold your King,” when given in its fullness, will bring the coming of the King.

“Ye pilgrims, rise, break forth and sing  
The glorious coming of your King;  
The thrilling cry — we hear it sound,  
‘Prepare to meet your Lord.’”

### Personal Effort

THERE is nothing which will supply the place of personal effort in the work of winning souls for Christ. The public teaching of the word in the large congregation is necessary, and is in harmony with the Master’s example and instruction, but in many cases it accomplishes little, and it must be supplemented with the direct personal appeal. There is something in the heart-to-heart talk by an earnest soul winner which will often open the doors which have

been closed to all general appeals. While it is true that the Saviour addressed large companies as they gathered on the lake shore or mountain side, or followed him to the desert place, yet some of his most valuable lessons were given to an audience of one. “In the interview with Nicodemus, Jesus unfolded the plan of salvation, and his mission to the world. In none of his subsequent discourses did he explain so fully, step by step, the work necessary to be done in the hearts of all who would inherit the kingdom of heaven.” “The Saviour did not wait for congregations to assemble. Often he began his lessons with only a few gathered about him, but one by one the passers-by paused to listen, until a multitude heard with wonder and awe the words of God through the heaven-sent Teacher. The worker for Christ should not feel that he cannot speak with the same earnestness to a few hearers as to a large company. There may be only one to hear the message; but who can tell how far-reaching will be its influence? It seemed a small matter, even to his disciples, for the Saviour to spend his time upon a woman of Samaria. But he reasoned more earnestly and eloquently with her than with kings, councilors, or high priests.” “Those who have been most successful in winning souls were men and women who did not pride themselves in their ability, but who went in humility and faith, and the power of God worked with their efforts in convicting and converting the hearts of those to whom they appealed.” “He that is wise winneth souls.”

### The Basis of Repentance

No one is ever moved to a genuine repentance for sin by thinking of his own wickedness or the wickedness of others. There is only one basis for true repentance. “The goodness of God leaeth thee to repentance.” Godly sorrow for sin and a desire to be free from it can be inspired in the heart only by the contemplation of the wonderful love of God. When we interpret the character of God in the light of the cross of Calvary, we are led to exclaim, “Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God.” When each soul thinks of the Only-begotten as the one “who loved me, and gave himself for me,” “tears of repentant grief silently fall.” The times are

evil. The daily record of wickedness is horrible. But constantly dwelling upon the wickedness of men does not lead sinners to repentance. On the contrary, this familiarity with sin soon robs it of its repulsive character. It soon ceases to appear as the horrible thing that it really is. It is not the wickedness of men, but the goodness of God that leads to repentance. "We do not repent in order that God may love us, but he reveals his love to us in order that we may repent." It was after he had set forth the crucifixion and resurrection of Christ that Peter called upon the multitude to repent; and when the Spirit pressed home the truth to their hearts, they cried out, "What shall we do?" Three thousand souls were convicted and converted that day. O, we need to reveal the love of God for sinners! We need to tell in the simplest way that the Lord loves us with an everlasting love, and that with loving-kindness he has drawn us. Let it be seen that "the love of Christ constraineth us." Let that love which "beareth all things, believeth all things, hopeth all things, endureth all things," be manifested in every effort to save a soul, and it will soften hearts that have remained unmoved by a cold presentation of theological theories. We can love people into the kingdom who have resisted all efforts to drive them in. The message now is, "Be zealous therefore, and repent." Let the truth be made known in love, and love be made known in the truth, that there may be a true basis for repentance.

### **The Battle Is the Lord's**

THERE are said to be two ways of handling the same text.

One is to take those declarations concerning the Lord's might, and power, and his promises to help his people in all the trying crises into which they may be brought, and use them as narcotics to put one's self to sleep, and lull one's feelings into a state of indifference and carelessness in regard to the cause of the Lord in the earth.

The other is to use them as stimulants, to nerve one's self to further energy, life, and activity in the cause of the Lord.

We are all on a battle ground, engaged in a desperate conflict. The parties in this strife are pitted against each other, and are determined to carry on the contest to the finish. There is to be no flinching in the enterprise upon which we have entered. The stake for which we are wrestling is victory or death. We must either gain or lose; come off victors, or go down in defeat. The servants of the Lord, however, have this assurance to fall back upon: that the Lord does not depend upon what seems so potent in the eyes of men; it is not by sword nor by spear that his work is

carried forward; for "the battle is the Lord's."

These words were spoken by David, when Israel had reached a great crisis in their conflict with the Philistines, and David was approaching a hand-to-hand conflict with Goliath, the leader of the opposing host. The parallel to show how the circumstances fit our own condition in our conflict with sin, is easily drawn. Israel represents the people of the Lord on one side, the Philistines, the enemy, on the other; Goliath, the leader of the powers of darkness, on one side, and David, a champion on the side of right, standing for the Lord and his truth. The Philistine champion came forth with much braggadocio and loud boasting, telling what an easy victory he would gain over his opponent, whom he treated with disdain, and looked down upon with contempt. David did not resort to those means which are of so much account in the eyes and estimation of men, but leaning on the Lord, and trusting in the power of faith, ran nimbly forward to meet his antagonist, the confident boaster, and defamer of the God of Israel. Here was David's strength. And he made use of these words: "The Lord saveth not with sword and spear: for the battle is the Lord's, and he will give you into our hands," "and all this assembly shall know that the Lord saveth not" with the means which men are so prone to regard as efficient and necessary to success; for "the battle is the Lord's." 1 Sam. 17:42-47.

Let no one, in studying this subject, be either so weak or so wicked as to yield to the suggestion of the enemy, and think, if he does not openly say, Well, if the battle is the Lord's, we need not do anything ourselves, but let him attend to it. So we might say about the harvest: If the harvest is the Lord's, we need do nothing about preparing the ground, and putting in the seed. We will leave that for the Lord to attend to. What kind of harvest could any one expect, under such circumstances? We see how David made use of the great truth that "the battle is the Lord's." He did not rest down on his oars, and fall into indifference and carelessness. But the thought that he could co-operate with the Lord fired his soul and nerved his arm to put in some of his most telling blows in behalf of the honor and cause of his Master. So the circumstances now call upon all the friends of the truth to contend earnestly for the faith in these trying and dangerous times. Paul sends forth a warning especially applicable to the present time: "And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed." Rom. 13:11.

Let us, then, consider a moment what encouragement we are warranted to take from this great fact that "the battle is the Lord's." Look at the elements in-

involved in this controversy. Among these are truth, righteousness, holiness, and love. And all these are highly esteemed by the Lord; and in behalf of all these principles, he will contend in the power of his might. He is fighting for his own principles. And in this respect, then, "the battle is the Lord's." His name and glory are the object of all our contention in this battle. It is for the honor of the Lord to see righteousness established in all the earth. It is a part of the Lord's prayer, that God's will be done in earth, as it is in heaven. And even of his individual disciples he says, "Herein is my Father glorified, that ye bear much fruit." John 15:8. Thus men strike at God's honor when they oppose his work; and in this respect our conflict becomes the battle of the Lord. The Holy Ghost is all our strength. We fight only by his power. So the prophets of old encouraged the people: "Behold, God himself is with us for our Captain." 2 Chron. 13:12. "O our God, wilt thou not judge them? for we have no might against this great company . . . but our eyes are upon thee." 2 Chron. 20:12.

Our great Captain has sent us upon this warfare. We are not free lances to act upon our own discretion, in our own way, and at our own charges. We are all soldiers under his command. 1 Tim. 6:12. Take courage from the fact that the Lord has bound himself to engage in this controversy: the reward promised to his Son, the covenant of his grace, and the distinct promises of his Word, all make it his battle. The apostle says, "And the God of peace shall bruise Satan under your feet shortly." Rom. 16:20. When the victory is fully won, the glory will be God's alone. Ps. 98:1. A part of the reward of the saints consists in singing the song of Moses and the Lamb. Rev. 15:3. And when Moses sang his song of the deliverance from Egypt, typifying our redemption from this earth, the keynote of his exultation was, "I will sing unto the Lord, for he hath triumphed gloriously." Ex. 15:1.

U. S.

### **Studies in the Gospel Message**

THE subject of the Sabbath-school lesson for Sabbath, September 27, is, The Message of Justification by Faith Will Establish the Kingdom.

In the interpretation of Nebuchadnezzar's dream of the great image, Daniel declared that there would be four kingdoms, one after the other, represented by the different parts of the image, and that "whereas thou sawest the feet and toes, part of potter's clay, and part of iron, the kingdom shall be divided." The prophecy of the seventh chapter shows that ten kings would arise in the territory of the fourth kingdom, "and in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom

shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

This kingdom will be set up in connection with the second coming of Christ. The reading of three passages of Scripture will make this clear. "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." The events connected with this announcement are then mentioned: "And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great." The time of giving the reward is definitely stated in the third passage: "And, behold, I come quickly; and my reward is with me." It follows plainly that the time of the announcement that "the kingdom of the world is become the kingdom of our Lord, and of his Christ," is at the time of the second coming of Christ. The end of the world and the second coming of Christ occur at the same time. This is taught in the explanation of the parable of the tares: "The harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father." Previous to the end of the world, and as the preparation for it, the gospel message must go to all the world. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." From all this it follows that the preaching of the gospel of the kingdom, which is to prepare the world for its end and for the second coming of Christ, will also prepare the way for the setting up of the fifth kingdom, which "shall stand forever."

The gospel of the kingdom sets forth the truth concerning the kingdom of God and man's relation to it. It reveals the fact that man was made in the image of God, to act as his vicegerent in the earth. "For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands: thou hast put all things under his feet." It shows how that through disobedience man lost

his place of dominion. It declares the eternal purpose of God which he purposed in Christ Jesus, and the provision which God has made in the gift of his Son for the complete restoration of all those who by faith receive the heavenly gift. And it makes it clear that this is done without compromising the character of God or destroying the stability of his government. In this is found the mystery of the kingdom of God.

It is worth while to read here the inspired description of the utterly hopeless and helpless condition of man in sin, and the way of salvation from sin. "What then? are we in worse case than they? No, in no wise: for we before laid to the charge both of Jews and Greeks, that they are all under sin; as it is written,

There is none righteous, no, not one;  
 There is none that understandeth,  
 There is none that seeketh after God;  
 They have all turned aside, they are together become unprofitable;  
 There is none that doeth good, no, not so much as one:  
 Their throat is an open sepulcher;  
 With their tongues they have used deceit:  
 The poison of asps is under their lips:  
 Whose mouth is full of cursing and bitterness:  
 Their feet are swift to shed blood;  
 Destruction and misery are in their ways;  
 And the way of peace have they not known:  
 There is no fear of God before their eyes."

"For all have sinned, and fall short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus: whom God set forth to be a propitiation, through faith, by his blood, to show his righteousness, because of the passing over of the sins done aforetime, in the forbearance of God; for the showing, I say, of his righteousness at this present season: that he might himself be just, and the justifier of him that hath faith in Jesus."

Note the clearness with which the whole case is here stated. "There is none righteous, no, not one." "There is none that doeth good, no, not so much as one." And yet righteousness and goodness are required of those who are the citizens of the kingdom of God. The decree which finally seals the character of the saved is, "He that is righteous, let him be righteous still: and he that is holy, let him be holy still." But through faith in the wonderful redemption which is in Christ Jesus we are freely justified by a setting forth of his righteousness; while at the same time God remains righteous in his character, although he accounts righteous the un-

godly who have faith in Jesus. This is justification by faith.

It is not sin which necessarily prevents men from becoming citizens of the heavenly kingdom, but rather the unwillingness to agree with the Lord in his statement that "there is none righteous." Pride leads man to desire to be accounted righteous by virtue of what he is of himself, rather than to acknowledge his utter lack, and to accept righteousness by faith as the free gift of God. "What is justification by faith? — It is the work of God in laying the glory of man in the dust, and doing for man that which it is not in his power to do for himself. When men see their own nothingness, they are prepared to be clothed with the righteousness of Christ." — *Special Testimonies for Ministers and Workers*, No. 9, page 62.

From this definition of justification by faith we can see that the real essence of the experience consists in a spirit of humility and confession of need, and a willingness to give to God in Christ his rightful place as King in our lives. It was on this basis that John the Baptist preached the gospel of preparation for the first coming of our Lord, and the record plainly indicates from what prophecy he obtained his message. "He came into all the country about Jordan, preaching the baptism of repentance for the remission of sins; as it is written in the book of the words of Esaias the prophet." By turning to the fortieth chapter of Isaiah we shall find this message of preparation for the coming of the Lord, and shall see that when it is fully and finally given, the Lord will come, having his reward with him. The central theme of this message is, "All flesh is grass. . . . The grass withereth, the flower fadeth: but the word of our God shall stand forever. . . . Behold your God! Behold, the Lord God will come." This is the message which lays the glory of man in the dust, and by showing men their own nothingness, prepares them to receive the righteousness of Christ. It is plain, then, that the message given by John the Baptist, and which is to be given anew in this generation to prepare the way for the coming of the Lord, is the message of justification by faith. But the message which prepares for the coming of the Lord will, as we have already seen, prepare for the establishing of the fifth kingdom, which "shall stand forever." It is therefore evident that the message of justification by faith will establish the fifth kingdom.

Inasmuch as the threefold message of the fourteenth chapter of Revelation, "the everlasting gospel," prepares the way for the coming of the Son of man on the cloud, it must be that this threefold message is the message of justification by faith which is to prepare the way for the coming of the Lord, and for the establishing of the fifth king-

dom which "shall stand forever." We may be sure then that when this three-fold message is preached in a way to accomplish its designed work, it will be preached as the message of justification by faith. It will thus lead men to abandon the worship of the beast and his image, and to "worship him that made heaven, and earth, and the sea, and the fountains of waters."

"This message [of justification by faith] was to bring more prominently before the world the uplifted Saviour, the sacrifice for the sins of the whole world. It presented justification through faith in the Surety; it invited the people to receive the righteousness of Christ, which is made manifest in obedience to all the commandments of God. . . . This is the message that God commanded to be given to the world. It is the third angel's message, which is to be proclaimed with a loud voice, and attended with the outpouring of his Spirit in a large measure."—*Special Testimony to Battle Creek Church,* pages 35, 36.

### The "Still Small Voice"

IN the experience through which Elijah passed on Mount Horeb, where he met and talked with God, a lesson was given for all succeeding ages concerning the nature of that work which is from above. It is a lesson which all people would do well to heed at this time.

Many spirits are abroad in the world, and many movements and messages are claiming the attention of mankind, each professing to be the true work of God. We are admonished to try the spirits before accepting the claims which they put forth.

Elijah witnessed a mighty display of power on Mount Horeb, calculated to impress any mortal in his position with the thought that he was beholding a manifestation of the working of the Almighty. But God was not in the whirlwind, or the earthquake, or the fire. The presence of God was manifested after all these, in the "still small voice."

We must look to-day for the still small voice. There is plenty of show, plenty of power, in movements claiming to be from God, but with which God has nothing to do. Many are led away by that which comes with outward show, making an appeal to the senses rather than to faith. "The kingdom of God cometh not with observation."

"Satan himself," the word of God declares, "is transformed into an angel of light." Satan is not only a being of power, but also, when he chooses, a being of light. How many are ready to indorse a religious movement as of God when they see that it has power and light in it, when in reality it is a movement directed by the devil! How

greatly the people need to be warned and instructed on this point!

The work of God is inseparable from the still small voice. That voice is the voice of conscience. The message of God makes its appeal to the conscience. Therefore it moves quietly, unmarked by noisy demonstration or display. The work of Christ to-day, as when he walked in human form through Judea, is not to "cry, nor lift up, nor cause his voice to be heard in the street," but to teach the people the Word of God. This is a work which is "not by might nor by power," but by the Holy Spirit of God. The work of the Spirit is to guide the seeker after divine truth. He opens to the humble, prayerful mind the meaning of that which has been written by inspiration.

That movement which calls the attention of the people to the Word of God, and through it appeals to the conscience, having as its chief aim the quickening and guiding of conscience by that Word in order that the individual life may be conformed to the will of God, has the characteristics of the true work of God, though it may be lacking in all that by which popularity and the approval of the world is usually sought. But if this be not its chief aim, it is surely from another source than that from which it claims to proceed, though it may be able to show signs and wonders calculated to deceive the very elect.

L. A. S.

### The Decline of Protestantism

THAT there is something serious the matter with Protestantism in this country is a conviction which has forced itself upon more than one observing person in the Protestant ranks, as we know from utterances that these have made from time to time upon this subject. One of these, the Rev. Robert Morris Raab, of Buffalo, speaks his mind in a recent issue of *The Homiletic Review*, and says that "the present policy of Protestantism in this country, if persisted in, must wreck it as a system." Some of the present-day evils of Protestantism as he sees them are as follows:—

Looking at our spiritual condition from the level of history and of experience, taking a most human view of our status, to what conclusions are we forced? Is the prospect of religion in this country bright? Take any group of laymen from any city church; take any body of ministers from any denomination, and put this question to them; what answer will you get? Some, of course, who always indulged in a sort of optimism, as a means of being agreeable, will tell you that the prospect of religion is bright at this time; but the majority of laymen as well as of ministers will present you the opposite view.

