

The Advent And Sabbath REVIEW HERALD

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

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Editorial

What Might Be

How rapidly this message might spread if every one of the seventy-five thousand and more who profess to believe it was an earnest laborer together with God. How much new territory might be occupied for this message if the genuine missionary spirit should take possession of all those who are remaining with the large churches merely for their own convenience. How much money would be available for sending out those who are willing to go to the ends of the earth with this message if all its professed adherents would really follow the Bible plan of tithes and offerings. Will anything short of persecution arouse this people to their God-given duty and privilege? Let each one of us answer for himself.

Keeping Back Something

THE spirit of entire consecration laid hold of the early church. When their minds were quickened by the Holy Spirit to see that Jesus had given himself for them, they gave themselves wholly to him. This included that which represented their past effort for themselves. And so “as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles’ feet.” This set a high standard of consecration in the church. An attempt was then made to have the reputation for such a complete consecration without having the actual experience. “A certain man named Ananias, with Sapphira his wife, sold a possession, and kept back part of the price.” This pretending to give all while keeping back a part was called by the apostle Peter an effort to tempt the Spirit of the Lord. The money could be divided, but the heart cannot be divided. They gave some of the money, but none

of the heart. Keeping back a part of the price was keeping back the whole of the heart. A partial consecration is no consecration at all. This case was put on record for our instruction and warning. Who among us is doing the same thing? He who gives all receives all.

God’s Ownership

AFTER the offerings had been brought for the building of the temple, “David blessed the Lord before all the congregation: and David said, Blessed be thou, Lord God of Israel our father, forever and ever. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine. . . . All things come of thee, and of thine own have we given thee.” This was a public recognition of the fact that God’s people are simply the stewards of God’s property, and that when they bring an offering to him, they simply bring to him of his own. When Abram returned from the slaughter of the kings, Melchisedec, the priest of the most high God, “blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: . . . and he gave him tithes of all.” In pronouncing the blessing upon Abram, Melchisedec recognized God as the possessor, or owner, of all things, and in paying to Melchisedec, the representative of God, a tenth of all that God had given into his hands, Abram recognized the same fact. In directing his servants to bring tithes and offerings for the support of his work in the earth, the Lord has established a constant reminder of the fact that the kingdom is his, and that he is the owner of all things. This practical acknowledgment of him as “Lord of heaven and earth,” opens the channel of blessing upon our stewardship, and makes the remaining nine tenths more fruitful in results. “I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts.” This divine plan for the support of the gospel, if faithfully followed, would bring an abundant supply into the treasury of the Lord, and solve one of the most trying problems connected with the effort to extend a knowledge of this message quickly among all nations. The Lord rebukes those who withhold tithes and offerings, with this startling inquiry: “Will a man rob God?” Are there not

many who are robbing God under the plea that they must pay their obligations to men? It is a good plan to follow the injunction, “Owe no man anything,” but it is a sad mistake to rob God in order to appear honest with men. “How much owest thou?”

Look on the Fields

THE words which Jesus spoke to his disciples in connection with his talk with the woman at Jacob’s well need to be often repeated in our time: “Lift up your eyes, and look on the fields; for they are white already to harvest.” There is a great work to be done by God’s people before the coming of the Lord, and the very doing of this work will be the best possible preparation of God’s people for the coming of the Lord. We must constantly bear on our hearts the great fields which have never heard this message. When we remember that within the territory of the European General Conference there are five hundred million people, very few of whom have received the truth as revealed to this people, it ought to stir our hearts greatly, and lead to earnest consecration to service. The testimony from many fields is that the doors are open to the truth, and it only needs those who will enter these open doors. It needs no argument to show that there must be in the church now the same revelation of divine power, the manifest working of God with his servants, as was seen in the early church when the gospel of a crucified and risen Saviour was proclaimed in the then known world in one generation. It is only under the personal leadership of the Captain of the Lord’s host, and only through the power which comes from such leadership, that the work before us can be accomplished in this generation. But the resources of God are not limited, and he has agencies ready to bring into use just as soon as the human instrumentalities are willing to act their part in the campaign. The spirit of Caleb and Joshua is now needed as the inspiration of all the Lord’s people. They had the same opportunity to see the difficulties as the other spies, but they saw at the same time the sufficiency of the Lord, who was with them. “Rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us: their defense is departed from them, and the Lord is with us: fear them not.” The faith of Caleb and Joshua brought them into the possession of the land, while

the others perished in the wilderness. This same faith will enable us to see the end of this work in this generation. Let us "look on the fields."

The Living Fountain

WHEN Christ sat on Jacob's well with the woman of Samaria, and asked her to give him a drink, she responded, "How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria?" Jesus said unto her, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?" John 4:7-11.

The object the Lord had in view in all this interview was to bring the woman to seek salvation of him. But she failed to catch the intent of his words, and fell right back to the literal and material water before her, and reminded him that he had nothing to draw with, and the well was deep. "Whence then," she said, "hast thou that living water?" Jesus adapted his own language to her plane of thought, and gave her further instruction. "Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." Verses 13, 14. Another scripture says, "But this spake he of the Spirit, which they that believe on him should receive." John 7:39. The figure was that of a living spring of water, in contrast with that of Jacob's well, which was simply the drainage and surface water from the surrounding hills. The meaning of his words was that his grace was like water from the spring, or living well, which is of the most refreshing kind. It ministers refreshment and life. It is also aggressive, and forces its way up. It is abounding, that is, it does not dry up, and is free to all comers. He intimated that it was *in* him, and he had it to bestow. There was no need of a bucket with which to draw it. It would be given for the asking, and he alone could give it. It was not to be found in any earthly well.

In her ignorance the woman inquires, "Whence then hast thou that living water?" That is a theme on which we can study. The revelation we have of the Lord Jesus reveals his source of power. He has now unlimited power to bestow, arising from his divine nature, allied with his perfect humanity. It springs also from the purpose and appointment of God respecting his Son; it arises from the anointing of the Holy Ghost, and from his redeeming work, which operated for good, even before its

actual manifestation. It is in full operation now. It springs also from his prevailing intercession with his Father, where he is seated at the right hand of the throne of the Majesty on high. He gives this living water from his appropriated and representative life in glory; for all power is now given into his hands. Matt. 28:18. What comforting and sweeping inferences we may draw from this, of his ability and willingness still to bless and supply all our wants. Since he has this living water in his own unchanging self, he has it now as fully as he ever had. He is himself the sole fountain, full and all-sufficient, forever. Wesley's beautiful hymn, as familiar as it is Scriptural, is always in place:—

"Thou of life the fountain art,
Freely let me take of thee;
Spring thou up within my heart,
Rise to all eternity."