It is natural for us, when we suffer embarrassment, to look for the cause outside of ourselves. The first thing we are tempted to do, in view of a moral failure,

is to locate the cause of that failure outside of ourselves. This is precisely what Protestants are doing at this time. The adverse conditions now confronting Protestantism are traced to agencies outside of Protestantism. . . . The truth is, Protestantism is itself to blame for its own involved condition.

The ministry of to-day is largely made up of a body of weak apologists. It is truly pathetic to note the large number of cultivated men in the pulpit who really have no message for the people; that is, no distinctively religious message. And yet it would not be just to attach unqualified blame to these ministers; for you should always bear in mind that the influence of a church over its minister is highly directive of his work. . . . The church's opposition to dogma has almost wrecked the ministry; for if there is one thing religionists of our time object to, it is hard thinking on religion. And dogma calls for just that thing. The moment a church or a minister takes the attitude of apology, as the one appropriate to its message (or to his message), that moment marks the beginning of defeat. The widespread contempt for religion is due, in large measure, to the temporizing, apologetic attitude of Protestantism.

Mr. Raab next notes that "Protestants are seeking to atone for a vanishing faith in the supernatural by relying on the material." Formalism, "the device of a dead faith," is being called into requisition. "Splendid church buildings, fine organs, cultivated voices, faultless sermons, make up for the lack of religion among multitudes of Protestants." Of the loss of faith in prayer he says:—

Is Protestantism losing faith in prayer? This is a delicate question. For my own part, I positively believe that Protestants are losing faith in the efficacy of prayer. This, of course, slants toward atheism. The man who deeply believes in God must believe in the efficacy of prayer, or suppose God bound. But there is a theory gaining considerable currency among Protestants that prayer is not valuable for any favor it brings from God, but valuable only for the beneficent reflex influence it has on the soul. This, of course, is a practical surrender of the Bible doctrine of prayer, and evidences a loss of faith in the supernatural.

The disastrous effect of the higher criticism is not overlooked by Mr. Raab. On this point he says:—

Radical higher criticism, which is German rationalism, is entrenched in several of the leading Protestant universities and theological seminaries. What is such criticism doing with the Bible? To answer that question intelligently one must keep in mind the significance which Protestants have generally attached to the "inspiration of the Bible." By "inspiration" Protestants have meant that the Bible is more than a human production; they have meant that God has revealed himself, his will, our condition, our possibilities, our obligations, and our future destiny in the Bible. To the Bible, Protestants have assigned a unique message, a unique authority. They have held that the Biblical message is final and infallible.

It now appears that this ground must be recanvassed, and that radical criticism is a theory by which men must work in recanvassing the ground. That criti-

cism denies the inspiration of the Bible, in a distinguishing sense; it denies its inherent authority, it denies its finality, and, of course, rejects the infallibility of the Biblical message.

From all this Mr. Raab draws the following conclusion:—

A worldly, half-paralyzed church, led by ministers who do not know what to preach, will fall short of changing the moral complexion of the world. The weakened condition of the ministry is quite as pathetic as that of the churches. We may really indulge the hope that men will so sicken of this surface trickery in the name of religion as to hasten a strong reaction in favor of religious certainty and depth. Our times are morally very weak; there is much breaking-down in the best of us. But the nerveless resistance, which has withstood the declension of American religious life, will be forced to take the path of positive reform. If so, Protestantism may fall into two distinct bodies,—one holding strictly to the Biblical message, and the other pursuing a speculative life,—one grappling with the hard facts of life, and relying, for the religious improvement of all conditions of men, upon God; and the other devoting itself to the ceaseless round of intellectual guessing.

We reprint observations of this kind from representative Protestant writers for two reasons. First, we desire to give them the widest possible publicity, in the hope that they may arrest the attention of the people, and lead such as desire to know the truth to sober reflection over the situation, and to a search for a more solid foundation of their faith and hopes than the popular Protestant teaching of this day affords; and second, such utterances confirm the soundness of the position taken by those who are proclaiming the third angel's message. Protestantism, as represented by the popular churches of the day, has indeed declined, and there is a plain reason why it is so. It is not at all mysterious. Mr. Raab touches the vital point in the difficulty when he says that the Protestant churches of to-day have no definite message to give to the world. How can a church hope to prosper spiritually when it has no definite message for the people? It was not so when Protestantism began its career. Then it had a definite, earnest message to the world, calling the people to separate themselves from the errors and sins of Rome. Today, Protestantism is reaching out the hand to Rome, and has almost ceased to protest.

The Protestant churches are without a definite message to-day because they rejected the definite message that came to them from heaven sixty years ago, "Fear God, and give glory to him; for the hour of his judgment is come." Rev. 14:6, 7. That was a very definite message indeed, and one of very great and solemn import. No more definite or important message was ever committed to man. But the churches turned from it, rejected it, and they have been on a decline ever since.

If they had received the message, they would have taken an advance step in Protestantism, because the message calls mankind to "worship Him that made heaven, and earth, and the sea, and the fountains of waters." He who created these things set apart a day as a memorial of that work, and this is stated in the fourth commandment, which specifies the seventh day as the Sabbath of the Lord, who made heaven and earth. Rome has set aside this day, and instituted the first day of the week in its place, and points to the act as the sign of her spiritual authority. The call came from heaven to renounce this badge of the papacy, as other errors of that church had been renounced under the Protestant movement. That would have added mightily to the protest against Rome. But the Protestant churches refused to take the step; and right there they missed the pathway, and their Protestantism began to decline. Seventh-day Protestants are the only ones whose Protestantism has not declined, and who have a definite religious message for the world. They believed their message when they began its proclamation, because it was based upon Scripture; and now the condition into which the Protestant churches have fallen that rejected it, gives added evidence that it is the message of God for this time.

L. A. S.

## Note and Comment

THE unwonted disturbance in the realm of nature, in the shape of volcanic eruptions, earthquakes, and tidal waves, the reports of which fill the press columns at this time, is leading people to ask what is the matter, and to speculate on the probable outcome of this elemental disquietude. The editor of the *Chicago Tribune* is moved to express himself as follows, under the topic, "Nature's Convulsions:"—

The recent report from the expedition which went to the Japanese island of Tori Shima to investigate the damage done by a volcanic eruption, showing that not a person was left alive in the island, and the fresh eruption from Mont Pelée, which has caused considerable loss of life, indicate that the terrible forces of nature are not yet quieted, and that there is no telling what a day may bring forth in the way of destruction of animate and inanimate things.

A list of these disturbances of nature during the last four months, compiled by the *New York Times*, is of more than ordinary interest, because it is possible that never before in the same length of time has this earth suffered so continuously and severely from the outward manifestations of its internal forces. The earthquake area has been widespread. Heavy shocks have done great damage in Mexico, the Danish West Indies, Portugal, Guatemala, Sicily, the Tyrol, Calabria, European Turkey, Persia, Venezuela, and California, involving the destruction of over five thousand

lives, and injuring and leaving homeless thousands more, while lighter shocks have been recorded in New Jersey, Pennsylvania, Tennessee, Nebraska, Iowa, Dakota, and Florida. Volcanic activity has been extraordinary, and has by no means been confined to Martinique. During the last four months volcanoes, supposed to be extinct, have resumed alarming activity in the Aleutian Islands, Alaska, Mexico, Ecuador, Hawaii, and Costa Rica, while mud volcanoes in Italy and Caucasia, tidal waves, and landslides caused by the earth's tremors, have added to the general destruction. . . .

The scientists have been daring in their investigation of the outbreaks of Mont Pelée and Mont Soufrière, which were the crowning disasters of this period; and when Mont Pelée once more quiets down, it is likely that they will make fresh investigations, and will be able to look more closely into the internal causes of volcanic action. But, after all, these are only two volcanoes upon two small islands. Will science be able to assign causes for well-nigh universal terrestrial phenomena, and will it be able clearly to trace the great changes not alone upon the earth's surface, but in the interior of the earth, and in the waters under the earth? Will it tell us the real cause of all this elemental wrath?

ONE of the greatest achievements of human industry and energy will be realized at the completion of the "Cape to Cairo" Railway, spanning the great continent of Africa north and south. Regarding the progress of this great project we find these facts stated in a *Chicago daily*:—

Already trains are running from Cape Town to Buluwayo, fifteen hundred miles; and now that the South African war is over, work upon the extension from the latter point will progress more rapidly. The route will deflect to the west from Buluwayo to reach some rich coal beds, and will cross the Zambesi at Victoria Falls, which were not so long ago one of Dr. Livingstone's well-nigh inaccessible wonders.

It was originally intended that the road should pass north through the German east African possessions, according to the arrangements made by the late Cecil Rhodes with the German emperor, who also contemplated the rail connection of Uganda with the Sudan. These projects have been abandoned, as under a Belgian agreement made last April the road will pass through the rich Congo Free State to the upper waters of the Nile. The stretches yet to be covered are Buluwayo to Victoria Falls, three hundred miles; Victoria Falls to Lake Kassali, seven hundred miles; from Stanley Falls on the Congo a railroad will be built to Mahagi on the Albert Nyanza, four hundred and eighty miles, which will supply the missing link between the Cape and the Egyptian railway.

AN edition of the Bible, which is to be edited and censored like a human production, in accordance with certain ideas regarding what a Bible should and should not contain, is said to be in preparation under the supervision of the Rev. Francis Brown, D. D., of Union Theological Seminary, New York City. Bishop Potter is reported to have written an introduction for it.

## 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.

### The Life to Come

L. D. SANTEE

ALL the years of the past, with their crosses,

I would leave as a dream of the night;  
All the shadows of life and its losses,

In the splendor of heaven grow bright.  
Hopes die, and their tombs are a token

That this earth is no home for the soul;

Love changes, and true hearts are broken,

And the sadness of grief has control.

I look for a heaven more gracious

Than the mutable things that I see,

A region of love, bright and spacious,

Prepared by the Saviour for me,

Where angels repeat the glad story,

As they worship again and again,

That Christ left the mansions of glory,

And died for the children of men.

Far out past life's pain and its fever,

Is the beautiful land that we love,

Where with Jesus, forever and ever,

We shall dwell in the mansions above,

Where the pure, with their beautiful

faces,

Are redeemed from the living and

dead,

To mingle, with fervent embraces,

Where sorrow forever has fled.

O heaven of love and of glories!

O sheen of life's wonderful sea!

Not once has the earth's fairest stories

Told the pleasures abiding in thee.

The wind has blown chill through life's

valley,

And scattered its snows in my hair,

But I'm waiting the call of the Saviour

To heaven and home over there.

### A Letter to a Worker in New York City

ELMSHAVEN, SANITARIUM, CAL.,

July 8, 1902.

MY DEAR BROTHER: I have no special light that you should remain in New York City. You must look to the Lord to teach you your duty. If that field, in its pitiful and sinful condition, does not speak for itself, what place can you find that expresses its need?

I understand why you feel discouraged. It is because the work is hindered by a lack of united and harmonious action on the part of those who were already in the field when you came.

If you go to the Lord in faith, believing his promises and taking special care of yourself, he will give you strength and blessing. Take periods of rest. Husband the strength that God has given you. If during the summer the heat is very severe, you must not endanger your life by remaining in the city.

O, who will rid himself of all hindrances, and take up the work in New York City? Will you, my brother, take hold of this work where you are, helping as best you can?

Let us remember Jesus, the author and finisher of our faith. Let us remember that he lived not to please himself. He left heaven to take his place in the ranks of fallen beings, to endure humiliation and abuse. Without humbling himself to the death of the cross, he could not have borne the penalty of transgression.

It must have been a very severe ordeal for our Saviour to lay aside his royal robe and kingly crown, and clothe his divinity with humanity, coming to this world as a little child, to live a life of obedience in behalf of the sinful race. Lest we should make a mistake in regard to what the redeemed must be, he came to give in his life a revelation of the character God requires of his children. He came that we might have an example of what human nature may become by receiving him as a perfect Saviour. He came to show us that we may be Christlike. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

Before the foundation of the world was laid, the plan of redemption was devised. In heaven a mysterious voice was heard saying, "Sacrifice and offering thou wouldest not, but a body hast thou prepared me. . . . Lo, I come to do thy will, O God;" "yea, thy law is within my heart."

Think you not that Christ suffered loneliness of spirit, as, unrecognized and unhonored, he lived in the world that he himself had made? Who is he? Ask Isaiah. He will tell you.

"Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace."

Ask him who was sent to announce his coming.

"In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye: for the kingdom of heaven is at hand. . . . I indeed baptize you with water . . . but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire; whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire."

Ask John, the beloved disciple.

"In the beginning was the Word," he declares, "and the Word was with God, and the Word was God. . . . In him was life, and the life was the light of men. . . . And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth."

We turn to Peter, and he declares of his Master,—

"Thou art Christ, the Son of the living God."

We ask Christ himself who he is, and he replies,—

"Before Abraham was, I am." "The

Father judgeth no man, but hath committed all judgment unto the Son: that all men should honor the Son, even as they honor the Father."

We ask Paul, "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, traveling in the greatness of his strength?"

With strength and assurance comes the answer, "Without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." "Being in the form of God, he thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." In him "we have redemption through his blood, even the forgiveness of sins: who is the image of the invisible God, the firstborn of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist."

My brother, do not become discouraged. The light given me is that in our large gatherings, our camp meetings, we need all the ministerial talent that can possibly be spared from other work. Our ministers must not think that God has appointed them to hover over believers, or to tie themselves down to a business office. Let business men attend to the business, and let ministers be left free to labor in the camp meetings. At these meetings a special work is to be done.

Let each one offer the prayer, Lord, "give therefore thy servant an understanding heart."

Solomon called himself the Lord's servant, pleased that he could sustain this relation to the King of kings.

"In Gibeon the Lord appeared to Solomon in a dream by night: and God said, Ask what I shall give thee. And Solomon said, Thou hast showed unto thy servant David my father great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day. And now, O Lord my God, thou hast made thy servant king instead of David my father: and I am but a little child: I know not how to go out or come in. And thy servant is in the midst of the people which thou hast chosen, a great



people, that cannot be numbered nor counted for multitude. Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?"

> God gave this prayer to Solomon as a sample prayer, appropriate for all, high and low, rich and poor. <

God said to Solomon, "Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment; behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee. And I have also given thee that which thou hast not asked, both riches, and honor: so that there shall not be any among the kings like unto thee all thy days. And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days."

> The Lord told Solomon that if he would walk in his way, his blessing would go with him, and wisdom would be given him. But Solomon failed to keep his contract with God. He followed the promptings of his own heart, and the Lord left him to his own impulses.

To-day each one has a part to act—duties to perform and responsibilities to bear. No one can act his part acceptably without wisdom from on high. May God help us all to understand the prayer that he gave to Solomon as a prayer appropriate for him to offer. <

ELLEN G. WHITE.

### How Faith Will Grow

G. B. STARR

"So then faith cometh by hearing, and hearing by the word of God."

Is your faith weak? And would you have it strengthened? Turn then to the Word of God. Faith comes by the Word of God. You only weaken the faith you now have by meditating upon your weakness and upon your unbelief. "Have faith in God." Look away from yourself. Read, read, read the Holy Scriptures.

George Müller, the mighty man of faith, formed the habit of reading the Bible through with diligent attention four times a year. You may be strengthened from the same source. The same God lives, and through the same word speaks to you. There he tells you of his love for you, of the strength you may have, of what you may become. Shut away other voices. Listen to this voice that upholds the worlds, and you will experience your strength renewed.

Faith, like a living coal of fire, though it be but small and appear insignificant, if fuel is added, may be fanned into a flame. "Behold, how great a matter a little fire kindleth!" So let God breathe upon your spark of faith. Gather

fuel from the Word of God. Pour on the oil of grace, and your faith may yet kindle the dying faith of others about you. Talk faith. Believe in God's care for every small matter connected with your life. Rest your troubles in God. "Cast thy burden upon the Lord, and he shall sustain thee." "Have faith in God."

### Prophecies Fulfilled in Jesus Christ at His First Advent

D. T. BOURDEAU

(Concluded)

19. THE heathen and rulers were to assemble tumultuously against him. Ps. 2:1, 2: "Why do the heathen rage ["or, tumultuously assemble," margin], and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his Anointed." Fulfilled, Acts 4:25-27: "Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together."

20. He was to be led as a lamb to the slaughter. Isa. 53:7: "He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." Fulfilled, Acts 8:32, 35: "The place of the scripture which he [the eunuch] read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth. . . . Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus."

21. His hands and feet were to be pierced. Ps. 22:16: "For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet." Fulfilled, Matt. 27:35, first part: "And they crucified him." In this very act they put cruel nails through his hands and feet.

22. He was to be laughed at, mocked. Ps. 22:7, 8: "All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, He trusted on the Lord that he would deliver him: let him deliver him, seeing he delighted in him." Fulfilled, Matt. 27:39-43: "And they that passed by reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God."

23. He was to be numbered with transgressors. Isa. 53:12: "And he was numbered with the transgressors." Fulfilled, Matt. 27:38: "Then were there two thieves crucified with him, one on the right hand, and another on the left."

24. Gall and vinegar were to be given him. Ps. 69:21: "They gave me also gall for my meat; and in my thirst they gave me vinegar to drink." Fulfilled, Matt. 27:34: "They gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink."

25. In his agony he was to cry out, "My God, my God, why hast thou forsaken me?" Ps. 22:1. Fulfilled, Matt. 27:46: "And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama, sabachthani? that is to say, My God, my God, why hast thou forsaken me?"

26. He was to be pierced. Zech. 12:10: "And they shall look upon me whom they have pierced." Fulfilled, John 19:34: "But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water." Read also verse 37.

27. Not one of his bones was to be broken. Ps. 34:20: "He keepeth his bones: not one of them is broken." Fulfilled, John 19:32, 33, 36: "Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs." "For these things were done, that the Scripture should be fulfilled, A bone of him shall not be broken."

28. His garments were to be parted, and upon his vesture lots were to be cast. Ps. 22:18: "They part my garments among them, and cast lots upon my vesture." Fulfilled, Matt. 27:35: "And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots."

29. He was to be made an offering for sin, stricken and wounded for transgressions, and bruised for iniquities; through his stripes healing was to come; and on him was the Lord to lay the iniquity of us all. Isa. 53:10, 8, 5, 6: "Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand." "He was taken away by distress and judgment [margin]: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken." "But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." Fulfilled, Heb. 9:26,

last clause, 28: "Once in the end of the world hath he appeared to put away sin by the sacrifice of himself." "So Christ was offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." 1 Peter 2:24: "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." 1 Peter 3:18: "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God."

30. Though he was to make his grave with the wicked, or be buried with the wicked, yet he was to be with the rich in his death. Isa. 53:9: "And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth." Fulfilled, Matt. 27:57-60: "When the evening was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple: he went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulcher, and departed."

31. He was not to be left in the grave, but was to be raised from the dead. Ps. 16:10: "For thou wilt not leave my soul in hell ["the grave," Heb.]; neither wilt thou suffer thine Holy One to see corruption." Fulfilled, Acts 2:31: "He [David] seeing this before spake of the resurrection of Christ, that his soul was not left in hell ["the grave," Gr., etc.], neither his flesh did see corruption."

32. He was to be raised again the third day, reckoning from his death. Matt. 16:21: "From that time forth began Jesus to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day." And this prophecy was literally fulfilled, as Christ died the day before the Sabbath, and was raised the day after the Sabbath (Luke 23:52-56; Mark 16:1-9), so that Paul in his masterly argument on the resurrection told the truth when he said "that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures." 1 Cor. 15:3, 4. As Paul usually appealed to the ancient Scriptures, it is claimed by some with no small show of plausibility, that one of the prophetic portions of Scripture he here refers to is Hosea 6:1, 2, which, though it may have a double application, does primarily contemplate the heavy blow that came upon Christ's faithful followers by Christ's death, and their revival caused by his resurrection the third day after his death: "Come, and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two

days will he revive us: in the third day he will raise us up, and we shall live in his sight."

33. One of the strongest evidences that Christ (the Anointed, Gr.) is the true Messiah (or Anointed, Heb.), is seen in the fact that he came at the end of the sixty-ninth of the seventy symbolic weeks, and was cut off, or died, in the midst of the last, or seventieth, of those weeks, in fulfillment of Dan. 9:24, first part, 25, 26: "Seventy weeks are determined upon thy people and upon thy holy city, . . . know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined." It is generally admitted by prophetic expositors that the war waged by the Romans on the Jews, during which Jerusalem was destroyed, is here intended. In the next verse there is a falling back, and the last of the seventy weeks is taken up, and of it it is said: "And in the midst of the week he [Christ] shall cause the sacrifice and the oblation to cease." These Christ caused to cease, or come to an end, in God's plan, by his death, which they prefigured. The sixty-nine weeks, or 483 days of years (see Eze. 4:4-6, etc.), begin with the seventy weeks, the 490 year-days determined (or cut off, Heb.) upon Daniel's people. Their starting point is "the going forth of the commandment to restore and to build Jerusalem." This commandment was concluded and went forth complete when the decree of Artaxerxes for the execution of the work of restoration and building here specified went into effect; and that was in the fall of the year 457 B. C. See Ezra 7, marginal reading, etc. Reckoning the sixty-nine weeks, or 483 year-days, from this starting point, we reach the fall of A. D. 27, when our Saviour appeared as the Christ, Messiah, or Anointed. It was then that Christ was anointed by the Holy Spirit at his baptism. Acts 10:38; Matt. 3:16, 17, marginal reading. By adding to this date three and one-half years, we come to the spring of A. D. 31, when Messiah was cut off, and the sacrifice and oblation ceased to prefigure the death of the Son of God.

34. Our divine Lord and Saviour was to justify many. Isa. 53:11, 12: "He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors." Fulfilled, Rom. 4:25; 5:19: "Who was delivered for our offenses, and was raised again

for our justification." "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Heb. 12:2: "Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

Let this study be pursued still further, as there are many more prophecies and historical facts that can be produced under this head. But do we not see in those already presented a Gibraltar before which unbelief and infidelity should recoil, acknowledging that Jesus Christ is the Son of God, the Saviour whom God sent into the world?

### Associating with God

MUCH stress is laid on good associations among children and others. "A man is known by the company he keeps" is more than an ordinary saying. This law of association holds good in our soul relations with God. One cannot embody truth and righteousness in his life who is not in some good degree intimate with God. Spiritual association, that is, intercourse and companionship of soul with soul, are the most powerful and determining influences in life. The disciples were great in goodness and spiritual power because of their intimate and constant association with Christ. What came to them through material and spiritual association with God in Christ will come to every child of God who cultivates spiritual fellowship with him. Such fellowship is not a vague theory, but an actual and blessed reality. It means familiarity with God's thoughts as expressed in his Word and taught by his Spirit. It means heavenly aims and holy purposes wrought into human life as sources of power and springs of action. It means the gradual fashioning of human life after the model of the divine life. This process is a gradual one. We must grow into the divine likeness as we enter into a deeper understanding of the divine will. He who dwells thus with God dwells in light and peace, in holiness and joy.—*Sabbath Recorder*.

LET me remind you that the promise of the Father—the gift of the Holy Ghost—is given only in order that we may be equipped and empowered for the imperial mission of preaching the gospel to every creature. If we are faithless to this trust, if we even subordinate this imperative command to the lesser interests of Christ's kingdom, we are cutting ourselves off from our base of supplies, for the plenitude of the Spirit's power. By a last analysis, the prosperity of the church at home, and the measure of her power over her sons and daughters, must depend upon our activity in the work of what we call "foreign missions," but which ought more properly to be known as the "great mission of the church."—*George F. Pentecost, D. D.*

"ACQUAINT now thyself with Him, and be at peace."



**Speak the Good Word**

It isn't the thinking how grateful we are  
For the kindness of friends come to  
bless

Our sorrow or loss,  
'Neath the weight of the cross;  
It is telling our gratefulness.

It isn't the love that they have in their  
hearts,

And neglect or forget to reveal,  
That brightens the lives  
Of husbands and wives;  
It is telling the love that they feel.

It isn't the thinking of good to men  
That comes as a cooling drink

To the famished ones  
Of earth's daughters and sons;  
It is telling the good that we think.

It isn't the music asleep in the strings  
Of the lute, that entrances the ear,

And brings to the breast  
The spirit of rest;  
It is only the music we hear.

It isn't the silence of hope unexpressed  
That heartens and strengthens the  
weak

To triumph through strife  
For the great things of life;  
'Tis the words of good cheer that we  
speak.

—W. J. Lampton, in *New York Herald*.

**The Higher Plane**

H. E. A. MINCHIN

How many there are who live in a turmoil of anxiety in reference to their temporal affairs! They know nothing of relying upon God for their temporal necessities as a little child relies upon an affectionate and thoughtful father. But this is the faith that God requires, and the only faith that he can recognize as such. For, "except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Matt. 18: 3.

To these care-laden souls Jesus Christ is little more than a historical figure. They believe that he once lived on the earth; and, in a cold sort of way, believe that he is the Saviour of the world. They expect him to forgive them their sins; but as for trusting him for their food and clothing, well—that would be "absurd"! They are "too practical" for that. "God," they say, "helps those who help themselves." How very much truer it is that God helps those who cannot help themselves! Dwelling in a cold intellectualism of belief, they know nothing of the warm atmosphere of "trust."

The One who wishes us to cast all our care upon him (1 Peter 5: 7), thus admonishes us in the beautiful sermon on the mount (R. V.): "Be not therefore anxious, saying, What shall we

eat? or, What shall we drink? or, Wherewithal shall we be clothed? For after all these things do the Gentiles seek; for your Heavenly Father knoweth that ye have need of all these things. But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you."

With his hand upon the lever of circumstances, our loving Father in heaven, without whose notice not even a sparrow falls to the ground, is waiting, aye, longing, for us to put away our distrust, and thus allow him to anticipate our every necessary requirement.

Reader, why not step upon this "higher plane"?

**What the Bible Has to Say to the Mother**

"How gentle God's commands!  
How kind his precepts are!"

Not long ago an intelligent young mother said: "Motherhood seems, indeed, the crown and glory of my life, but why do people congratulate me as if wifehood and motherhood were the end and aim of existence? I thought God made me to be a good woman. I mean to be a good wife and mother in passing."

Throughout the Bible we find recognition of this divine purpose to bring the mother-soul to the "full stature of a perfect womanhood," uplifting the whole nature as the surest way of ennobling any part.

We can never begin to gather from its sacred teachings the direct messages for any class without finding how little the Bible specializes. Running all through its pages there is a broad stream of general instruction applicable to all human beings alike. Here and there may be traced little rivulets of precepts for a particular class, usually the untutored or subordinate. To these belong such commands as: "Children, obey your parents;" "Honor thy father and thy mother;" "Servants, obey in all things your masters." But the mother's need is a broader and deeper need, and for her flows the whole wide stream of suggestive teaching—the water courses of the Bible which ought to make the woman-soul, and so the mother-soul, like "a tree planted by the rivers," of which it is said: "His leaf also shall not wither; and whatsoever he doeth shall prosper." As we study this more general teaching, we say not only, "How gentle God's commands! How kind his precepts are!" but how wise, how strong, how mighty to pull down womanish weakness of character, but powerful to upbuild, until women—like Jacob, who became a prince of God—

shall also have a new name given, and become princesses in the household of the King.

Every mother who approaches the Bible lovingly, claiming its unmeasured treasure as a part of her inheritance, though she may find its direct words to mothers few, will find that all its riches belong to her womanhood; and that its principles, if not its precepts, may become the spiritual food on which the mother-life exists.

But in the search for specific texts we are impressed with the overwhelming indications of the high value set on motherly character and motherly service to the child and the home. She is not urged and commanded to rise to her high calling, but it seems to be taken for granted that she will do so. And that the mothers of the Bible met this expectation is shown by abundant passages calling upon others to exalt and honor her. Thus in the example of her life, and the esteem to which her life entitled her, the mothers of our time may find most practical and valuable teaching.

**The Mother in the Old Testament**

The references in the Old Testament imply full recognition of the mother, not only as parent and as participant with the father in the care and rearing of the children, but they everywhere demand for her the love and honor due to her unparalleled devotion.

For the noblest women of their race, without regard to the character of the service which won for them distinction, the chosen people of God had no better name than "mother." With the name and fame of the great lawgiver and leader of his people through the wilderness, runs always the story of the mother who saved him for his great career through days and nights of watching by the hidden cradle in the rushes of the Nile. For Deborah, to whose voice as prophet the leaders of armies listened; who went up with the hosts to battle because the captains of the hosts refused to go without her; who sat under her palm tree judging the children of Israel, they found no name so great as "mother in Israel." Adam's name for the woman God had given him was, "the mother of all living."

For the aged wife of Abraham, the friend of God, what distinction like that of "mother of nations;" and what sweeter testimony to her hold on the life of Isaac than we have in the simple story of the new love which came to him with Rebecca, which lifted from his heart the shadow from that gloomy cave in Hebron, and confronted him "after his mother's death."

One does not forget the glory and power of God or the honor of Elijah as shown in the healing of the son of the woman who had shared her cruse of oil, but we must remember, too, that here God through his prophets shows his own tender sympathy with the mother-heart. We find ourselves watching breathlessly; while the flush creeps through the pallor, and the light of life

comes into the dulled eyes, and the white lips quiver as the child's soul comes back to him. We see the look on the prophet's face as he lays the boy in his mother's arms; we hear his voice, "See, thy son liveth," and her answer, as she takes him back: "Now by this I know that . . . the word of the Lord in thy mouth is truth." God's love, comprehending the mother's anguish, and answering the cry of the mother-love, was the surest, swiftest way to win the answer of that mother-heart to the yearning heart of God. That poet told it when he wrote:—

"O great Heart of God! whose loving  
 Cannot hindered be, nor crossed,  
 Will not weary—will not even  
 In our death itself be lost.  
 Love of God! of such great loving  
 Only mothers know the cost,  
 Cost of Love, that all grief sharing,  
 Gave itself to save the lost."

The greatness of the mother-love and its likeness to the love of God are revealed by David when his tender submission voices itself as in the one hundred and thirty-first Psalm: "Lord, my heart is not haughty nor mine eyes lofty. . . . Surely I have behaved and quieted myself, as a child that is weaned of his mother: my soul is even as a weaned child."

How high a value he placed on mourning for a mother is shown when he measures his goodness to his enemies in their affliction, by saying (Ps. 35: 13, 14): "When they were sick, my clothing was sackcloth: I humbled my soul with fasting. . . . I bowed down heavily, as one that mourneth for his mother."

And the quick recognition of the kinship of the spirit of motherhood and the spirit of God is shown in the almost universal transference to our own lives as individuals of that utterance of the prophet concerning Jerusalem in the sixty-sixth chapter of Isaiah, when he says: "As one whom his mother comforteth, so will I comfort you." So sorely has the individual heart needed this comfort, that it has claimed and taken and rejoiced in it, regardless of the fact that the word was for Jerusalem, and we were asked to "rejoice . . . with Jerusalem, and be glad with her."

In Prov. 23: 22 sons are urged, "Despise not thy mother when she is old," and all evil things are attributed to a generation that "doth not bless their mother;" and the highest reward of the good woman is, as we see elsewhere, that "her children rise up, and call her blessed."

#### The Mother in the New Testament

Coming down to the New Testament, we find abundant evidence of the appreciation and exultation of motherhood. St. Paul recognizes it when, speaking of the unfeigned faith which he finds in Timothy, he reminds him that it dwelt first in his grandmother Lois, and in his mother Eunice. In another epistle he urges: "Entreat . . . the elder women as mothers."

All these examples and precepts

which in one way or another seek to stimulate the heart's honor and devotion for the mother, by their very loving loyalty influence the mother to be worthy of all by her own recognition of her high destiny and her profound responsibility to God.

Leaving this line of human illustration, there remains only to call attention to Christ's evident ideal of the rank of the mother in the kingdom he established. There are not many sentences, but they are pregnant with meaning. The obedience of his boyhood, the evident surprise that his mother's heart should not have known intuitively what was passing in his heart in Jerusalem when he asked, "Wist ye not that I must be about my Father's business?"—the gentle question surely might have been: "I thought, of course, my mother would have understood,"—the tender committal of her to his beloved John at the last,—these seem human, tender, personal. This was Mary's son providing for his mother—a great example for every mother and every son.

But the broader message, "Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother," was for his kingdom for all time, for all the world, opening the door for all manhood and womanhood to live for him in divinest companionship of sisterhood and brotherhood. And for all motherhood he made a way to share the blessedness of Mary the mother of Jesus. She who, down through all the ages, lives to do the will of his Father; she who trains her own children to the Christ-life; she who mothers any one of the little ones of whom he said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," she might enter, nay, even unto this day she does enter, into the promise given at the cross. Surely, if all other pages of the Bible were barren of a message to mothers, this last and sweetest is enough.—*M. L. Dickinson, in Pittsburg Christian Advocate.*

#### Teach the Children Unselfishness

As a necessary part of a child's education, a writer recommends paying him for some work well and faithfully performed, and guiding him in the wise expenditure of the money thus earned.

"When the child has the money in his hand, it is the mother's part to guide him in its disposal. It is here that the foundation is laid for the habits of a lifetime.