Speaking of Cairo, the author of "Ragged Life in Egypt," says, "Perhaps no cry is more striking, after all, than the short and simple cry of the water carrier. He goes along the street, carrying the water-skin on his shoulder, crying to all he passes, 'The gift of God.' It is impossible to hear this cry without thinking of the Lord's words to the woman of Samaria, 'If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.' It is very likely that water so valuable, and often so scarce in hot countries, was in those days, as it is now, spoken of as 'the gift of God,' to denote its preciousness. If so, the expression would be extremely forcible to the woman, as well as full of meaning."—*Biblical Treasury*.

A Biblical writer says: "The fountain of living waters is God himself." Jer. 2:13. "With thee is the fountain of life." P's. 36:9. It is not a mere cistern; it is a pouring, running, living stream; nay, rather, a fountain that springs up perpetually. We all know that a jet or fountain is produced by a head of water that presses down from a great elevation; and the higher the spring, the loftier and more powerful the jet; which, however, never surpasses the height of the source. Our spiritual life, "wellspring of life," has its source in heaven: "and it is heavenward that it rises, and is content with no lower level. It came from God, and to God it will return."

With one more extract we bring these comments to a close: C. H. Spurgeon, of London, England, says: "When I have ridden through London, I have been overwhelmed with the greatness of the supply which must daily be necessary to feed its millions, and have wondered that a famine did not at once set in. But when I have seen the markets and storehouses, and have thought of the

whole earth as eager to obtain a sale of its produce in this vast metropolis, I have rested in content. I see whence the almost illimitable supplies are drawn, and my wonder henceforth is, not that the millions are fed, but that they should be able to consume such immeasurable quantities of food.

"Thus when I behold man's spiritual need, I marvel that it should ever be met. But when I behold the person and the work of the Lord Jesus, my marvel ceases; and a new wonder begins: I wonder rather at the infinity of grace than at the power of sin." U. S.

Studies in the Gospel Message

IN our study last week we raised the question why it is necessary at this time to place so much stress on the study of the book of Daniel, and in seeking an answer to this inquiry our attention was directed to the central theme of the gospel—the indwelling presence of God in the heart of the believer. We found that the sanctuary and its services constitute a great object lesson, "a parable for the time now present," in which this fundamental truth of Christianity, and the provision which God has made for the realization of this truth through the sacrifice of Christ, are set forth. We also noted the prophecy found in 2 Thess. 2:1-12, in which "the falling away" was foretold, and it was declared that "the man of sin" would be revealed, and that he would pervert to such an extent the truth taught by the sanctuary and its services that he would take the place which belongs to God in his own temple, claiming all the time to be the representative of God. At the close of the study we asked these three questions: Is there any way of locating the rise of this great apostasy and of following its development? Has the church any duty to the world with reference to it? Does the time of the coming of the Lord depend in any way upon the working of this "mystery of lawlessness"? And the promise was made that these questions should be considered this week.

Inasmuch as "the falling away" could come only by a complete setting aside of the truth of genuine Christianity as taught in the sanctuary and its services, it is evident that restoration from this great apostasy can come only through the teaching of the truth revealed in the sanctuary and its services. And inasmuch as this apostasy continues until the coming of the Lord, and is brought to an end only by the coming of the Lord, it is equally evident that before the coming of the Lord, and as a means of preparing a people for that event by saving them from this apostasy, the truth taught in the sanctuary and its services must be proclaimed just as widely as the apostasy has spread. In other words, the message of preparation for the coming

of the Lord must restore the knowledge of, and the experience of, the vital truth revealed in the sanctuary and its services. It remains for us to inquire where we can find the help needed in order to unmask this "man of sin," and to reveal the truth concerning this "mystery of lawlessness."

The Saviour directed the minds of his disciples to the book of Daniel for light concerning the destruction of Jerusalem, and encouraged them to believe that the prophecy could be understood. "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth, let him understand), then let them which be in Judea flee into the mountains." "When the idolatrous standards of the Romans should be set up in the holy ground, which extended some furlongs outside the city walls, then the followers of Christ were to find safety in flight." But we pointed out last week that the prophecies concerning the destruction of Jerusalem have an application also to the destruction of the world at the time of the second advent. "The Saviour's prophecy concerning the visitation of judgments upon Jerusalem is to have another fulfillment, of which that terrible desolation was but a faint shadow. In the fate of the chosen city we may behold the doom of a world that has rejected God's mercy and trampled upon his law." In view of this fact we are warranted in concluding that the words of Jesus concerning the book of Daniel apply to the time when the destruction of the world is near, just as much as at the time when the destruction of Jerusalem was near. And as the work of "the man of sin" and of "the mystery of lawlessness" is an evident perversion of the truth taught in the sanctuary and its services, and culminates in such an abomination of desolation that "the man of sin," actually "sitteth in the temple of God, setting himself forth as God," it seems clear that when the book of Daniel is read so as to be understood, it will both reveal "the man of sin" so that he may be recognized when he appears, and the truth taught by the sanctuary and its services as the means of salvation from "the falling away."

The book of Daniel deals with the experiences of Daniel and his companions as captives in Babylon, and contains prophecies which cover the whole course of events from the time of the captivity to the setting up of the everlasting kingdom of God. The real subject of the whole book is The Service of the True God. It sets forth the true temple service as applied in both individual and national life. It is a living exposition of the sanctuary and its services, and the results of accepting or rejecting the gospel of the kingdom as taught therein. In

the historical part of the book we find, on the one hand, in the experiences of Daniel and his companions a living interpretation of the central truth of Christianity as taught in the sanctuary and its services—the indwelling presence of God guiding and ruling the life; and on the other hand, in the experience of Babylon we have a concrete illustration of the rejection of this vital principle, the consequent assertion of self, and the inevitable result of such a course. In the prophetic parts of the book we have a wider application of these same principles as exemplified in the experience of the saints of the Most High, or the church, and of the kingdom of the world, with special reference to the time when the church is in Babylon. Thus Daniel and his companions in Babylon become a type of the church in Babylon, and the historical part of the book of Daniel has a prophetic application. From this standpoint it is plain that the real purpose of studying and teaching the book of Daniel should be to learn how to become a Daniel, and how to help others into the same experience.