"Teach him first to think of others, and to put aside something, if only a penny, for those who are poorer than himself. When he has accumulated enough to be of use, let him buy a few flowers or a little fruit for a sick child or an old person, and give it himself, to show him practically the value of sympathy. Try to instill into his mind the fact that money is a trust, not to be expended solely for self; that a part is due to those who need, and that he must share it with them if he is a faithful steward."—*Selected.*

#### The Unknown Future

It is not always best to try to know everything. God mercifully hides the difficulties that the future contains for us, in order that our spirits may not be alarmed nor downcast by them. He would not have us needlessly disturbed by the long contemplation of them; he knows that he will remove them, or help us through them when the time comes, and so he says: "Sufficient unto the day is the evil thereof."

"I know not what awaits me;  
 God kindly veils mine eyes;  
 And o'er each step of my onward way  
 He makes new scenes to rise;  
 And every joy he sends me comes  
 A sweet and glad surprise.

"One step I see before me;  
 'Tis all I need to see:  
 The light of heaven more brightly  
 shines  
 When earth's illusions flee;  
 And sweetly through the silence comes  
 His loving, 'Follow me.'

"So on I go—not knowing,  
 I would not if I might;  
 I'd rather walk in the dark with God  
 Than go alone in the light;  
 I'd rather walk by faith with him  
 Than go alone by sight."

—*Selected.*

IN the shop, in the market, in the kitchen, in the study, in the street, and in the solitude, when we are thinking and toiling and striving ever, still to have our face set toward God, is blessed but difficult. Still, though difficult to unite, the two things are not incompatible. The world spins round on its own axis in four and twenty hours, but that does not interfere with its annual revolution round its central sun. And it is possible for a man to be "diligent in business," and yet in it all to be "seeking the Lord." Nay, it is *not* possible for a man to be rightly "diligent in business" unless in it he is "seeking the Lord."—*A. Maclaren.*

HINDRANCES are helps in the life we live and in the paths we tread. It is because of God's love for us that he denies us so many things we ask him for, and that he gives us so many things we pray him to spare us from. This, we may all see, has been the case in our own experience, as we look back on the years that are gone. What have been God's ways with us, in contrast with our petitions to God, ought to assure us of God's wisdom and love, and our lack of knowledge even where we thought we knew our greatest needs. Yet we have a right and a duty to make our desires known to God daily, and to rest all with him, according to his wisdom and love.—*Selected.*

#### Life's Burden and Repense

LIFE is a burden, bear it;  
 Life is a duty, dare it;  
 Life is a thorn crown, wear it.  
 Though it break your heart in twain,  
 Though the burden crush you down,  
 Close your lips and hide your pain:  
 First the cross, and then the crown.

—*British Weekly.*

# THE WORLD-WIDE FIELD

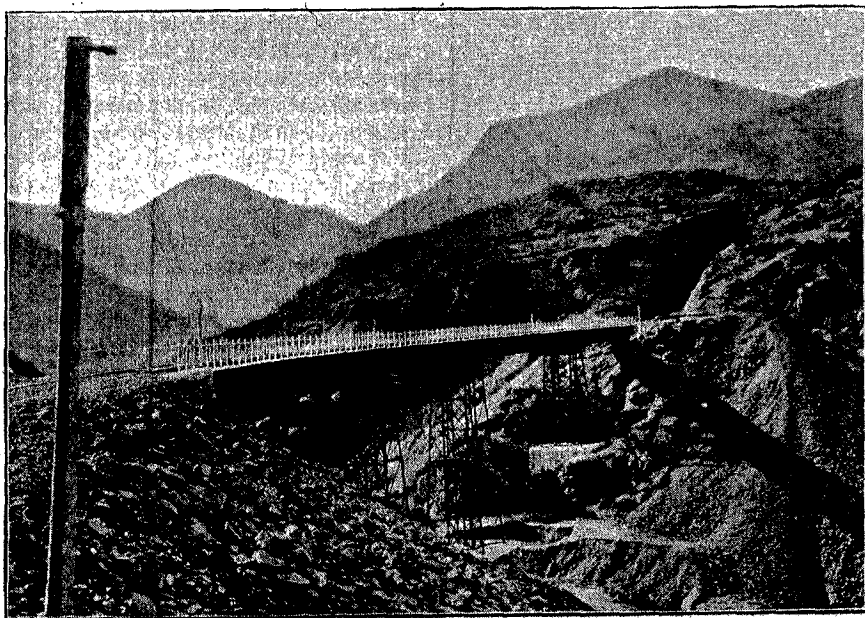
## Our Recent Trip Through Chile

J. W. WESTPHAL

IN company with Elder A. R. Ogden, I left Valparaiso, February 28, for a trip through the south of Chile. The following day we spent with the church at Santiago. This church has a membership of about thirty. The Lord is blessing them, and adding some to their numbers. Two desired baptism. A church school was planned for, and has since been begun.

The next day we went to Rancagua,

ily having received present truth through Elder D. T. Bourdeau's labors in France many years ago. One day was spent on horseback, riding about forty miles, to visit some brethren. Four days sufficed to get over its effects. The rain on Sabbath affected the attendance some. The Lord was with us, and blessed us. The German brethren especially were thankful to hear the truth in their own tongue. These have taken only the first steps in the truth, and greatly need more instruction. There ought to be a German minister there for a while, as well



ON THE SANTIAGO AND VALPARAISO RAILWAY

where three were awaiting baptism. No sooner had we reached the place than the provincial judge sent word that we might have the use of his hall, if our place of meeting was not large enough. Those who were baptized were the fruits of the labors of lay brethren. There are ten in this city keeping the Sabbath.

Our next visit was to Rengo, where one family is endeavoring to hold up the light. The husband and father is secretary of the Register of Deeds, and also publishes a small paper. At Chillan, our next stopping place, there is one lone sister endeavoring to walk in the light. Her sister is the church-school teacher in Santiago.

Our next stop was at Los Angeles, where Brother F. W. Bishop, one of the pioneer canvassers to Chile, lives. Our visit with him was much enjoyed. His relation of early experiences was refreshing. He desires to be in the work again, but circumstances have hitherto hindered. We expect that he will be able to get out soon.

We had a general meeting appointed at Perquenco for the following Sabbath. There are German, French, and native brethren living in the vicinity, one fam-

as in other German settlements near there. A little labor would result in the organization of a church.

Near this place a brother offers us the gift of about fifty acres of land, providing we will use it for the location of a school.

On Sunday one brother was baptized. Owing to a misunderstanding, his wife and daughter were not present to be baptized also. We learned of others farther south desiring baptism. Elder Keiring had baptized five in that part of Chile just before, and he will baptize these soon.

This trip was down the fertile central valley. Its width varies from one to fifteen or twenty miles, and its length is four or five hundred miles. The snow-capped Andes are always in sight in the east, and the Coast Cordilleras on the west. Santiago, with its 250,000 inhabitants, is situated near the northern end, and along the line of railroad there are many cities of from five thousand to forty thousand inhabitants. This valley is a large field, and bids fair to be a fruitful one.

Owing to poor boat connections, our next Sabbath, March 15, was spent at Valparaiso. It was the last day of the

week of prayer, and the Lord blessed us in seeking him. The annual offering for the company was about eighty-five dollars in United States gold.

On the evening after the Sabbath we started by boat to the north of Chile. While in the harbor at Coquimbo the next day, a brother came on board to see us. He had kept the Sabbath for a few months, as the result of Brother Davis's canvassing work. On our return his son met us, and gave us his subscription for *Señales*.

The next day we reached Caldera, whence we went inland to Copiapo. Here we found ten brethren and sisters walking in the light as far as they had learned it. These, too, are the result of Brother Davis's work while canvassing. We enjoyed some good meetings with them. They greatly need further help and instruction. Others seemed to be interested. The enemy sees his craft in danger here, and is working hard to pull up the good seed. On our return to Caldera we found our boat belated, and we had to wait four days. Brother E. Thomann, who was with us on both our trips, and was our interpreter with the Spanish-speaking people, sold over one hundred and sixty *Señales*, and secured over forty paid subscriptions, while waiting.

We desired to stop a few days at Chañaral; but, owing to a delay in boats, we could not do so. There are several at that place also keeping the Sabbath, and they are much in need of further help. Both there and at Copiapo prolonged help should be given at once. But the question which confronts us is, Where are the laborers to do it?

Iquique ended our voyage northward. I would have been glad to go farther, and I believe that it would have been profitable, but the meeting appointed in Brazil for May would not permit it. At Iquique there is a church of about fifty members. Five were baptized during our stay. They are an intelligent company, and have a very suitable meeting place, the best I have seen in South America. Others are interested. Here we learned of some keeping the Sabbath in Bolivia, and of others in Peru. As far as we know, this is the first fruit in Bolivia, and the second in Peru. Thus the work is going on into the regions beyond.

The outlook for the work in this field is indeed bright. There is every indication that the Lord is working with great power here, and that this is the time to step into the troubled waters.

A SOUTH SEA islander, at the close of a religious meeting, offered the following prayer: "O God, we are about to go to our respective homes. Let not the words we have heard be like the fine clothes we wear, soon to be taken off, and folded up in a box till another Sabbath comes round. Rather let thy truth be like the tattoo on our bodies, ineffaceable till death."

ONE hundred million of India's women can neither read nor write.

## The Apostle to the Indians of British Guiana

D. C. BABCOCK

BUT little or nothing had ever been done for the aboriginal Indians of British Guiana until about the year 1843, when one John Meyer, with his faithful wife and two children, who had come from Switzerland to this colony and begun work among the black people in the year 1840, visited them, and began to work for them. He settled upon the west shore of the Demerara River, near Georgetown, and began his work among the creoles by starting a school. His efforts were quite successful, and many were truly converted to the Lord, and were taught to read and write the English language.

In visiting the Essequibo district at Taymouth Manor and other places, his attention was called to the sad condition of the aboriginal Indians of the colony. Being a man full of zeal and the Spirit of the Lord, he determined to carry the gospel of Christ to this people. His first work was to educate the youth. It is evident to one who reads the life of this man that the Lord was with him. He carried in his pocket a little pass book, in which he noted each Indian word given to him, and its meaning in English. By a determined effort on his part, he soon acquired enough of the Arawak language to be able to speak to them in their own tongue.

Learning that the Arawaks had settlements on the banks of Lake Tapicooma, he visited them, with the desire of laying before them the great plan of salvation. He found several small companies, a few of whom understood a little English, especially the chief and his sister. The chief permitted his son and another lad to return home with Meyer, in order to attend his school. Week after week he visited these companies of Indians, and soon led a number of them to accept Christ. The Lord worked mightily with him.

Ministers of other denominations, seeing that he was successful in his efforts, went among the Indians, and, as the Pharisees did concerning Christ, intimated that he was doing his work without any authority. I quote the following from "Among the Indians of British Guiana," by Leonard Strong, referring to one of the ministers of this class:—

"The following questions were asked: 'By whose authority does he preach? What has he yet done for you? Has he made you Christians? Are you baptized yet after all his teaching?' and added, 'Now, if you come to me, if you learn to repeat what I teach, you shall be baptized and made Christians; I shall then baptize your children also, and join you to your wives according to law, and you will all be good Christians.'" How sad to know that such

persuasion was effected upon these poor people! Thus gradually they lost the real, living truth of Christ, and rested upon forms and ceremonies.

Becoming somewhat discouraged with his missionary effort in the Essequibo district, he decided to find other places of labor, where no one, for a time at least, could disturb him in his efforts. But Satan is ever on the track of those who are endeavoring to bring the rays of light to perishing souls; and thus the work of John Meyer was many times retarded by the great arch-deceiver. He was successful in teaching the ways of Christ to a company in the head waters of the Mahaica Creek.

Soon after this he traveled up the Demerara River, holding meetings at different places, and speaking to the natives in their own tongue. He went far above the falls, into the savannas,



TRAVELING IN BRITISH GUIANA

and there preached Christ, and thus left many who were truly converted to the Lord. The companion who accompanied him from Georgetown to the savannas soon returned, and John Meyer was left to carry out the desire of his heart—to bring the message of truth to these red men of the forest. He shortly gathered quite a company together, and after living for some time among them, decided to go through the forests, from the Demerara districts to Berbice.

The Indians accompanied him, and in three days they reached an Indian village on the Berbice River, called Kumaka, where many Indians had collected for a feast. While they remained there to take a few days' rest after the feast was over, John Meyer made it his opportunity to preach the gospel to them. He first formed the acquaintance of the leading Indian of the village, who went among them, telling them that a white man had come with a message from the Lord. Although the Indians are a very timid people, yet it is customary for all to shake hands with a missionary. Mothers with children in their arms would take the hands of the little ones and put them into the hand of the brother, to express their thankfulness that God had sent him.

Accepting the offer of a lad who was going down the river in a *batteau*, he decided to return home by way of New Amsterdam. By this he was conveyed to a wood-cutting settlement, a few miles below the Kumaka village, where a white man, with many blacks and a few Indians, resided. I will again quote

the words of Leonard Strong in describing a wonderful experience he had:—

"The white man showed him that if he took a *batteau* from thence, the river was so circuitous that, after paddling many miles, he would reach a small settlement only three miles from where he then was; he advised him therefore to walk these three miles through the forest, and there seek assistance to proceed farther down. To this Meyer agreed, and the white man, conducting him to a path which led into the wood, directed him carefully to follow it, and then left him to walk on alone. This the Indians had never done, knowing how very difficult it is for a stranger to keep the track.

"Meyer, with his hammock and pack on his shoulders, walked on, but soon must have left the path and wandered from the right course; indeed, he acknowledged that more than once he came upon his own steps again. It is exceedingly difficult, if once you deviate from the faint break in these unfrequented forests, to recover it again, while the lofty trees so obscure the light of the sun that it is impossible to correct your course by that. He walked with little intermission the whole of that day; when the sun set, he hung up his hammock to the trees, and fell in that to sleep. At morning light he sought direction from the Lord, and pursued his journey, literally not knowing whither he went, without food or water. In the afternoon he came upon two pineapples, which he ate, as also many berries. As the shades of night closed in around him again, he swung his hammock to the trees, and commending himself to the Lord who bought him, slept till morning. At break of day he cried unto the Lord for help, and besought him not to let him die in the forest thus, if his death should discourage or stumble others; and cause them to think his humble mission to the Indians had not been of him, or for his name. He then set forth again, looking to the Lord for guidance, and in the afternoon, to his great joy, lighted upon the bank of a small creek or river, where also he discovered recent traces of people, and remains of a fire.

"Here, then, being very faint, leaves and berries his only food, he determined to remain, as, if he died here, his body was sure of being one day found, and, taking out his writing materials, he wrote down a journal of all that had happened, giving a full account of himself, with directions to whom all his papers and effects were to be conveyed. Then he hung up his hammock, and thus ended the third day, when, exceedingly happy in the Lord, though hungry and faint in body, Jesus gave his beloved sleep. The whole of the next day he lived principally on leaves, being afraid to search for berries in the wood lest he should lose his way, and his body lie concealed in the forest; for he thought it his duty to arrange if possible that his body and papers might be found, for the satisfaction of his wife and brethren. On the morning of the fifth

day he was too weak to leave his hammock or to gather leaves; persuaded that his hour was now come to die, he commended his spirit to him who had loved him and given himself for him, who had given unto him eternal life, and would raise his body at the last day; he felt that he had life in him who was risen from the dead.

"While thus reposing his soul by faith in Jesus' bosom, he heard the report of a gun; he listened awhile, when he heard the sound of voices on the water; raising himself in his hammock, he perceived on the creek a canoe full of Indians approaching; he then, gathering all his remaining strength, shouted and waved his hand; they came to the shore, and approached him in his hammock; he made the signs of hunger, and they brought from their canoe ready cooked fish for him to eat, from the creek also water to refresh his thirst.

"Reviving a little, he told them his story, and how he was lost in the forest when seeking his way by the side of the river Berbice. They told him he had wandered far to the Abarry Creek, by the banks of which he then lay (this is the boundary between Demerara and Berbice counties); they then took him with all his things to their canoe, and conveyed him safely down the stream to their own village, where every attention was paid to him by their women to restore his strength, and where he remained all the next day. The following morning the Indians took him through an old canal into the Berbice River, and bringing him to a missionary station about ten miles from the town of New Amsterdam, left him with the missionary there."

About the beginning of 1844, John Meyer moved with his family to a little village up the Berbice River by the name of Kumaka, where the Indians readily received them, and built them a home. John Meyer was a self-supporting missionary; but his arduous labors were made known to George Müller, of Bristol. He was many times assisted by this man of God. Once, when it seemed that they had eaten nearly the last morsel of bread, and starvation was about to stare them in the face, a messenger of God came to them bearing a bounty sent by George Müller. Thus he labored among these people until many of them accepted the gospel of Christ. And in after years, missionaries who have traveled through the section of country where Meyer labored find many red men who believe in the Lord and Saviour Jesus Christ.