In order that we may see more clearly that the real subject of the book is The Service of the True God, we will briefly consider the experience of Daniel and his companions as given in the earlier chapters. After a statement of the fact of the captivity, and of the command of Nebuchadnezzar to choose some of the children of Israel to be trained to stand before the king, we are introduced to Daniel and his three companions as among those who were selected. The purpose of Daniel "that he would not defile himself with the portion of the king's meat, nor with the wine which he drank," indicates that he recognized his body as the temple of the living God, and that it was his duty to preserve that temple in the very best condition for the service of God. "Why did Daniel and his companions refuse to eat at the king's table? Why did they refuse his meats and wines?—Because they had been taught that this class of food would not keep the mind or the physical structure in the very best condition of health to do God's service." This is one phase, and a very important one, of the practical application of the truth taught in the sanctuary and its services. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." "Holiness becometh thine house, O Lord, forever."

The superiority of the service which these young men were prepared to render because of their recognition of their relation to God as their King and his recognition of them as his servants is plainly declared by the record: "As for these four children, God gave them knowledge

and skill in all learning and wisdom. . . . And in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm." The true reason for giving attention to food and drink is here made plain. It is not merely to avoid aches and pains and the inconvenience of sickness,—these are purely selfish reasons,—but rather that the human temple may be preserved in the best condition for the most efficient service. To waste the God-given powers in the gratification of appetite or passion is to rob God of just so much power for service. When his right to the highest and best service is recognized, and the body temple is kept in the best possible condition for it, then the way is open for the revelation of the glory of God in his temple, and the light will so shine that men will see good works and glorify God. So it was in the case of Daniel. This is shown in his later experiences in Babylon in his ability to render service to the true God. This merely suggestive study of the first chapter of Daniel has shown that it is the fitting introduction to the main subject of the book,—The Service of the True God,—and that it deals with the foundation experience of the best service. The other chapters will be taken up in our next study.

"Adroit Statesmanship"

THE leading editorial in the *Northwestern Christian Advocate* (Methodist, Chicago) of September 17, is printed under the title, "Has the President of the United States Been Made the Cat's-Paw of Archbishop Ireland?" "The asking of such a question ought to be an insult to the president," says the *Advocate*; nevertheless it feels that the question is justified, because "if founded upon fact," it "is one of the gravest issues which the American people could be called upon to consider." The *Advocate* then proceeds to give reasons for believing that the question is indeed "founded upon fact." The expression of such views of the situation by a leading organ of the Methodist Church in this country is well worthy of note.

The *Advocate* quotes a cablegram from Rome dated September 11, stating it was rumored there that President Roosevelt had intimated to the Vatican that he would be pleased to see Archbishop Ireland made a cardinal as a reward for the services the latter has rendered the church and the United States. But little importance would be attached to this cablegram, the *Advocate* says, were it not that similar cablegrams from Rome have been published of late in American dailies, "intimating that such action on the part of the president had been or was to be solicited." As an example of these, it quotes from the *Brooklyn Eagle*

the statement concerning the contemplated promotion of Archbishop Ireland, that "it is considered that if, after a satisfactory solution of the Philippine question, President Roosevelt asks the pope to recompense Archbishop Ireland for his services in the affair, the pontiff will then consider the matter."

The *Advocate* considers it "hardly credible" that the president has been guilty of "such violation of the spirit, if not the letter," of the national constitution, and of "such an insult to the members of the Protestant churches," as would be involved in a request of this nature to the pope. "That any president or any political party," it adds, "should permit the friends of Archbishop Ireland to use them, would be the most astounding act in the history of American politics; and if committed, would surely result in strife that would wreck the careers of politicians and political parties."

The *Advocate* is mistaken; this would not be "the most astounding act in the history of American politics." We would remind this Methodist organ of an event which happened in this country a few years ago, to which possibly it paid but little attention, the papal church not being directly concerned in it; namely, the surrender of congress to the church-and-state party in this country, who demanded that the Columbian Exposition in Chicago should be closed on the "sabbath." Congress, led by the Senate, enacted a law declaring that the first day of the week is the "Christian sabbath," and forbidding the exposition to be opened on that day. And shortly afterward a prominent member of the church party at whose demand Congress had done this thing, in a sermon setting forth the "benefits" of ecclesiastical control in politics, said: * "I have learned that we [the church party] hold the United States Senate in our hands." This is what a majority in Congress did in 1892, and it was truly a "most astounding act," judged from the standpoint of the Constitution of this nation. It was not permitting "the friends of Archbishop Ireland to use them," but it was permitting themselves to be used by other ecclesiastics in this country for an unlawful purpose, contrary to the spirit if not the letter of the Constitution; and the act was not one whit better in character because the ecclesiastics were Protestant and not papal. Indeed, it was in the machinations of this Protestant church-and-state party, which has persistently demanded religious legislation on the part of both state and national legislatures, that this evil practice of letting themselves be used for ecclesiastical purposes had its beginning among politicians and legislators in this country. No one who has kept track of

the record of these things contained in the last twenty years of United States history, has any occasion to be surprised at the intimation that the government has lent itself now to a faction of the Roman Catholic Church.

The *Advocate* clearly sees that if the president should make the request attributed to him in the cablegram from Rome, "it would place him and his administration under obligations to an ecclesiastical power which not only claims temporal sovereignty, but claims to be superior to all temporal sovereigns, including the president of the United States." And, says the *Advocate*, "there are developing evidences which seem to show that a trap was laid for the president and his advisers on the friar question, and that they have walked into it, and from the Roman Catholic point of view have been caught." The *Advocate* can also see that Governor Taft's mission to Rome, about the merely "business" character of which so much was said in American newspapers, really amounted to diplomatic intercourse between the papacy and the United States. On this point it quotes from the Rome correspondent of the *Catholic Citizen* (Milwaukee). It seems, the *Advocate* says, on the authority of this correspondent, "that the pope willfully but adroitly changed the character of Governor Taft's mission from a business to a diplomatic mission, thus apparently forcing an official of the United States government to violate the Constitution, and usurp the laws which declare that the power to create a diplomatic mission inheres in Congress alone."

The whole affair was a piece of "adroit statesmanship" on the part of the pope. So says this Rome correspondent of the *Catholic Citizen*, and the *Advocate* agrees with his view. "That was exquisitely and robustly adroit statesmanship," he says, "which converted into direct relations with the United States at Manila the work of a commission that presented its credentials with a speech setting forth as the basic fact of the case, and its primary purpose, . . . a total separation between church and state." That is to say, the pope has used this mission of the American governor to Rome, ostensibly bent on severing church and state in the Philippines, to place the United States government in a position squarely contradictory to the American principle of the separation of church and state. This is "adroit statesmanship," indeed, but adroit statesmanship is no new thing at the Vatican. The papacy is a master of such statesmanship, and no government which enters into negotiations with the papacy has any reason to think it is not contending with the master diplomatic power of the world. It can expect only to get beaten in the diplomatic game.