There is a very interesting point to me in reading the record of his labors, and that is this: In the year 1844 a man, whose name is not given, went among the Indians on the savannas, far into the interior, and preached the coming of the Lord at hand. John Meyer labored against him, believing his doctrine to be fanaticism. It is evident, after reading all the connections and the manner in which this man labored, that he preached none other than the first angel's message to these people.

Quite a number of missionary stations have been established among the Indians by the Anglicans, Methodists, and Roman Catholics. In a former article I referred to the labors of a Miss Austin, who has been very successful in teaching these people. She established the mission at Airy Hall more than forty years ago; and I find a large number of Indians scattered here and there who have been trained and taught in many respects the ways of the Lord by this woman. These people I find in most cases to be a straightforward, honest people. The Lord has surely blessed the labors of this sister; and I believe that in the kingdom of God we shall see the results of the efforts that she put forth.

We have only begun our work among this class of people, but the way is opening for us to establish missions among them; for quite often I find those keeping the Sabbath of whom I never had heard before.

May God help us to bring the precious rays of light to these benighted souls.

#### Mission Notes

If every missionary in India could reach forty thousand souls, more than two hundred million would still be left without Christian teaching.

THE London Missionary Society has decided that their memorial to the missionaries, James Chalmers and Oliver Tomkins, who were recently murdered in New Guinea, should take the form of a special fund of \$12,500, to support for five years a missionary to labor among the cannibal tribes who committed the massacre.

A MISSIONARY and his wife camping in the mountains of India wrote of the similarity between their location and the zoological garden, only in the mountains the animals were roaming about free instead of being confined in cages, which, he said, "has its drawbacks." Among the animals that had either visited the camp or been seen in the neighborhood were tigers, monkeys, panthers, jackals, and a bear, besides many smaller creatures.

THE empty two-pound biscuit tin, which is carelessly thrown to one side in England, becomes in tropical Africa an article of considerable value. The people of Uganda use it to preserve their books from the attacks of insects. In this manner many a Bible has been carried about in safety. Taking note of this, the British and Foreign Bible Society has made its latest version in the Luganda language of a shape to fit a biscuit tin. A thousand copies of the new Luganda Bible have been printed.

THE work at home and the work abroad are one. There are not two commissions. The same Spirit inspires, and the same Spirit sustains.

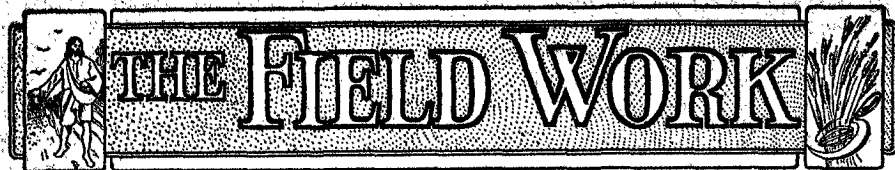
A BOOK of Bible studies in the Fijian language has been published by the Avondale Press.

THE number of medical missionaries in foreign service, which twelve years ago was 125, has steadily increased, until last year it stood at 295, and to-day it reaches 312. Of these, 115 are at work in India, and 106 in China. Presbyterian missions show the largest proportion of medical workers among their foreign agents.

AN artist was asked to paint a picture of a decaying church. To the astonishment of many, instead of putting on the canvas an old, tottering ruin, he painted a stately edifice of modern grandeur. Back of the open portals could be seen the richly covered pulpit, the magnificent organ, and the beautiful, stained glass windows. Just inside of the grand entrance, guarded on either side by a pillar of the church in spotless apparel and glittering jewelry, was an "offering plate" of goodly workmanship, for the offerings of the fashionable worshipers. Directly above the "offering plate" there hung a very simply painted square box, bearing the legend, "Collection for Foreign Missions." But right over the slot through which contributions ought to have gone, he had painted a huge cobweb.

THERE is certainly some inspiration in the following incident told of an African woman who came into possession by some means of an English Bible. She and her people had heard a little of the gospel, and knew something of what the book was, and the woman was filled with delight in its ownership. But it was written in a strange tongue, and those who could interpret it were far away. Still, something must be done with so rare a treasure. After consultation, a day was set, notice was given, and at the appointed hour the Bible was laid on the stump of a tree in an open space. Then the natives began to assemble, took their places in a circle about the spot, and after waiting for a time in reverent silence, quietly dispersed.

NEARLY two years ago it was suggested to Mr. Lyman Stewart, of Los Angeles, that the publication of the New Testament in Spanish, marked so as to arrest the attention of Roman Catholics, and without comment, would be especially serviceable as a missionary adjunct in Spanish-speaking countries. Many weeks and months were spent in the preparation of this volume, and proofs were submitted to missionaries in Catholic countries for suggestions. Since the work has been completed, shipments of the Testament have been made to various points in Spain, Cuba, Porto Rico, Venezuela, Colombia, Paraguay, Uruguay, Chile, Argentine Republic, Peru, Ecuador, all five of the Central American states, Mexico, the Philippines, besides many Spanish-speaking centers in the United States. This work has been undertaken, not for profit, but as a ministry of love.



# THE FIELD WORK

## Mexico

GUADALAJARA.—The work is progressing in the sanitarium. Our patronage is good, considering the effort that has been made against us. Catholic papers and handbills have been published, forbidding the people to go to the sanitarium for treatment. These have been distributed by boys. This has affected the patronage in the ladies' bath rooms, but the Lord has sent us a goodly number of house patients; so we are prospering. The last two weeks have been the best in the history of the sanitarium for the gentlemen's bath rooms.

Our meeting last Sabbath evening was pronounced by all present the best that has ever been held in the sanitarium. The Lord came in, and gave us a good refreshing. The thrusts of the enemy from without have caused our helpers to be of better courage, and to seek a spirit of devotion and unity. We are of good courage, having confidence that the Lord will care for his work.

J. W. ERKENBECK.

## Hawaiian Islands

HONOLULU.—I have at present a class of ten young men who are studying the Bible in order to obtain a better knowledge of it that they may help the Chinese people. Seven of these came of their own accord and asked for this help, and of these one has already requested baptism, and desires to unite with the church. Two, who have come from another school, wish to continue their studies in our schools on the mainland, if only they can find work to pay their way. Coming, as they do, from other schools, and asking to study the Bible with us, in order to help their own people, we feel sure that God's hand has led them to seek his truth; for, when asked why they did not study the Bible with their regular instructors in their schools, they replied, "We do not care to study theology; we wish to know the truth, and which of the many churches is the right one."

J. H. BEHRENS.

## Trinidad

SAN FERNANDO.—We had a meeting with the church at Couva the first Sabbath and Sunday in July. This is the oldest church of our people in the island, having been organized by Elder Webster in 1895. Here we have a comfortable church building containing a cement baptistry. On this occasion baptism was administered to eight individuals. Six of these were from Princes Town, and had accepted the truth during the tent effort; the other two were from San Fernando. The brethren in Couva were anxious to have their church school reopened. Several persons here have had considerable experience as school-teachers, but we do not want to have a school until we can have some instruction in church-school methods of teaching. We are planning to have a meeting of our canvassers, and hope then to have some instruction in this

work also, and if possible find a native teacher for the Couva school.

We are all in good health, and enjoying our work.

MRS. M. E. KNEELAND.

## British Guiana

GEORGETOWN.—Two weeks ago twelve united with the church—ten by baptism, two on former baptism. Yesterday an excellent lady, whom Mr. Morrow and I have visited, and with whom we have been holding Bible readings, attended the Sabbath service, and took her stand upon the commandments of God. We are of good courage. Praising God for what he has done, we go forward trusting him to do still greater things.

MRS. J. A. MORROW.

## Wisconsin

MEADOW VALLEY AND ARBUNDALE.—A series of tent meetings was held at Meadow Valley, Wis., from June 13 to August 10, by Brethren S. Swinson and L. L. French. As a result eight took their stand for the truth. Five were baptized by the writer, and others are interested.

August 8 I went to Arbundale, and baptized six who accepted the present truth last winter or spring through the labors of Brother C. A. Tellyas, who, while working in a lumber camp, held Bible readings in the evenings. The Lord blessed by bringing out some precious souls. Others had accepted the truth, and were baptized at the camp meeting at Grand Rapids.

Now is the time to press the battle to the gates of the enemy, and faith and courage should be the watchword of every soul.

SWIN SWINSON.

## Chile

COPIAPO.—We came here a little more than a month ago to follow up the work begun by Brother Davis. As a result of his canvassing and preaching, about twelve persons are keeping the Sabbath. As he went back to the States before they were thoroughly instructed, there was yet much for them to learn. They receive the word with gladness.

I hope the time will soon come when we shall have medical workers in Chile. But I shall not wait until then. I had some training in College View, and have given a good many treatments; and with the aid of "Home Hand-Book," which I am studying, I hope to be a blessing to the people in the community, and as far as my influence reaches. An American dentist in Valparaiso took great interest in instructing me in the art of extracting teeth. So I shall go with my Bible, fomentation cloths, and a pair of forceps, and expect to have success.

As I am feeling more at home in Spanish, I have begun the study of German, as there are thousands of Germans, especially in the south. I studied it while in college; but through disuse I am not able to speak very much now.

We need a German worker for the south. There is so much to do in this field! There are millions of Indians in whose dialects the Bible has not yet been translated. Something must be done for them. There is a brother in the south whom I baptized last summer. He speaks the dialect of the Indians, and I expect to make a trip among them with him next summer.

We were much interested in the account of Brother Booth's labors in Central Africa. When we think of Africa's, China's, and India's millions, yes, hundreds of millions, our souls would faint were it not for His promise, "Lo, I am with you alway, even unto the end of the world."

H. F. KETRING.

## The Wisconsin Camp Meeting

OUR Wisconsin brethren closed a profitable camp meeting in Grand Rapids, August 24. The camp was in the edge of the town, easy of access, and large numbers of the citizens attended the evening services.

Elder Brunson occupied the evening hours with studies of the great fundamentals of Christian experience. From the general expression of appreciation on the part of the people, there is reason to hope for the reaping of definite fruit of the meeting in the effort now being made to follow up the interest. Brethren Ritchie and Moody are continuing the meetings in the town.

We all felt that the business meetings were seasons of special blessing. When the business is the Master's work, there is no reason why the business meetings should not have all the business temperature of a consecration service. Goodness that is not good for something is only badness wrongly labeled, and so a camp meeting needs to have constantly before it the work that must be done, and the best ways of taking hold of it. We are saved to serve in these times, or we are not saved at all.

The reports and considerations of the various branches of the work showed progress in Wisconsin during the year. Most encouraging of all, however, was the settled determination to make an even more active campaign the coming year. This is the people's war, and all the people must rally to the work of winning souls and bearing the witness into new communities. The paid conference workers can never do it all. Whole conferences of believers must rise up and bear the message.

The brethren subscribed one thousand dollars for the sanitarium enterprise at Madison, where there is a specially favorable opening for enlarging the work.

The needs of Scotland were presented, and between seven hundred and eight hundred dollars was subscribed, and by vote the brethren instructed their committee to exercise its discretion as to sending a laborer to that field, in addition. The conference also continued its support of Sister Ida Thompson in China, glad of this tie that binds their hearts to the needy East.

That which fills hearts with joy is the thought that the world can be quickly warned if only we as a people rise up and make it the one business of our lives. About sixty of the young people in one of the meetings rose to declare their readiness of heart to go anywhere the Lord might call, whenever fitted for service. Hearts of parents were touched, and in response fathers



and mothers pledged themselves to let the youth go with their blessing, while they at home stood by with the means to send them forth to the ends of the earth.

The church schools, and the State school at Bethel, are strong missionary influences. One could but remark the splendid influence of the Bethel school upon the young people who have attended it. I saw the same thing at the Ohio meeting, among students of the Mount Vernon school.

Our German and Scandinavian brethren had tents for their special services. The American brethren heartily took up the matter of doing more for the foreign-speaking peoples in the land, of whom Wisconsin has large numbers.

During the meetings fifty souls were baptized in the Wisconsin River. In the main, I believe, the conference officers formerly serving were continued, Elder Covert being re-elected president for another year. W. A. S.

### Vermont and Maine Camp Meetings

THESE meetings were held on the same dates,—August 21 to September 1, 1902. The Vermont camp was located at Barre, within the city limits, in a good residential section. The attendance from the city was good, and the different parts of the conference were well represented by our own people. All the ministers of the conference were present, and assisted in the work of the camp. Professor Mattson, of the South Lancaster Academy, was present during the entire ten days, and Dr. Prince was in attendance in the interest of the sanitarium work during the first few days. Professor Griggs and the writer were present the first week of the camp, and Brother and Sister Franke, Brother and Sister Haskell, and Brother Miles were in attendance the latter part of the meeting. The various interests of the work were each considered, and plans devised for the furtherance of the same.

The tract department of the conference is not entirely free from debt, but there are perfectly reliable resources that are nearly sufficient to cover the amount, besides some questionable resources, from which some money may be received.

A special effort was put forth to encourage the despondent ones and those who had never accepted Christ to yield their lives to him. At the close of the first service on the first Sabbath, we made a request that the unconverted and those who were actually backslidden in heart, yield their lives to the Lord, adding that no one should come forward unless he belonged in one or the other of these classes. Thirty-three responded. The brethren and sisters gladly received broader views of the great work that rests upon us as a people, and without solicitation, selected one of the strongest ministers, proposing to the Mission Board that he be sent to Great Britain to connect with the work there, entirely at the expense of the Vermont Conference. The people were greatly blessed in this decision, and as soon as the action was taken, the spirit of liberality came in among them, as was seen by the various contributions that followed. The conference will also pay the salary of one teacher in the union conference academy.

Elders Franke, Haskell, and Miles rendered valuable assistance during the latter part of the meeting, and the services were well attended by the people from the city. Elder Watt was re-elected president.

Elders Franke, Miles, and Gilbert were in attendance during the first part of the Maine camp meeting, and rendered good service. I understand that Elder Franke had especial freedom in presenting the truth, and large crowds were in attendance. I am informed that a few persons from the city accepted the Sabbath as the result of his sermons on the ground.

There were present from abroad the last few days of the series, Elder Gilbert, Professor Griggs, Dr. Prince, and the writer, each rendering, under the Lord, the best service he could, which was appreciated, especially by our own people. There was a special effort put forth to help the unconverted and any who were discouraged, and twenty-four were brought to the liberty of the gospel.

One feature of especial interest that I will mention, is that the business meetings in each of these conferences were just as spiritual in every respect as any social meetings that I ever attended, and I am sure that this condition should exist in every meeting of each session of every conference.

The Sabbath-school Department, the Book Department, the work with "Christ's Object Lessons," the Material Fund, and subscriptions for periodicals, each received due attention. The conference voted unanimously to pay the salary of a teacher in the South Lancaster Academy from the tithe treasury; as soon as this action was passed, a man arose and said that the Lord was moving upon his heart to contribute one hundred dollars to this general enterprise, that there be no shortage in the tithe funds. Without one word from any one, that spirit of liberality continued with the people until an amount of money was received considerably larger than the salary of a teacher for the entire year. This was the first unsolicited contribution that I ever knew to be given by a public congregation. Joy filled the hearts of all, and a song of praise was then rendered to the Lord. All are filled with courage. Both tithe and freewill offerings will doubtless flow into the treasury as never before. Elder P. F. Bicknell was elected conference president, Miss Morton was re-elected secretary and treasurer, and Mrs. P. F. Bicknell was elected conference canvassing agent. H. W. COTTRELL.

### Virginia Conference Session

THE nineteenth annual session of the Virginia Conference convened at 9 A. M., Aug. 10, 1902, at Westover Park, Lynchburg, Va., in connection with the camp meeting. There were present thirty delegates, representing twelve churches, and ten delegates at large. Two new churches were added to the conference. There was a net gain in membership of eighteen.

The officers for the coming year are as follows: President, R. D. Hottel; Secretary, A. M. Neff; Treasurer, O. F. Dart; Secretary and Treasurer of the Tract Society Department, A. M. Neff; Secretary of the Sabbath-school Department, Mrs. B. F. Purdham; Conference Committee, R. D. Hottel, H. W. Herrell, A. C. Neff, F. L. Whitehead, W. F.

Davis; Board of Incorporation, R. D. Hottel, H. W. Herrell, A. C. Neff, F. L. Whitehead, W. F. Davis, O. F. Dart, A. M. Neff; Custodian of conference property, B. F. Purdham.

Credentials were granted to R. D. Hottel, B. F. Purdham, A. C. Neff, H. W. Herrell, Lee S. Wheeler, M. S. Wooding, T. H. Painter, and I. E. Kimball. Licenses were given to George W. Lewis, J. A. Strickland, and missionary credentials to Mrs. I. E. Kimball, Mrs. M. S. Wooding, T. Marie Mohr, and Rebecca Clayborn.

There will be three tents in the field during the remainder of the season,—one at Lynchburg, B. F. Purdham and T. H. Painter in charge; one at Norfolk, R. D. Hottel and Lee S. Wheeler in charge, assisted by J. A. Strickland; one at Alexandria, H. W. Herrell and George W. Lewis in charge.