From these "transactions at Rome, as reported in the Roman Catholic papers," the *Advocate* sees that "there should be no further negotiations in Rome or Washington with an official representative of the Vatican," nor should there be "further prolongation of negotiations over the removal of the friars." The evidence shows that "the church authorities can no longer be trusted to deal frankly with the president and the government of the United States in this matter," and therefore "the negotiations should be brought at once to a definite and final conclusion." Why did not the *Advocate* know all this before the negotiations were begun? Was anything else to be expected, in the light of papal history and papal claims? Why were the founders of this Western republic so careful to separate the civil government from the sphere of religion? Was it not because they had in view this very history of the papacy, and knew that the union of church and state was a fundamental principle of the papal system? Religious legislation is a papal measure; and when such legislation is enacted and enforced as has been done in this country in the matter of Sunday laws, what is to be expected but that the government will finally come into touch with the papacy itself? And now just this thing has come, or is so threatening as to cause this organ of Methodism to speak out in alarm; but the time to have taken alarm was years ago, when American Protestants began to imitate papal ways.

L. A. S.

A Boston court has decided that it is legal to make a bequest of money for the purpose of opposing the popular belief in the immortality of the soul. Some months ago the sum of ten thousand dollars was willed to the Advent Publication Society of Boston for this purpose, and a nephew of the testator brought suit to recover the money, taking the ground that to leave money for the purpose of opposing this popular dogma constituted evidence of insanity. The leading Methodist organ in the United States made note of the circumstances, and said that the will ought to be sustained "if the man was not insane." To believe the Bible on this point of Christian doctrine, to the extent of showing one's faith by works, seems to be evidence of insanity from the standpoint of the popular creed. The court opinion in the case was written by the chief justice of Massachusetts, and establishes a precedent which may be useful in other cases where a testator's sanity is questioned on the ground of his opposition to some popular church dogma.

"If ye love me, keep my commandments." That does not mean such as may suit our convenience, or meet our approval, but 'all things whatsoever I have commanded you.' Any profession of love which falls short of this is the merest pretense."

*Rev. H. H. George, in a speech at Paterson, N. J.

General Article

"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.

Sunshine as You Go

1. THE world has need of sunshine as you go,
For we often see the tears of sorrow flow!

You can haste that coming day
When they'll all be wiped away
If you scatter blessed sunshine as you go.

You can labor for the Master as you go;
Plant the precious seed, and he will bid it grow;

Toiling on whate'er betide,
With the Saviour by your side,
You can scatter blessed sunshine as you go.

You will meet with many trials as you go;

There will be some self-denials here below;

But keep looking still above,
And remember God is love,
While you scatter blessed sunshine as you go.

—John M. Baker, in *Philadelphia Public Ledger*.

The Work in the Cities

MRS. E. G. WHITE

TIME is passing, and the Lord calls upon the laborers in all departments of his work to lift up their eyes and behold the fields all ripe for the harvest.

Our workers are not branching out as they should in their efforts. Our leading men are not awake to the work that must be accomplished. When I think of the cities in which so little work has been done, in which there are so many thousands to be warned of the soon coming of the Saviour, I feel an intensity of desire to see men and women going forth to the work in the power of the Spirit, filled with Christ's love for perishing souls.

Those in our cities—living within the shadow of our doors—have been strangely neglected. Organized efforts should now be put forth to give them the message of present truth. A new song is to be put into their mouths. They are to go forth to impart to others now in darkness the light of the third angel's message.

We all need to be wide-awake, that, as the way opens, we may advance the work in the large cities. We are far behind in following the instruction to enter these cities and erect memorials for God. Step by step we are to lead souls into the full light of truth. We are to continue working until a church is organized, and a humble house of worship built. I am greatly encouraged to believe that many persons not of our faith will help considerably by their means. The light given me is that in many places, especially in the great cities of America, help will be given by such persons.

The workers laboring in cities should

read carefully the tenth and eleventh chapters of Hebrews, and appropriate to themselves the instruction that this scripture contains. The eleventh chapter is a record of the experience of the faithful. Those who work for God in the cities must go forward in faith, doing their very best. As they watch and work and pray, God will hear and answer their petitions. They will obtain an experience that will be invaluable to them in their after work. Faith is the substance of things hoped for, the evidence of things not seen.

My mind is deeply stirred. In every city there is work to be done. Laborers are to go into our large cities and hold camp meetings. In these meetings, the very best talent is to be employed, that the truth may be proclaimed with power. Men of varied gifts are to be brought in. One man has not all the gifts required for the work. To make a camp meeting successful, several workers are needed. No one man should feel that it is his prerogative to do all the important work.

If in the camp meetings held in the cities the speakers proclaim the truth in the power of the Spirit, hearts will be reached. The love of Christ received into the heart will banish the love of error.

There is need of camp meetings like those held in the early stages of the work,—camp meetings separate from the business work of the conference. At a camp meeting the workers should be free to give the knowledge of the truth to those who attend from outside.

At our camp meetings arrangements should be made so that the poor may obtain wholesome, well-prepared food as cheaply as possible. There should also be a restaurant in which healthful dishes shall be prepared and served in an inviting manner, especially for the education of outsiders.

This work is not to be looked upon as separate from other departments of camp-meeting work. Each department of God's work is closely united with every other department, and all are to advance in perfect harmony.

"Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty." Let the indifferent ones arouse, and act their part in the work of the Lord, lest this curse be spoken against them. Let all who can, give themselves to the long-neglected work in our cities,—a work that has been looked at, and then passed by on the other side, as the wounded man was passed by the priest and the Levite. Take up the work in the cities wholeheartedly, intelligently, unselfishly.

There are men of talent and influence who are longing for something they have not yet received. Let the truth in its simplicity be presented to them.

God selects his messengers, and gives them his message; and he says, "Forbid them not." New methods must be introduced. God's people must awake to the necessities of the time in which they are living. God has men whom he will

call into his service,—men who will not carry forward the work in the lifeless way in which it has been carried forward in the past. Many who have not yet heard the message to be given to the world, have learned the meaning of self-denial and self-sacrifice. Men will accept the truth who will work with earnestness and zeal, tact and understanding. Let none discourage these zealous workers. In some things they will make mistakes, and will need to be corrected and instructed. But have not men who have been long in the truth made mistakes, and needed correction and instruction? When they made mistakes, the Lord did not cast them off, but healed them and strengthened them, presenting them with his banner to hold aloft.

Our large cities are fast reaching the condition represented by the condition of the world before the flood, when "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." God-dishonoring sins are practiced by people living in lordly homes; but some of these very people, under the preaching of the last testing message, will be convicted and converted. From his inexhaustible store of grace, God can endow all who come to him. Looking upon humanity, fallen and degraded, he declares that the Holy Spirit shall be poured out upon all flesh. Many who have never heard the special truths for this time will feel the conviction of the Spirit as they listen to the message of startling importance.

In our large cities the message is to go forth as a lamp that burneth. God will raise up laborers for this work, and his angels will go before them. Let no one hinder these men of God's appointment. Forbid them not. God has given them their work. Let the message be given with so much power that the hearers shall be convinced. God will raise up workers who will occupy peculiar spheres of influence, workers who will carry the truth to the most unpromising places. Men will say, "Yea," where once they said, "Nay." Some who were once enemies will become valuable helpers, advancing the work with their means and their influence.

With intense interest God is looking on this world. He has noted the capacity of human beings for service. Looking down the ages, he has counted his workers, both men and women, and has prepared the way before them, saying, "I will send my messengers to them, and they shall see great light shining amid the darkness. Won to the service of Christ, they will use their talents to the glory of my name. They will go forth to work for me with zeal and devotion. Through their efforts the truth will speak to thousands in a most forcible manner, and men spiritually blind will receive sight, and will see my salvation. Truth will be made so prominent that he who runs may read. Means will be devised to reach hearts. Some of the methods used in this work will be different from the methods used in the work in the past; but let no one, because of this, block the way by criticism."

God will set in operation many plans for the accomplishment of his work. The means that he has intrusted to wealthy men will be used to sustain his cause. His people will concentrate their efforts more and more on the great consummation, believing and obeying the commission:—

"All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." "So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following."

The Blotting Out of Sin

E. J. WAGGONER

It is part of fallen human nature to make religion consist of forms and ceremonies, formulas and doctrines. Sacerdotalism is not peculiar to certain denominations; it is inherent in fallen human nature, and just to that extent that one loses sight of God, that formalism will manifest itself even in those who are most sincere. There are just as sincere souls among those whose religion consists of forms as among any people on earth. I have seen among Roman Catholics as much devout sincerity as among any people. Our danger lies in thinking that the truth consists of certain statements—of losing sight of the distinction between *truth* and the *statement* of truth. There is just as much difference between these two as there is between the law and the writing out of the law. The real law is living; the writing of it in the book is only a shadow. We are in danger of making a creed, and thinking that that is the truth.

No human words can express the truth of God. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit." The fullness of the truth of God cannot be stated in human language; otherwise it could be heard by the ear. It cannot be framed in human thought; otherwise it could enter into the heart of man. Truth can be revealed to man only by the gift of the Spirit of truth.

"This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." 1 John 1: 5-7.

Just forget the division of this epistle into chapters, with which John had nothing to do. This was a letter, containing but a few sentences, not so long as we ourselves have sometimes written. At the beginning of the letter he makes

this statement of what his message is, and a little later he writes about the end of the world: "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." This, then, is just the message for the last days, that which will make people stand when the world passes away.

Then the apostle speaks of "the anointing which ye have received of him," so that "ye need not that any man teach you." No man can teach you the truth; the things which God has prepared are revealed only by the anointing of the Holy Spirit. "And even as it hath taught you, ye shall abide in him. And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming." So this is the message that will give people boldness at the coming of the Lord, so that they will look up and say, "Lo, this is our God; we have waited for him, and he will save us."

This, then, is the message, that God is light; and if we walk in the light, the blood of Jesus Christ cleanses us from all sin,—blots out all iniquity. The proof of whether or not we have the truth is in the effect that that which we have has upon our lives. Does it cleanse us from unrighteousness? If we walk in the light, then the blood of Jesus Christ cleanses us. Light is the flowing forth of God's life, which cleanses and blots out sin.

We need to be on our guard against the idea that the blotting out of sin is merely as the passing of a sponge over a slate, or an entry in a ledger, to balance the account. This is not the blotting out of sin. An ignorant man who saw a thermometer for the first time thought to lessen the heat by breaking it. But how much effect did this have upon the weather?—Just as much as the wiping out of the record of his sin has upon the sinner. The tearing of a leaf out of a book, or even the burning of the book containing the record, does not blot out the sin. The sin is not blotted out by blotting out the account of it, any more than throwing my Bible into the fire abolishes the Word of God. There was a time when all the Bibles that could be found were destroyed; but the Word of God—the truth—remained just the same, because truth is God himself; it is his life.

Truth is implanted in the heavens and earth; it fills the stars, and keeps them in their places; it is that by which the plants grow, and the birds build their nests; it is that by which they know how to find their way across the sea. When Moses broke the tables of stone, the law was just as steadfast as it was before. Just so, though all the record of all our sin, even though written with the finger of God, were erased, the sin would remain, because the sin is in us. Though the record of our sin were graven in the rock, and the rock should

be ground to powder,—even this would not blot out our sin.

The blotting out of sin is the erasing of it from the nature, the being of man. The blood of Jesus Christ cleanses from all sin. Our bodies are but the channel, the border, the sand upon the shore, of the river of life. Impressions have been made upon us by sin. At the seashore, when you see a smooth piece of sand, your first impulse is to make some mark on it, to write some characters upon it. Then the sea comes up, and each wave that passes over it helps to obliterate the impression until it is entirely blotted out. Even so the stream of life from the throne of God will wash away and blot out the impressions of sin upon us.

The erasing of sin is the blotting of it from our natures, so that we shall know it no more. "The worshippers once purged"—actually purged by the blood of Christ—have "no more conscience of sin," because the way of sin is gone from them. Their iniquity may be sought for, but it will not be found. It is forever gone from them,—it is foreign to their new natures, and even though they may be able to recall the fact that they have committed certain sins, they have forgotten the sin itself—they do not think of doing it any more. This is the work of Christ in the true sanctuary, which the Lord pitched, and not man,—the sanctuary not made with hands, but brought into existence by the thought of God.

Is It True? And Does It Pay?