R. D. HOTTEL, *President*.

A. M. NEFF, *Secretary*.

### The Northern New York Camp Meeting

THIS meeting was held in Brushton, August 26-31. Considering the shortness of the notice and the scattered condition of our people, the attendance was encouraging. Fourteen tents were filled to their utmost capacity, some to overflowing, and numbers occupied rooms in the village. We were disappointed in not having ministerial help from abroad, only a few of our conference laborers being present, but the Lord graciously supplied the lack of laborers by working for us in a wonderful manner. Evidently his people had been seeking him at home, and felt the need of his presence; for the work of drawing near to him began at the first evening's service, and continued through the entire meeting. This developed a spirit of deep penitence for past backslidings, and with that came the faith to claim the forgiveness of sins and the righteousness of Christ, which brought the notes of victory. It was the general verdict that no such meeting had been held in this part of the State for the last twenty years, at least.

Here I met dear old pioneers in this work, several having passed the age of fourscore years, with some of whom I became acquainted over forty years ago. Apparently these aged soldiers are as strong in the faith of the coming of the Lord as ever. Their testimony had the true advent ring, and added much to the interest and strength of the meeting, while their own souls were cheered and comforted as they saw the old-time spirit of consecration and devotion coming back to the church. As one result of the meeting, eight souls, ranging from mature age to tender youth, were baptized into the death and name of Jesus.

Another feature of the occasion, which furnishes a reason for its success, was the frequency with which a grove of cedars near by was visited by the campers, as is attested by the manner in which the path leading to it was trodden. Still another, showing the favoring providence of God, is the fact that the week of our meeting was the only really fine one of the season in these parts, and was about as nearly perfect, as to weather, as is possible under existing conditions. The farewell meeting was held early in the morning of September 1, at which nearly all the campers were present. S. B. WHITNEY.

### Annual Meeting of the Swedish Conference

THE twenty-first annual meeting of the Swedish Conference was held at Nyhyttan, Järnboas, Sweden, June 18-24, 1902. Nyhyttan is a beautiful country place, where are located the conference school and school farm. The meetings were held in a new tent, which seats approximately five hundred persons. Most of the time the weather was favorable. Sixty-eight delegates represented the Swedish churches, and about two hundred brethren were present from various parts of the country. The public meetings were well attended by those not of our faith. The presence and valuable instruction of Brethren A. G. Daniells, L. R. Conradi, H. W. Cottrell, H. Shultz, N. P. Nelson, C. W. Flaiz, and Dr. Ottosen were much appreciated.

An advisory committee of seventeen members was elected to discuss and prepare matters that were to come before the conference, and also to nominate the usually appointed standing committees.

We give herewith a summary of the business of the conference:—

"As Sister E. G. White has liberally donated the manuscript of the new book, 'Christ's Object Lessons,' for the relief of the schools, and the General Conference in America has freely given us the plates of this book (for which we express our hearty thanks), therefore,—

"1. *We Recommend*, (a) That the publishing house in Stockholm bear all the expenses connected with publishing and binding five thousand copies of said book, and (b) that we ask all our church members to assist in selling an average of seven copies per member, without receiving any percentage, and that all our conference workers do their best to see that this plan is carried out; and, further, (c) that all the money raised in this manner be expressly used in the school and medical missionary work in Sweden.

"As our foreign conferences in general have adopted the plan of settling with all workers in their respective fields, and of giving one tenth of the tithe, as well as the Sabbath-school collections and annual offerings, to the work in their respective mission fields, therefore,—

"2. *Resolved*, That we as a conference adopt this same plan, asking the European General Conference kindly to support us in carrying out this plan, as long as such assistance may seem necessary.

"3. *Voted*, That the conference year begin with the month of January, and that the books be audited at the beginning of the year.

"As the medical missionary work is a part of the message that is to prepare a people for the coming of the Lord, therefore,—

"4. *Resolved*, (a) That we, by our personal example and efforts, work for the furtherance of this branch of the cause, and (b) that plans be laid to open a health home or institution in Orebro, or some other suitable place, the first of next October; (c) that means be solicited for establishing a health-food factory in Sweden; and (d) that suitable health literature be published, and circulated throughout our field."

The circulation of our books, tracts, and papers, was further discussed in a profitable and practical manner, and it is to be hoped that Sweden will continue

to take an active part in the distribution of our literature.

The statistics at the close of the conference year (March 31, 1902) show 28 churches, with a membership of 744; an annual tithe of kroner 12,929.38, with kroner 1,473.75 in gifts, and book sales amounting to kroner 83,308.77.

As a result of a unanimous vote, the following officers were elected for the coming year: President, O. Johnson; Vice-President, J. M. Erikson; Secretary, E. Ahren; Treasurer, J. R. Lindkvist; Secretary of Sabbath-school and Missionary Department, Ellen Niemann; Auditors, A. J. Settergren, E. Lind; General Agent, E. Lind; Executive Committee, O. Johnson, J. M. Erikson, J. R. Lindkvist, B. J. Karlson, C. Kahlström.

Ministerial credentials were granted to O. Johnson, K. A. Färnström, F. R. Oberg, A. J. Settergren, L. Karlson, J. M. Erikson, E. Ahren. Brethren B. J. Karlson and Birger Anderson received ministerial licenses; and Nils Anderson, A. Lundgren, O. Lund, Mathilda Lundgren, and Mathilda Olsen received missionary licenses.

Thankful to God for his loving care, and with a determination to press forward, we begin another year in the history of the Swedish Conference.

E. AHREN.

### Ohio Camp Meeting

THE Ohio camp meeting and the forty-first annual conference was held on the fair grounds at Coshocton, Ohio, August 7-18. Most of the conference laborers were present one week before the time of opening. During this period Elder William Covert was with us, and rendered valuable service as an instructor, his principal theme being that of unity and harmony, in which all present were deeply interested. Everything was in readiness for the opening service, August 7, which was introduced by entertaining about one hundred of the leading citizens of Coshocton County at a hygienic dinner at 5 P. M., followed by a preaching service at 7:30 P. M. About eight hundred persons besides members of the conference were present at this first meeting. The hygienic dinner was given as a means of advertising the camp meeting, and proved a complete success.

Prof. W. W. Prescott and Elder W. A. Spicer were with us during the greater part of the meeting, and it was their privilege to speak to large and attentive audiences. Professor Prescott conducted a series of Bible lessons with the conference laborers, with which all were well pleased. J. B. Blosser was also present, and rendered valuable assistance in arousing an interest on the part of the people in the circulation of our literature.

On the last Sabbath of the meeting six brethren—M. C. Kirkendall, C. C. Webster, J. O. Miller, N. W. Lawrence, Francis M. Fairchild, and W. H. Granger—were ordained to the work of the gospel ministry, Elder D. E. Lindsey offering the prayer, Elder W. A. Spicer delivering the charge, and the writer speaking the words of welcome.

In the afternoon, following the preaching services, twenty-six persons expressed their faith in the Lord by following him in the ordinance of baptism. Nearly all of these were new converts to the faith. One noticeable feature was the fact that of one family, the

father; mother, two sons, and four daughters were all baptized.

On the last day of the meeting four public services were held, with from three to five thousand interested persons in attendance.

There was a spirit of restfulness and unity in all the deliberations of the conference. It had been the studied effort of the conference committee to keep out, as far as possible, business matters. While seven conference meetings were held, not a single resolution was offered, nor any spirit of debate manifested. The business meetings were spiritual blessings to all who attended. It was the expression of many that this camp meeting was the best one they had ever attended. The meetings in the interest of the educational work, of which the Mount Vernon Academy is the central figure, were especially interesting. The various departments of the work in the conference were more closely united under one general executive committee than for many years in the past.

The following-named persons were elected: President, H. H. Burkholder; Vice-President, D. E. Lindsey; Missionary Secretary, N. S. Miller; Auditor, W. H. Edwards; Canvassing Agent, G. P. Gaede; Treasurer, C. V. Hamer; Educational Secretary, Bessie E. Russell; Executive Committee, H. H. Burkholder, D. E. Lindsey, Thomas Thornton, R. R. Kennedy, M. C. Kirkendall, G. C. Quillian, and B. J. Ferciot.

Ministerial licenses were granted to sixteen persons, and missionary licenses to twenty-five.

From the reports of labor given, it was ascertained that eight companies of Sabbath keepers had been raised up during the year, three of which were admitted into the conference as duly organized churches.

The following facts were gleaned from the financial reports. While the Sabbath-school donations had decreased during the year, the amount donated to foreign missions had increased more than \$200. During the past two years there had been an increase of \$6,306.53 in the tithe, over that of the two preceding years. Nearly \$11,000 had been paid on conference debts, \$5,000 of which had been raised as the result of the campaign for the sale of "Christ's Object Lessons;" \$2,500 had been expended in the support of laborers outside of Ohio, —without injury to the progress of the work in the State,—among whom are the following: Elder S. G. Haughey, England; Elder F. W. Field, Japan; Ida M. Walters, Katherine E. Miller, Lela Gibson, and Flora McCollister, New York; Mrs. Jessie B. Maybury, Tennessee; Sadie Baker and Cora Gibson, Canada; Elder M. S. Babcock, Nova Scotia.

Ohio now has an excellent school in successful operation, and the following statement is being realized: "In regard to the Mount Vernon institution, I would, could my voice be heard across the broad Pacific, say, Let the buildings be converted into a seminary for the education of our youth. I have been shown that there should be school buildings located in Ohio, which would give character to the work."—Mrs. E. G. White. Fully one half of the present corps of laborers in Ohio were students in the Mount Vernon Academy, and many more have gone to other fields. From this time forth Ohio should be prepared to send many missionaries to various parts of the field.

We willingly sever our official connection with the Ohio Conference, and cheerfully turn over the work to other laborers.

A. G. HAUGHEY.

**The London Sabbath Schools**

JULY 2 all the Sabbath schools from different parts of London met together for their annual outing in Epping forest. They came from Hornsey Rise (North), Balham (South), Dulwich (South), Croyden (South), Westbourne Park (West), Leytonstone (East), and Hackney (East).

Epping forest is one of those fine old romantic forests that have been preserved intact in their natural grandeur. The inroads of modern civilization have not yet destroyed its beauty, thanks to the care of those who are jealously guarding the outlying districts of London from the ruthless hand of the speculator. Here the works of God stand out in all their loveliness, as far as the curse has permitted them, and sets one longing to see the day dawn when the creation itself shall be delivered and set free to enjoy and share the glorious liberty of the sons of God.

Our Sabbath schools of London have grown considerably the last two or three years, so that now there are about three hundred connected with them, including adults and children. In such a large city as this we find it to be of mutual benefit and encouragement to meet together thus once a year in order that the brethren and sisters and their children may have the opportunity of becoming acquainted with one another as they come together from different parts of this great city.

HARRY CHAMPNESS.

**Object of the Institute**

THE canvassers' institute that will be held at Berrien Springs, Mich., beginning October 15, is designed to give a thorough training to those who are desirous of entering the canvassing work as a means of saving souls. The purpose is to raise the standard of this branch of the work by giving a better training to those entering it than is possible for them to get in an ordinary canvassers' institute. The following from "Manual for Canvassers," pages 63, 64, sets forth the object sought: "Canvassers are to be educated and trained to do the work required in selling the books upon present truth which the people need. There is need of men of deep Christian experience, men of well-balanced minds, strong, well-educated men, to engage in this work. The Lord desires those to take hold of the canvassing work who are capable of educating others, who can awaken in promising young men and women an interest in this line, leading them to take up the book work and handle it successfully. Some have the talent, education, and experience which would enable them to educate the youth for the canvassing work in such a way that much more would be accomplished than is now being done. . . . Educate, educate, educate young men and women to sell the books which the Lord by his Holy Spirit has stirred his servants to write."

**Who Should Come?**

Those whose hearts have been touched with the Holy Spirit, and who believe

that God can use them in this work, should come, no matter in what conference they live, or where they desire to work. Each will be encouraged to return to his home conference to labor unless he has a burden to go to distant fields.

**Expense of Attending**

Those attending will board at the college, where board can be had at reasonable rates on the European plan. The average cost will be about \$1.50 a week. For further particulars regarding expense, address Emmanuel Missionary College. At least half of the ten weeks' course will be devoted to actual canvassing in the surrounding country, with competent leaders, and in this way those who attend can make their expenses, or even more.

Those desiring to come should first write to the undersigned, at Berrien Springs, Mich. J. B. BLOSSER, Lake Union General Agent.

**Chautauqua Health Educational Work**

THE Chautauqua idea has become so popular during the last few years that now almost every State has one or more of these great summer educational assemblies. To these gather thousands from the best society, to enjoy two weeks of recreation, and at the same time listen to lectures from famous men and women, as well as to study various specialties.

These occasions furnish most favorable opportunities to present our health principles, and for several years past some of our trained medical missionary workers have had a place on the program of the leading State Chautauquas. This year I had an opportunity to fill out the last half of the time in the Old Salem Chautauqua in Illinois, Dr. Geisel being called to a similar work at Rockford. Morning classes were conducted upon the most important health topics, and in the afternoon Lucy Winegar gave practical lessons on hygienic cookery. On account of the large attendance, it was necessary to hold these classes in the great auditorium, and hundreds of the most intelligent people on the ground were in attendance. Never before have I witnessed such deep interest and profound enthusiasm for the life-giving principles which God has imparted to us. At the conclusion of each lesson the people would line up in large numbers about the great platform, and besiege us with additional questions. They would follow our workers to their tents, to secure still further information in regard to the very truths that were given to us more than a quarter of a century ago. In the highest terms the Chautauqua management expressed their appreciation of this work.

The Lord has committed to our hands the most beautiful and fascinating truths, and he has created a hunger and thirst in the hearts of the multitude for them, and he will speedily use other means to get them before the people if we are untrue to our God-given trust. Some of our largest daily papers are now carrying into millions of homes some of the very truths that we supposed a few years ago were specially committed to us.

May the Lord put into each of our hearts some of that same kind of love for humanity that a true mother ex-

hibits in caring for her helpless child. Then the argumentative and controversial spirit will be banished from our minds, and a sweet, persuasive influence will take its place, and will win its way to every honest heart with which it comes in contact.

DAVID PAULSON.

**Field Notes**

IN a recent letter, Brother J. N. Anderson, of China, reports two Chinamen who have accepted the truth as far as they have heard it. They are assisting him in evangelistic work.

AN interest has been developing in Wakamatsu, Japan, and Brother Burden, with three native brethren, has gone there to hold a month's meetings. This is a city of over thirty thousand inhabitants.

THE *New Hebrides Magazine* for February states that the population of these islands is 56,000, of whom 16,000 are professedly Christians and 40,000 heathen. There are twenty-one ordained missionaries and four medical missionaries. The native contributions to missions in money, produce, and labor amounted to almost two thousand pounds.

THE contributions from the Fijian Islands for missionary purposes last year amounted to \$25,000. In 1835 the first missionaries went among them, some of whom later lost their lives in endeavoring to labor for the people. To-day the islands have become nominally Christian and civilized. About eighty of the two hundred islands forming the group are inhabited. The population aggregated 121,000, of whom about 100,000 are natives.

BROTHER JOSEPH BOOTH writes from Durban, Natal, under date of July 27, that the Nyassaland party is that far on their journey; that they are well, and grateful to God for the various tokens of his presence and blessing with them. The rainy season will set in about the last of November, and they are anxious to reach the farm before that time, so that everything will be ready for it, and especially that they may be able to extend their accommodations a little to meet the needs of the large party that is now returning to the field. We hope soon to have reports from Brother Booth for our readers.

IN India, China, and Japan there are more than one million lepers. The great majority of these are miserable outcasts, who have neither help nor hope, and who are left to beg or starve. It is quite impossible for us at home to form an adequate conception of their dreadful hardships. They hover in their wretched hovels from morning till evening, hungry, naked, and cold, with no hope in life or death. The mission to lepers has for twenty-seven years sought out these unhappy men and women burdened with sin, tortured with pain, and cast off from society. This work is carried on at sixty-two stations in India, Burma, Ceylon, China, Japan, and Sumatra. During the last year there were 418 baptisms and 1,797 professed Christians in the mission homes.

# Silent Messengers

Our Books, Tracts, and Periodicals

E. R. PALMER : : : : Editor

## Just Where Thou Art

JUST where thou art, lift up thy voice,  
And sing the song that stirs thy heart;  
Reach forth thy strong and eager hand  
To lift, to save — just where thou art.  
JUST where thou standest, light thy  
lamp —  
'Tis dark to others as to thee;  
Their ways are hedged by unseen thorns,  
Their burdens fret as thine fret thee.

Out yonder, in the broad, full glare  
Of many lamps, thine own might pale;  
And thy sweet song amid the roar  
Of many voices slowly fail;  
While these thy kindred wandered on  
Uncheered, unlighted, to the end.  
Near to thy hand thy mission lies,  
Wherever sad hearts need a friend.