R. D. HOTTEL

If we remember correctly, the REVIEW had something to say some time ago about the chain-letter business, condemning the whole thing as being wrong morally, and also against the postal laws. This we presume applies when money is solicited. But there must be something fascinating about the chain letter whether money is solicited or not. Not long ago one came along from the far-away country of Australia, asking that each one receiving the letter write to three friends, soliciting used postage stamps, etc. Just recently one comes along from one of our prominent workers in America, asking that each one receiving the letter write to two friends requesting them to pray for a certain object. It asks that the ball be kept rolling till the thousand number is reached. The one from Australia wished only the one hundred and eightieth number.

Unless we are greatly mistaken, we do not believe that the means will justify the end in any such arrangements. We believe in praying for the work and the workers in all the fields of the world, and in giving of our means for the advancement of the message, but we believe that this is a trap of Satan to take money from the people, and put it in the wrong place. It seems to us that at such a time as this every cent should be made to count in the great work of God in the earth, and that there should be no distracting efforts made to draw means from the people to channels where it is not used for the work of God.

We have been tempted ourselves to try nothing of the kind to raise means for the needs of our field, where the work moves slowly, and the need is great, and the people poor, but since the thing has been condemned, we have not tried it. If we are to solicit means, let it be brought into the treasury of the Lord.

Let us see: it costs two cents for the man to start the letter. The second man is requested to write two letters to two friends, asking them each to do the same, and so on. It costs the second man four cents to write the two letters. These two friends who receive the two letters are to write to two friends each, and it costs them eight cents to do the writing. These four who receive the four letters from the two friends are to write two letters each, and it costs them sixteen cents to pay the postage, and so on, doubling each time the number of the letter is increased.

Below we have a table showing the cost of postage to the number of thirty. We do not have the time to compute the cost any further, and would not take the time for this if it were not for the purpose of getting right ourselves in the matter, or getting some one else right. Please study the table below, and see if the application is right, and then answer the questions:—

The Letter Chain

1	.02
2	.04
3	.08
4	.16
5	.32
6	.64
7	1.28
8	2.56
9	5.12
10	10.24
11	20.48
12	40.96
13	81.92
14	163.84
15	327.68
16	655.36
17	1,310.72
18	2,621.44
19	5,242.88
20	10,485.76
21	20,971.52
22	41,943.04
23	83,886.08
24	167,772.16
25	335,544.32
26	671,088.64
27	1,342,177.28
28	2,684,354.56
29	5,368,709.12
30	10,737,418.24
<hr/>	
	\$21,474,836.46

It is said that figures never lie. We would like our wise men and mathematicians to go over the matter carefully and answer the questions, Is it true? and, Does it pay?

ALTHOUGH happiness comes only through suffering, we are not to go out of our way to seek it. We are not to make trouble for ourselves. There is no virtue in making a martyr of one's self. There is trouble enough without making

it. To court persecution is not to suffer with Christ. Our part is simply to know, and by faith to make sure, our complete oneness with Christ, and then, knowing when tribulation comes, that we are partakers of his sufferings, we must necessarily rejoice.—*Present Truth.*

Reverence for the House of God*

FLORENCE WELTY

"Ye shall keep my sabbaths, and reverence my sanctuary: I am the Lord." In Leviticus, the book of the law, I read these words.

Is reverence a necessary element in our characters, or is it but a pleasing sentiment? It cannot be the latter, or we should not be enjoined so emphatically to exercise it. Men whose lives are not given to piety are apt to call it weakness, and attribute it to mere superstition; and thus many close their eyes to that which should be closely examined, being willfully blind, choosing delusion in preference to truth. But true reverence is an evidence of power rather than of weakness; of true knowledge of the existence of the unknown (if not comprehended in every detail) rather than a fancied delusion or mere superstition. What opinion could you have of a man who had no respect for principles too deep, too profound, for him to understand? Would not this very attitude declare his weakness? Phillips Brooks has said, and well said too, that "irreverence everywhere is blindness, and not sight. It is the stare which is bold because it believes in its heart that there is nothing which its insolent intelligence may not fathom, and so which finds only what it looks for, and makes the world as shallow as it ignorantly dreams the world to be." How sad that just such characters exist, and sometimes within the church of Christ!

What would you think of a little child, who, standing on the sandy beach, with the waves laving his dimpled feet, and the straying winds playing hide and seek in his golden hair, would shake his tiny fist at the approaching breakers, and mock in skeptical and careless indifference at the coming hurricane? Now there are those who, being as ignorant as the child, though boasting of mature years, will dare to stand in the very presence of "him that made heaven, and earth, and the sea, and the fountains of waters," and yet fail to recognize his almighty power, acting as carelessly and as blindly as though they were not endowed with reason, and could not be expected to respond to the claims of the God who made them.

Reverence modestly veils its face from that which it does not know, and obediently waits.

We never can do any work, and do it "heartily, as to the Lord," without feeling the existence of deeper and more distant springs, which we as yet are unable to comprehend. Do the seven octaves of the piano complete the musical scale of the universe? And are you

persuaded that the compass of your ear must measure it all, regardless of the probability that there are many octaves of rich bass and silvery treble that none but celestial beings have ever heard? Man is perpetually reminded of the depths and heights beyond him, and of necessity feels the unknown continually coming into close contact with the known. We are finite beings, constantly aware of our ignorance and insufficiency, and yet glorying in the grandeur and beauty of all that is around us and within the range of our comprehension. What could be more fitting than that we revere the Author of all things, and not only in his sanctuary, but everywhere and all the time? If it seems difficult to do this, go to work for him, contemplate his character; and through beholding him and co-operating with him, you will grow into this blessed state of reverence. The highest reverence comes not by idle contemplation, but by earnest obedience and sincere co-operation with God in his work.

Now let us see where we are particularly admonished to be reverent. "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him?" For many centuries God dwelt among his people by the symbol of his presence, and he says that "where two or three are gathered together in my name, there am I in the midst of them." Since the days of the first sanctuary in the wilderness, God has met his people in his house, which is called the "house of prayer for all people." The psalmist says, "Lord, I have loved the habitation of thy house, and the place where thine honor dwelleth." "Send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles," "to behold the beauty of the Lord, and to inquire in his temple." There we find his presence, and as Joshua was commanded to loose his shoe to show his reverence for holy ground, so we are commanded to conduct ourselves with sacred composure when we come into his presence. "Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil. Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God: for God is in heaven, and thou upon earth: therefore let thy words be few."

Permit me to present to your minds two pictures. Please consider the first one just long enough to make you as sorrowful as it made me, and may the second, in marked contrast, for all time be your inspiration. In one of our large cities, I once visited two churches. One beautiful Sabbath morning I made the first visit, which was to a church whose people professed to revere the commandments. I naturally expected much from such a church. Their doctrine being so sound, I expected some outward expression of this inward perfection, some outward sign of this inward grace. As

* Paper read before the Northeastern Colorado S. S. convention, July 19.

I entered, whispering and even chatting aloud greeted my ear. Men and women in groups were talking, and children were running to and fro. Fathers and mothers, with conscience reproving them, were casting uneasy glances around the room and toward the door, because their children were off somewhere in the yard or the vestibule. Every time the door opened to admit a worshiper, some one made himself offensive by an unwarranted stare. In other words, ill-mannered noise and confusion reigned supreme just a few moments before the service began. As I think of it now, I fancy that the angels from the glorious courts of heaven turned away in sorrow.

The second visit was made on Sunday morning, in company with the lovely young woman who had gone with me on the first visit to my church, and now, out of courtesy, I accompanied her. As we entered the large edifice, a holy calm seemed to rest upon the assembled people. The aisles and vestibules were clear, and almost perfect silence reigned. Families, parents with their children, occupied nearly every pew. If one child was missing from his accustomed place beside his father, nearly every one noticed it, and wondered if he were sick. I was at once filled with the spirit of prayer on entering such a quiet, orderly place of worship. By and by the stillness of that holy hush was broken by the singing of that beautiful old hymn of Watt's, which opens with these words:—

"With reverence let the saints appear,
And bow before the Lord;
His high commands with reverence
hear,
And tremble at his word.

"Blest are the souls that find a place
Within the temple of thy grace.
There they behold thy gentle ways,
And seek thy face and learn thy
praise."

And then the minister, filled with godly fear, invoked the Lord's blessing. After this followed a discourse that seemed to transport us to the very gates of paradise. At the conclusion of the service, to the soft and melting strains of the organ, after having quietly greeted our friends and neighbors, we departed to our respective homes. As we walked home together, my companion said to me, "I can commune with my Maker in the stillness of that heavenly place. I am sorry that it is so, but I do not feel at home in your church." O how I felt the truth of her words, and how they stung, when I so longed to see her unite with us! I could not blame her, O, no! for her orderly, reverent nature demanded just such a place in which to worship; but I was obliged to submit to the thoughtlessness of others, while long years of custom had established for her the favorable and much-to-be-coveted conditions.

What were her conclusions? I will leave you to guess; but of my resolutions I will speak more at length. I determined from that hour to resist this evil tendency by both precept and example,

to seek to obey the plain commands of God with respect to our conduct in his sanctuary, and to encourage others to unite with me in bringing about a radical change of demeanor among our communicants. Why do we not more generally follow our Guidebook? Both the Bible and the Testimonies are filled with plain instruction. The facts are these: the enemy of all righteousness is the god of Babel, or confusion. He seeks constantly to divert our minds from the true purpose of our meeting. He desires nothing more than to cheat us out of the blessing for which we came.

In the olden time every devoted thing was called "most holy" when dedicated to God. Was your church building thus dedicated? Do you realize that you are in the actual presence of the King of kings when you enter his courts? Think of the respect that earthly sovereigns demand, and then compare them with God. Do your eyes of faith see him who is invisible? If so, order and quietness will control everything, and we shall endure as seeing him who is invisible. "For who in the heaven can be compared unto the Lord? . . . God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him."

Even an outward manifestation of reverence has this virtue: it leads to a genuine regard for things sacred. We cannot afford to disregard even the least of God's requirements. And now let us all, old and young, say with the sweet singer of Israel, "But as for me, I will come into thy house in the multitude of thy mercy: and in thy fear will I worship toward thy holy temple."

Fellowship with God

EVERYTHING in the spiritual life depends upon the quality of our fellowship with God. All real life comes from God, and is dependent upon him for its sustenance. The air and the light of the sun are not more necessary to the healthful life of any one than is this vital communication between God and myself to the life of my soul. The air of yesterday will not do for to-day. The manna of yesterday becomes corrupt. Fresh infusions of life must be secured for the soul by a daily waiting upon God. Take time to meet God.

In all successful fellowship with God two things are necessary: I must set God in his proper place, and I must take my own proper place. Everything depends upon my humbly giving God his proper place. He is the chief, the only one. He is the excluder of all else. Let the heart say to itself that God is. God is near. God is longing to communicate himself to me. He longs to make himself known to me. The soul must take time to realize this precious fact. This being assured, the attitude of the suppliant's heart becomes clear. Blessedness for the creature consists in a recognition of his nothingness. This is only emphasized by the consciousness that we are all *sinful* creatures. Self-abasement is the attitude of victory.

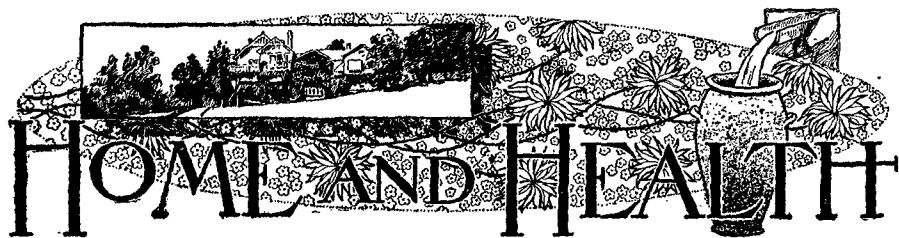
Having given God his place and taken our own, we are in a position to accept and appreciate the standing we have in Jesus. The only begotten Son of the Father is his chiefest delight, and he must be our chief delight also. In him dwells all fullness. Through him we are emboldened to enter the very presence of the Father. To do this is the great object of fellowship, and from it comes every good and perfect spiritual gift. In this way Christ is formed within us, and God, seeing Christ in us, and us covered with Christ, finds his delight in us.

Christ thus is in us as a power, his presence is with us as a person, and, mystery of mysteries, his likeness becomes wrought in us. He becomes formed in us in such a way that we partake of his nature, and his image begins to shine out in us. This is the great and blessed work that results from fellowship, and by means of fellowship is carried on day by day. So certain is this that it is worthy of all acceptance. God loves the image of his Son. He longs to see it everywhere. He delights to reproduce it in us. And this gracious work may be counted on so far as we wait on God and have fellowship with him.