— Selected.

"AND the Jews' passover was at hand, and Jesus went up to Jerusalem, and found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: and when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; and said unto them that sold doves, *Take these things hence; make not my Father's house an house of merchandise.*" John 2: 13-16.

It was an honorable business to sell oxen, sheep, and doves, and to change the money of travelers into the currency of the Jews. Many of the people came to the temple from far-off lands, and they could not bring with them the required offerings; so when they arrived at Jerusalem, it was necessary for them to get their money changed, and then buy from the Jews the required things for the temple service.

THE priests who were set apart as ministers of the temple saw these needs, and arranged to supply them. Little by little the traffic came nearer and nearer to the temple, until it was regarded as an important department of the work of the temple, and was admitted to the temple courts. Thus the Lord's house became a place of traffic, and this work, carried on under the garb of religion, was completed, and the house of God became a "den of thieves."

"AND Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered *strange* fire before the Lord, which he commanded them not. And there went out fire from the Lord, and devoured them, and they died before the Lord. . . . And the Lord spake unto Aaron, saying, Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute forever throughout your generations: and that ye may put difference between holy and unholy, and between unclean and clean." Lev. 10: 1, 2, 8-10.

GOD requires a clear line of separation between his service and the world. The

young man who came to Jesus, and asked what good thing he could do that he might gain eternal life, was told to sell all he had, and follow him. If he was to become a laborer with Jesus, he could not take his riches or his business along with him.

The almost irresistible tendency of the church has always been to drift into formalism, institutionalism, or commercialism. And these three are closely allied.

OUR tract societies naturally drift from the tract and missionary work into shop-keeping and bookkeeping as their principal work, instead of making them incidental to the one great mission we have in hand. There is danger that we shall work for per cents only, and forget those old lines of free missionary work for which our societies were organized. In the multitude of our routine duties, we may toil day after day, and finally discover that we have missed the work of God entirely.

THERE is no work more sacred than that of the gospel canvasser. His consecration must be complete, his eye single, and his dependence must be wholly upon God. It is an easy thing for God to give success, and all the support we need. Shall we, then, with the resources of God at our command, encumber ourselves with worldly trifles, traffic, and commerce as a sort of safety valve to provide for our support if God should fail us? O brethren, let us trust in God; let us keep the commerce out of the temple courts; and let us turn our backs resolutely upon the flattering offers of the world that would lead us away from our legitimate work.

## Seed Sowers

WE are all free to acknowledge that Jesus is our pattern, and that during his life here on the earth he set an example for all to follow. He said, "Follow me," and, "He that believeth on me, the works that I do shall he do also." Jesus was a seed sower. He sowed the seeds of gospel truth wherever he went. He is called "the heavenly sower." He did his work amid hardships and trials, with tears and sorrow of heart. Though he met scoffs and discouragement at every step of the way, yet he never faltered, but kept steadily on until his work was done: and with joy he said to his Father, "I have finished the work which thou gavest me to do." "As thou hast sent me into the world, even so have I also sent them into the world."

Thus we have the example of our Saviour set before us, also the statement that he has commissioned us to take up and carry forward the same work which the Father sent him to do. Thus we are made seed sowers of the gospel message in the world. It is a most important and solemn work, and we are not to be slack about it either; for the commission is, "In the morning sow thy seed, and in the evening withhold not thine hand." We are to put in full time,—yes, all the time; for, by referring to the first chapter of Genesis, we learn that the evening and the morning covered the whole day, as it says, "The evening and the morning were the first day;" "The evening and the morning were the second day," and so on. This should be the main thought and purpose of our lives. If we would all do our duty in this respect, how

quickly would the third angel's message go to the world. Many souls that are now sleeping in darkness would receive the message of salvation, and be saved. Shall we not arouse, and sense our responsibilities before God, and go to work sowing the seeds of truth to the best of our ability?

There are many ways of doing this work, and the Lord will impress us in regard to what we ought to do if we will consecrate ourselves wholly to him and his service.

We are to do whatever comes to our hand, and do it with our might. By doing small things to the best of our ability, we gain an experience which fits us for broader fields of usefulness.

Carrying the printed page from house to house is one of the best ways of sowing the seeds of truth; and thousands of souls will be saved by this kind of work. A large number are now rejoicing in the truth which was brought to them in this manner. May the Lord stir up his people to do the work that he has given them to do. S. C. OSBORNE.

*Pacific Union Conference.*

## Question Corner

1. *What real harm is there in an agent's carrying a side line of pencils, combs, looking-glasses, wall maps, and mottoes for helps?*

Much harm is likely to result. Such light trifles which peddlers usually carry, lower the tone of an agent's work. Think of a man, with his heart full of a great message for the people, going through a grand book like "Great Controversy" or "The Desire of Ages," and then closing his effort for that family by trying to sell mottoes, a looking-glass, a comb, and a lead pencil! Such an anticlimax surely would not leave a powerful impression for good.

I know of a tract society that now has in stock five hundred fiddle strings. These were provided as helps! It is difficult to conceive how a child of God, who has consecrated his all to the blessed work of soul saving, can permit his conceptions to drop to such a level. In several conferences serious inroads have been made upon our canvassing work by the introduction of wall mottoes as helps. These are now being introduced in some places; and I want to make an appeal to all our agents to shun these side lines which entangle our work, and do much harm.

2. *Should agents sell books which are being published for private gain, and are not sold through the regular channel?*

Each agent must decide this question for himself. It is the opinion of the writer that agents who wish to build up the cause of God in the earth would do well to take a loyal position on this question, and work for those books which are approved by the denomination, and issued through the regular channel of our publishing houses and tract societies. I would not for one moment consider the flattering offers of any outside publishing house or private individual.

3. *Is it a good plan to leave books on credit?*

No, it is not. Many a good agent has wrecked his prospects by doing this. Please note the following suggestions:—

(a) As a general rule the agent should keep his books in his possession until he has the pay for them. They are worth to him what they cost while he has them. If they are out on credit, he does not

know what they are worth to him—probably very little.

(b) The full price of the book should be collected on delivery when possible, but it is well to leave a book if enough can be collected to pay its cost; for if the remainder is not collected, the loss will not be greater than it would have been if the order had been lost, and although the agent has no profit, the family has the book.

(c) In a special case when it seems clear that a book should be left on credit, the agent should provide for the payment of the book to his society, thus taking the risk of loss upon himself.

(d) Fact, perseverance, and firm confidence in God will do much toward making our deliveries a success in every way.



**What Some Ministers Say of  
"Christ's Object Lessons"**

"CHRIST'S OBJECT LESSONS" is a revelation of the divine in and by nature. The reader is directed to look up from nature to nature's God. The writer's marvelous power of exposition in explaining the parables of Christ makes the book both instructive and morally beneficial. It is the only work I know of treating exclusively on the parables, and I regard it one of the best books in my library. **CYRUS SIMMONS,**  
*Knoxville, Tenn.*

"CHRIST'S OBJECT LESSONS" is a book that teaches Christianity in a broad sense. It teaches no definite religion. As such it may be read by any one with benefit. Wishing it every success for the good it may do, I am respectfully,  
**W. H. STEVENS,**  
*Pastor Catholic Church,  
Des Moines, Iowa.*

THE reading public is always eager to learn more of the Master, to see more clearly into his mission, and to gain a more comprehensive view of his teachings. When a book breathes into our lives new inspirations, awakens dormant powers, and enlarges our sphere of spiritual apprehension, it becomes both a companion and a light. Such indeed is "Christ's Object Lessons." It is an elucidation of the teachings of Christ, carried out in a masterly way.

Personally, I have got more pleasure from this little volume than from any other book for six months, and feel that I can honestly recommend the book to any one.

**D. E. MURRAY,**  
*Pastor M. E. Church,  
Iroquois, S. D.*

HE who puts a good book into a home is a benefactor and a helper to the race. "Christ's Object Lessons," by Ellen G. White, is a good book, and will be a blessing to the homes of those who read and practice its precepts.

**JAY W. SOMERVILLE,**  
*Pastor Central M. E. Church,  
Oskaloosa, Iowa.*

AN aged sister in Chicago has sold twenty-five copies of "Christ's Object Lessons."

**Current Mention**

—Extensive oil fields are reported to have been discovered near Evanston, Wyo.

—The French government has ordered the evacuation of the entire northern portion of Martinique, the part of the island which is dominated by Mont Felée.

—An Italian engineer has invented a method of transporting mail by electricity, using small cases which are propelled along a copper wire. A speed of over two hundred miles an hour is believed to be easily attainable for mail matter by this device.

—Another son of "General" Booth of the Salvation Army, has left the army, and will go into business in Montclair, N. J. There are now six of the Booth family in the United States who have cut loose from the organization ruled over by the elder Booth.

—The native chiefs in Rhodesia have promised to destroy all the dogs in that country excepting special favorites, on account of an outbreak of rabies, the nature of this disease having been explained to them by the whites. From 60,000 to 80,000 canines will be put to death.

—An expedition which has recently returned from an exploring trip in the interior of Labrador, reports the discovery of an unknown river and seven large lakes, one of the latter being about forty miles in length. The river has its source in an elevated tract of country west of Nain Bay.

—The revolution in Colombia is attended with almost daily fighting, in which the insurgents appear to have the advantage. The town of Culebra, on the line of the railway between Colon and Panama, has been captured by the insurgents, and an attack on Panama is expected soon.

—The army and navy have been playing at war along the shores of Long Island Sound, the navy seeking to land a force and capture or bombard some of the cities and towns, and the army to prevent any successful attack. There has been much maneuvering and great expenditure of energy, with the result that both sides claim a great victory.

—Paul Kruger, the ex-chief of the Transvaal, is writing an autobiography which is to be completed and published in Europe and the United States by the middle of November. The book will be of particular interest on account of the revelation it will give of "inside" facts relating to the late Boer war. The volume will contain about 100,000 words.

—An engineer on a Chicago & Northwestern Railway train running through Evanston, Ill., early Monday morning, being suddenly seized with an impression that there was some obstruction on the track, brought his train to a stop, the investigation which followed disclosing a man lying between the rails only a foot or two in front of the engine. He was revived, and explained that he had been taken sick and had fallen in a faint while crossing the railway track.

—The value of the gold output in the United States the last year is \$78,666,700. The silver output is \$33,128,400.

—A great demonstration is being organized for St. Peter's Church in Rome, to be made at the pope's jubilee next March.

—Alpine climbing continues to be a fascinating and dangerous sport for tourists. The Alpine casualty record for this season includes sixty-three persons killed.

—Five freight wrecks occurred in one day, September 7, on the Pennsylvania Railway between Johnstown and Harrisburg, Pa. Two men were killed, and others were injured.

—A fatal strike riot is reported from Candela, Italy, a small town in the southeastern part of the peninsula. Italian troops attempted to intervene in the riot, and being attacked by the mob, fired into the latter, killing five men and wounding ten.

—The island of Bermeja, in the Gulf of Mexico, has suddenly disappeared, according to a report brought by a French admiral commanding a French naval division in the Atlantic. No reefs have been found on the spot formerly occupied by the island.

—A cablegram from Calcutta, India, reports an earthquake which was felt over the whole of the alluvial basin of Assam and Chittagong. Astrologers in that country prophesy that a great convulsion will occur there shortly, and the inhabitants are in great fear.

—Recently 10,000 native soldiers of Borneo were sent against the "head hunters" in the interior of that island, who were to be punished for their depredations. Cholera broke out as soon as the expedition was under way, and such was the fury of the epidemic that only 1,000 men of the expedition returned alive to their homes. The head hunters were not seriously disturbed.

—A Haytian insurgent gunboat was sunk by a German gunboat in Gonaives harbor, Hayti, September 7, in retaliation for the boarding of a German merchantman by the insurgent commander three days before. The incident, it is said, is likely to lead to a European demand for a protectorate over Hayti by the United States, and further, to a demand that the United States assume a "protectorate" over all the Central American republics in order to put an end to the chronic state of revolution which is characteristic of those countries.

—The almost complete collapse of the cycling "fad" in this country is a subject of considerable comment at this time, following the announcement of the failure of the American Bicycle Company in New York City. "According to statements made by dealers, sales of bicycles have fallen off eighty per cent or more in the last three years. The League of American Wheelmen, which a few years ago was an organization reckoned with by politicians on account of its power and influence, has shrunk to wholly insignificant dimensions. Bicycle clubs all over the country have been disbanded; and the club houses sold. The cause of the bicycle's decline is not clearly defined even in the minds of people who have abandoned it.

—For about thirty miles off the coast of Maryland the surface of the Atlantic was observed on September 9 to be covered with a thick red coating, appearing when closely examined to be a sort of dust, presumably from some one of the West Indian volcanoes which have been in recent eruption.

—La Soufrière, the St. Vincent volcano, has been in active eruption since September 3, and the topography of the country surrounding it has been completely altered. The Rabacca River has been converted into a stream of fire a quarter of a mile in width. There has been an extension of land seaward, and the summit of the mountain has been perceptibly lowered. New ridges and valleys are visible where none were in existence last month. Great crops of arrowroot and cocoa have been ruined.

—There seems to be a general revival of volcanic activity in all parts of the globe. The news now comes that Stromboli, situated on an island in the Mediterranean, which has for centuries been in a state of mild eruption maintained with unvarying regularity, has broken out into violent activity, throwing up great columns of fire and torrents of stones and dust, enshrouding the island with a pall of darkness. Signs of renewed activity in the crater of Vesuvius were observed at Naples, September 7. In the Hawaiian Islands the great crater of Kilauea has burst into activity, following severe earthquake shocks at Hilo. A lake of molten lava has formed in the crater, and is reported to be rapidly rising, being at last reports within six hundred feet of the top. This outbreak is not in the main crater of Kilauea, but the natives predict that a great eruption will occur in the main crater shortly. The volcanoes of Central America are unusually active.

the paper to some needy soul. In removing the paper my purse came with it, and fell unnoticed to the ground. The paper was given away, but for three days vain search was made for the purse. This set me to thinking more. Fifteen dollars was gone; how could that vow and others, too, now be paid? Humbly I told God all about my vows and purse. My efforts and inventions to find the purse were exhausted. Walking along the street one morning, a boy called to stop me. "Did you lose anything in the park?" he asked. In half an hour all was safely returned. Other people, known to be less honest, sat in the park nearer the purse than the boy who kept it for me. Of course God was caring for his own; for in the steward's heart all was devoted to the Lord. Three days gives a man time to think of many neglected duties and wasted farthings. Today those vows are paid. "When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou owest."

"Ye have sown much, and bring in little. . . Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the Lord of hosts. Because of mine house that is waste, and ye run every man unto his own house." Read Haggai 1: 2-11.

God has a house going up to-day, of living stones; character is going into the structure. It takes offerings to find and develop character. Now is the time your offerings are needed. It is not safe to defer giving, lest the Lord blow upon the work of your hands, and it come to little. What mean your rich harvests and good prices, if not that God is giving to you that you may give to his glorious work in the earth? Here is God's object lesson seen in grain and fruit. "Israel shall blossom and bud, and fill the face of the world with fruit." Looking at the fields of gold, the orchards of purple and scarlet, let joy fill all hearts that they betoken the extending of the gospel of the kingdom and the filling of the world with the fruits of his Spirit.

Then "bring an offering, and come into his courts. . . Let the heavens rejoice, and let the earth be glad."

J. C. ROGERS.

C. S. Cowles, \$8.  
Mrs. W. J. Wilson, \$2.  
Jacob Reiber, \$6.  
Ever Amundsen, \$7.63.  
Jacob Miller, \$11.  
Alex. Paton, \$10.50.  
Lewis D. Pierce, \$5.  
O. R. Brown, \$13.50.  
Louise Anderson, \$3.  
C. H. Panches, \$11.  
Lambert Evard, \$10.  
Desire Wery, \$8.  
Lucie Dessain, \$7.  
Antonie Wery, \$5.  
Pomona (Kan.) church, per Cyrus Reed, \$18.25.  
John Montgomery, \$11.  
Mrs. F. C. Montgomery, \$1.  
Mrs. M. H. Burdoin, \$3.65.  
Mrs. Celia Hackett, \$11.54.  
D. D. Panches and family, \$5.  
J. A. Washburn, \$6.20.  
W. V. Marsh, \$5.  
Anna Marsh, \$5.  
Jacob Arnold, \$10.  
C. M. Yaeger, \$10.  
B. F. Ayars, \$6.

## NOTICES AND APPOINTMENTS

### Notice!

FOR a time the address of Elder and Mrs. E. W. Webster will be Sanitarium, Cal. Those interested will please take notice that during our absence from Arizona the work in that conference has been left thus: Elder C. D. M. Williams (box 284, Williams, Ariz.) will act as president, and also as educational secretary; Mrs. Lena E. Williams (same address) as secretary and treasurer; J. E. Bond (same address) as tract and missionary secretary.

E. W. WEBSTER,  
Conference President.

### Vermont, Notice!

AT our recent camp meeting held in Barre, Brother F. M. Dana was elected treasurer of both conference and tract society, hence all money for every department of the work should be sent to him, at 190 N. Winoski Ave., Burlington, Vt. Let those sending money be sure to state very plainly to what fund it is to be applied.

Just now there comes to us an urgent plea for donations on the material fund for "Christ's Object Lessons." If any one in the State can send in at once a donation to this fund, it will be greatly appreciated.

J. W. WATT.

### Camp Meetings for 1902

PACIFIC UNION CONFERENCE		
California, Fresno,	Sept. 30 to Oct.	12
California, Los Angeles,	Sept.	12-21
NORTHERN UNION CONFERENCE		
Minnesota, St. Peter,	Sept.	23-28
CENTRAL UNION CONFERENCE		
Kansas, Junction City		
(State meeting),	Sept. 23 to Oct.	6
Nebraska, McCook,	Sept.	23-29
LAKE UNION CONFERENCE		
Indiana, Franklin,	Sept.	10-21
SOUTHERN UNION CONFERENCE		
Tennessee, Cleveland,	Sept.	12-22
ATLANTIC UNION CONFERENCE		
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.



### Danger in not Rejoicing and Offering

How easy it is for God to give! It is not less easy for him to take away. I have had some experience in this. Not long ago when the call came for the large offering for Christiania, I vowed in my heart to give a certain amount. On the Sabbath of taking up this offering I was at a little church among the Indians. Inquiring for the reading, and not finding it, I quieted my conscience with the thought that this is considered a mission field, and the call does not apply here. This excuse did not hold good, for the reading was afterward found. "My offering can be put in at the next place," I thought. But it was deferred. Soon after this, I awoke one morning and found the mainspring of my watch broken. A new one cost the exact amount of my vow. That set me to thinking. "That vow shall be paid," my heart said. But it was deferred again.

Afterward, passing hurriedly through a city park, I thought of a copy of the *Signs of the Times* in my pocket, and sat down for a few moments, hoping to hand

### List of Missionary Acre Pledges

C. A. Weeks, \$1.  
J. F. and Pauline Bahler, \$10.  
J. E. Darnell, \$5.  
W. D. Taylor, \$1.  
Jennie Norris, \$1.  
C. C. Whatley, \$1.  
A. S. McCully and family, \$2.  
Hugh Harnal, \$1.  
E. J. Benton, \$5.  
J. M. Benton, \$5.  
Gertrude M. Wiesner, \$1.  
Grace Bishop, \$5.  
M. C. Duncan, \$1.  
E. E. Quinn, \$2.  
Frank Cary, \$5.  
Mrs. M. A. Barrett, \$5.  
Mrs. K. Gibson, \$5.  
J. F. Carman, \$30.  
Daniel and A. R. Wilcox, \$8.  
William E. Crandall, \$8.  
D. C. Horlocher, \$12.40.  
J. M. and Mrs. P. A. Whitney, \$76.40.  
Jay Battin, \$1.  
Pomona (Kan.) church, per Cyrus Reed, \$13.53.  
Isaac N. Van Doren, \$21.60.  
Annie Van Doren, \$1.50.  
Eliza Jones, \$9.68.  
L. R. Canaday, \$6.  
Martha J. Sevrens, 35 cts.

Notice!

THE undersigned wish to state to the public that it is absolutely necessary that those who are planning to come to the Sanitarium or the Medical Missionary College should write in advance of coming, and make necessary arrangements. It is not sufficient simply to write, giving notice of coming, but arrangements should actually be made with those in charge of the work. It has for several years been customary for those who had friends at the Sanitarium to write and notify their friends of their coming. Such a notice is not adequate, and the management of the institution desire to say that, after this date, they cannot receive any with the exception of those with whom they have previously corresponded. SANITARIUM.

Business Notices

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

WANTED.—The name and address of every adult person in your church or company who is not a subscriber to the REVIEW. Also your name and address if you are willing to distribute sample copies of the REVIEW among those who should be readers of our church paper. Address the editor.

WANTED.—To buy or rent farm of 40 or 80 acres, with buildings and some fruit, within 2 miles of Adventist church, and near Adventist school. Near Battle Creek preferred. Address B. H. Brown, Box 177, Clinton, Wis.

WANTED.—Several S. D. A. men and women, young or middle-aged, to begin work immediately in connection with our health food restaurant. Address J. C. Musselman, Manager Hygeia Dining Rooms, 5759 Drexel Ave., Chicago.

FOR SALE.—Fine apple orchard of 45 acres, in full bearing, situated in the beautiful Burrow Valley, in the foothills of Fresno County, Cal. Excellent climate, good school, and P. O. within 1/4 mile. S. D. A. church building adjoining farm. A good home for any one, especially for family with children. Would exchange for good property in Battle Creek, Mich. For particulars address Wm. Dunlap, Burrough, Cal.

Publications Wanted

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

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

R. O. Dickson, Laharpe, Ill.

Lela G. Wilson, Statesboro, Ga., Youth's Instructor, Little Friend, Gospel Herald, Advocate, Good Health, and tracts.

Obituaries

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

LYTTAKER.—Died in hope, Aug. 21, 1902, at his home in Santa Rosa, Cal., William Lyttaker, aged 53 years. J. D. RICE.

SMITH.—Died Aug. 12, 1902, near Welsh, La., by drowning, Brother Hutchins W. Smith. He was born in Canada, Aug. 6, 1875, and was baptized at the age of eleven years.

He looked forward to a home in the earth made new. Funeral service was conducted by the writer. E. M. PLUMB.

REYNOLDS.—Died at Griffin, Quebec, Aug. 31, 1902, of pulmonary tuberculosis, Liona M. Reynolds, nee Alger, aged 41 years, 9 months, 2 days. She bore her long and painful illness with great patience, and fell asleep with a bright hope of a part in the first resurrection. Funeral services were conducted by the writer. H. E. RICKARD.

HASTINGS.—Died at the home of her mother, in Mesick, Mich., Mrs. Addie Cowles Hastings, aged 36 years, 3 months, and 27 days. She leaves a husband, one son, and two stepchildren. Her last conscious hours were made bright by a firm hope in a glorious resurrection. Words of comfort were spoken by the writer. W. E. VIDETO.

POTTENGER.—Died in Kankakee, Ill., of rheumatism and heart failure, Dr. Pottenger, aged 81 years. He accepted the truth many years ago. Just before his death he said to his wife, to whom he had been married fifty-one years, "It is but a short, short sleep." Funeral services were held by the writer, assisted by the Methodist pastor. L. D. SANTEE.

WEST.—Died at Sparta, Wis., Aug. 24, 1902, of cancer, Mrs. Harriet M. West. She was born Dec. 18, 1830, and was converted at the age of eighteen. Twenty-six years ago she accepted present truth, and joined the Seventh-day Adventist Church. She was the mother of five children, four of whom are living. Funeral services were conducted by the writer, in the Methodist church, from John 11:25, 26. F. STEBBEDS.

SHOEPHELT.—Died at Cedar Rapids, Neb., Aug. 14, 1902, after a brief illness, Mrs. Eva Shoepfelt, in her forty-fourth year. For several years she had been an active member of the Seventh-day Adventist church of Cedar Rapids. An invalid husband and three children mourn their loss. Funeral services were conducted by the Baptist minister. We hope to meet her when the Life-giver comes. GEORGE H. SMITH.

FRY.—Died in West Mansfield, Ohio, Aug. 31, 1902, Mrs. Lienra M. Fry, aged 31 years, 9 months, and 3 days. Sister Fry accepted present truth about eight years ago, and lived a consistent life. She leaves a husband and four children to mourn. At the funeral service the blessed hope of a reunion at the soon coming of the Lord Jesus was presented as a source of true comfort. H. H. BURKHOLDER.

RICKERD.—Drowned in Goguc Lake, near Battle Creek, Mich., Aug. 27, 1902, Mable Rickerd, aged 26 years. The remains were taken to her home in Traverse City, Mich., where the funeral services were conducted by the writer, in the Adventist church. She leaves a father, a mother, three sisters, and two brothers to mourn their loss, but they are comforted with the hope of meeting her again. R. E. HARTER.

NORWOOD.—Died at Fayetteville, Ark., Aug. 30, 1902, of consumption, Mary Kerr Norwood, aged 21 years, 7 months, and 18 days. From a child she was taught to love and obey the truth. She gave her heart to God while young, and was a faithful Christian. Her husband, parents, two sisters, and one brother survive her. Words of comfort were spoken by the writer, from 1 Cor. 15:22. A. E. FIELD.

NAVIS.—Died in South Monterey, Mich., Aug. 25, 1902, of consumption, Mrs. Jessie Navis, nee Frank, aged 25 years, 2 months, and 20 days. She was reared in a Sabbath-keeping family, but did not obtain a clear, individual experience till about three months before her death. She leaves a husband, two children, a father and a mother, three brothers, and one sister to mourn their loss. Funeral was held in the Monterey house of worship, with a large attendance of sympathizing friends and neighbors. I. D. VAN HORN.

NEWCOMB.—Died in Pasadena, Cal., March 6, 1902, of tuberculosis, Clarence Weyland Newcomb, aged 44 years. He was converted at the age of sixteen, and now sleeps in Jesus. A wife and four children are left to mourn. HARRIET NEWCOMB.

FRANCIS.—Died at Stockton, Cal., Aug. 4, 1902, my beloved wife, Lucinda Pearson Francis, aged 68 years, 6 months, 13 days. In 1880, hearing the Seventh-day Adventist faith presented by Elder Healey, she became a member of that church, and ever after was a firm believer in the soon-coming Lord. STEPHEN A. FRANCIS.

BENNETT.—Died by accidental drowning in Goguc Lake, near Battle Creek, Mich., Aug. 27, 1902, B. S. Bennett, aged 19 years, 10 months, and 27 days. He was born Sept. 30, 1882, in Logan County, Arkansas. He was converted in a meeting held in Little Rock, Ark., last June. July 16 he arrived in Battle Creek, Mich., and entered the nurses' training class, with high hopes of a life of usefulness in the Lord's work. How brief his earthly life! how quickly ended! He leaves a father, mother, four brothers, and four sisters to mourn their loss. Sympathizing friends attended the funeral, and in Oak Hill Cemetery he was laid to rest till the Life-giver comes. I. D. VAN HORN.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected June 26, 1902.

Table with columns for EAST, WEST, and various stations like Chicago, Detroit, Ann Arbor, etc. Includes times for Night Express, N.Y. & W. Sp., Mail & Express, and other services.

\*Daily. †Daily except Sunday. ‡Stops on signal. §Stops to let off passengers.

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

O. W. RUGGLES, General Pass. & Ticket Agent, Chicago. R. N. R. WHEELER, Ticket Agent, Battle Creek.

GRAND TRUNK R'Y SYSTEM.

Table with columns for EAST, WEST, and various stations like Chicago, Valparaiso, South Bend, etc. Includes times for AM, PM, and other services.

No. 2-4-6-Daily No. 10-76-Daily ex't Sunday G. W. VAUX, A. G. P. & T. A., Chicago.

No. 3-5-7-Daily No. 9-11-76-Daily ex't Sunday W. C. CUNLIFFE, Agent, Battle Creek.



BATTLE CREEK, MICH., SEPTEMBER 16, 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.

THE purpose of the Oakwood Industrial School, as set forth in the eighth annual announcement just received, is "the betterment of society through such culture of the Afro-American as will make him a more helpful servant, a more suitable neighbor, a more prosperous and law-abiding citizen, and a more intelligent and consistent Christian worker." The school is located on an estate of three hundred and sixty acres, about five miles from Huntsville, Ala., where "the scenery is beautiful, climate mild and healthful, water excellent, and the soil very fertile." The following appeal is made to those who are interested for the prosperity of the institution: "As this school is supported entirely by charity, having no financial backing, but being entirely dependent upon the gifts and donations of its friends and sympathizers, the board of management earnestly desire that any who are interested in this philanthropic work will help sustain the school by making liberal donations. Cash is always gladly received in either large or small amounts. Clothing, either new or second-hand, if in good repair, will be gladly received. . . . The library is yet very small, and we would gladly receive additions of any good standard books, including our denominational works. . . . Text-books are needed to loan to students. Any of the text-books written by our people would be gladly received." Any further information can be obtained by addressing the principal, Prof. B. E. Nicola, Oakwood Industrial School, Huntsville, Ala.

### The Missionary Campaign

SLOWLY just now the re-enforcements are going into the field. Owing to the lack of means, the Mission Board has been compelled to delay some contemplated moves; but nevertheless we can report progress. Brother and Sister W. E. Floding are just off for Samoa, and Elder W. H. Wakeham and family have just left for Egypt. Dr. S. A. Lockwood and his wife will soon be sailing for Japan; and Sister Cora Blodgett for Natal, South Africa, where she will engage in school work. We thank God for the movement toward the field this month. The hand of Provi-

dence is surely pointing toward the lands abroad, and we are glad for the cheering word that comes from all the conferences to the effect that the hearts of the brethren are stirred by the Macedonian cry.

There is no doubt whatever about it: the quickest way to finish this work is to fling out our battle line until it stretches in thin ranks around the whole world, as Gideon's band surrounded the camp of Midian. The quickest way to finish the work at home is to share our blessings with the still more needy fields abroad. The brethren in Europe, in council with representatives who went over from America, have cut down their calls to the lowest possible figure; and yet they asked for an addition of eight thousand dollars to the appropriation of last year. Even this makes their request for twenty thousand dollars truly a modest request, as they face the five hundred million souls to be reached by the European Union Conference.

Then again, from all the other fields the cry comes incessantly and yet patiently, for re-enforcements and for means by which to press the battle. And we at home are glad of it, of course. We are at the base of supplies, and there is a battle going on at the front. The more rapidly great fields are opened up, the more earnestly must come back to us the demand for re-enforcements. If we did not hear the call for fresh supplies and for men, we might be disheartened. As it is, we must plan to meet the needs with all good courage. The necessity of delay in pushing the work on account of the lack of means adds one sad thought to the death of our Brother F. J. Hutchins down in Colombia. He had been looking for a helper—a fellow minister to stand shoulder to shoulder with him, to help bear the responsibilities. Help had been voted him; but, owing to the straitened situation during the summer, it was not possible for the Mission Board to send a man. Brother Hutchins had the word that help would come as soon as possible, but he had to lay down his life without seeing the comrade who should have reached the field, and been ready to catch up the standard falling from his hands.

The Bible gives all authority for likening this work of ours to a campaign and army; and truly we are engaged in a battle for God and for right and for the souls of men that means something very definite to every one of us. Those who go into the fields must be ready to lay down their lives, and at the least must be ready to lay everything they have in the world upon the altar of service. This is their reasonable service. But those who go are no more called to give their lives to the service of the Lord than those who stay. The man whom God calls to work on the farm or in the shop may know that he will share in the

glorious victory, just as much as the man who goes to India or China, if likewise all is laid upon the altar of service. It is a blessed privilege that every one of us may have to be a factor in this campaign.

The Spirit of the Lord is truly stirring the hearts of the people, and our regular offerings have been increasing more equally this year. It is the many littles constantly flowing in that must keep the steady stream flowing in blessings out upon a ready world. In order that all might be reminded of the need of this constant remembrance of the mission fields, the Mission Board has been sending out weekly offering envelopes. We give herewith the design upon the en-



"Pray ye the Lord of the Harvest to send forth Laborers."

"The work that centuries might have done, Must crowd the hour of setting sun."

## WEEKLY OFFERING FOR MISSIONS

"God so loved the world that He gave."

INSTRUCTION: Hand this envelope containing your offering weekly to the church treasurer, who will forward it monthly to the State Office. Mission Board.

(Name) \_\_\_\_\_

velope. The Mission Board is prepared to supply these envelopes to the churches, so that regularly every Sabbath they may be given out and collected. If in every church this practice be systematically followed, there is no doubt whatever that the offerings for missions will be three times what they are at present. For Jesus' sake, and for the sake of souls that are waiting for us, and for our own souls' sake, we must be faithful in this matter; for the need is so urgent and so great. And we all know so well that giving for the cause we love is not a duty, but a joy and a delight. Let us first give our own selves to this work, as the only business in life, whether preacher, farmer, mechanic, or housewife, and then let us pray for it constantly and work for it, until this grand message is sounded in every tongue on earth. It can all be done so quickly, if we but rally as one man, and keep constantly praying and acting. We urge the trial of this envelope idea among the churches. We must never forget for a moment that we are living in the most thrilling time that the world has ever seen, and in this grand message of preparation for the coming of the Lord we are engaged in the most blessed work that has ever been committed to mortals.

W. A. SPICER,  
Secretary of Mission Board.

WE are requested to announce that the Mount Vernon Academy is already filled to overflowing with students, and that no others should come without first corresponding with the Principal, Prof. J. W. Loughhead, Academia, Ohio.