This is the special work of the Holy Spirit. He loves to take the things of Christ and make them known to us. He does not speak of himself. He glorifies Jesus. As we wait before God, the Spirit takes these things of Christ, and ministers them unto us. Let every approach to God be marked by the definite attitude of self-surrender and a worshipful exalting of the Heavenly Father, and to the confidence of faith will be given the presence and power of the Holy Spirit, taking the things and the image of Christ and revealing them to and in us.—*Selected.*

THE most effectual way to manifest gratitude to God is to help some of the great benevolent causes or institutions, or to relieve the suffering of some of his needy children. The prayers of the priest and the Levite weighed not one-thousandth as much on the scale of God's estimate of gratitude as did the act of the good Samaritan. Long prayers, eloquent sermons, and loud speeches on thanksgiving day must be supplemented with real acts of kindness and relief-giving to his suffering children, if they are to count for anything in our Heavenly Father's book of reckoning. A kind word spoken, a show of sympathy with the bereaved, a visit paid to some one afflicted in body, the directing of the thought of one far from God to the sinfulness of sin and the goodness and mercy of God,—these are the thank-offerings which are in the sight of God "of great price."—*Religious Telescope.*

"ALL that God has to give he gives to those who do all that he gives them to do. Obedience shows men to be in harmony with the order of God, and in that order and harmony are to be found perfect peace and strength and joy. Obedience is the supreme law of all life."



Life

LET me but live my life from year to year
 With forward face and unreluctant soul,
 Not hastening to, nor turning from, the goal;

Not mourning for the things that disappear
 In the dim past, nor holding back in fear
 From what the future veils; but with a whole
 And happy heart, that pays its toll
 To Youth and Age, and travels on with cheer.

So let the way wind up the hill or down;
 Though rough or smooth, the journey will be joy;
 Still seeking what I sought when but a boy,
 New friendship, high adventure, and a crown,
 I shall grow old, but never lose life's zest,
 Because the road's last turn will be the best.

—Henry Van Dyke.

"That Is Not My Job"

MRS. M. A. LOPER

SUPPOSE it is not your job. Perhaps the proper performance of it, if you are out of employment, may help you to secure a job of your own. In these days when so many are seeking employment, those standing at the head of our different institutions are the recipients of numerous requests for positions, accompanied, perhaps, with recommendations from those who may have an influence in securing for them the desired employment. And many times people have been accepted on these recommendations only to prove a disappointment to their employers, their recommendations having been obtained, perhaps, through friendship, through sympathy, or merely because they were solicited, when it may be the writers knew nothing of the individual's qualifications except in a general way.

The best recommendation one can possibly have is good, faithful service; and any individual who is willing to put forth the efforts necessary to obtain the enviable reputation of a conscientious, energetic worker, will make a success of life against all odds. He will neither shrink at the Slough of Despond, nor give heed to the lions in the way; for he knows that perseverance in the right direction will conquer every difficulty.

An army of workers is employed in carrying on the details of business at the present time; but even among the professed followers of Christ all are not faithful to duty. The conscientious

employee performs his tasks with equal faithfulness when the employer's back is turned; for he realizes that there is One who takes knowledge of every detail, and that he must surely meet his life record by and by. It is a pleasure for such a worker to be accommodating, to lend a hand to help others whenever opportunity is offered. How different is his life-work from that of him who aims to do only that which is required of him; who circumscribes his sphere of usefulness to such an extent that he fails to realize the blessing gained in helping some poor soul who is overburdened, or in putting forth an extra effort now and then to further the interests of the institution in which he is employed. He seems to excuse his lack of interest by saying to himself, "That is not my job;" and to have entered the work more for the benefits which he hopes to receive than for the purpose of becoming a blessing to the world.

"But," says one, "people are not all constituted alike." Very true. But whether one's talents be few or many, the great Giver requires equal faithfulness on the part of every soul. And that individual who possesses ten talents along with a slothful constitution, has something to overcome in order that his record may be equal to that of him who possesses but one talent, but who is faithful in the little work which he is able to accomplish. It is not the amount of money one puts upon the contribution plate that counts, but the amount of sacrifice that goes with it. So it is not the number of talents one possesses which tells, but the faithfulness with which those talents are employed for the bettering of mankind.

Selfishness and slothfulness — the sentiment, "That is not my job" — keep many talented people from ever reaching success in any department of work. But God will help any individual to overcome these besetments who will cooperate with him in the undertaking.

How well I recall a youth who was permitted to share the comforts of a private home during a protracted period while pursuing a college course. He was talented, and fond of books; and consequently his reputation as a student was very commendable. But to him it was a much more agreeable task to master his lessons than it was to master the odd chores that fell to his lot by way of compensating for his board. The mental duties were much more easily seen and undertaken than were those which called for muscular energy. And had that youth pursued the course which his natural make-up indicated, he surely never would have realized the

success which is his to-day. But he desired to follow Christ. And there is no such thing as a lazy Christian. He whose mental qualifications, when a mere child, were sufficient to confound the learned doctors and lawyers of his time, was also his father's helpful assistant at the carpenter's bench. And he just as surely leads his followers into the domain of physical exercise as into the realm of mental effort.

Time rolled on, and a gradual change came into the life of that young man. Instead of permitting himself to be a burden, he seemed to make it a matter of conscience to help lift the burdens of others wherever he might be; to be thoughtful of the comfort of others under all circumstances. God helped him in his efforts to overcome, and to-day he is an earnest worker for the Master.

The true Christian is the only one who ever really succeeds in life — and he always succeeds. For in following Christ, all selfishness and slothfulness are abandoned, and he lives to labor for the good of others. He does not slight the unexpected opportunity for doing good. It may require time that might be devoted to his own selfish interests. It may require some expenditure of muscular energy. It may, in fact, be something that is very distasteful to his natural heart. But instead of seeking consolation in the thought, "That is not my job," and employing his time for his own selfish interests, he hails it as a precious privilege to get in a little extra time for the Master, as it were, and he does it, whether he feels like it or not; and he receives a blessing in so doing.

The Christian is in the world for service. He does not remain idle simply because he cannot be favored with such work as might, perhaps, be most agreeable. If he does not find a vacancy where he wants it, he accepts what he can get, knowing that —

"The heights by great men reached and kept

Were not attained by sudden flight;
 But they, while their companions slept,
 Were upward toiling in the night."

The Christian prefers humble service to idleness, knowing that it is better to begin below the position he desires, and by persevering faithfulness work up to it, than to secure some high position at the start, and not be able to maintain it. And he performs his tasks, however menial, so cheerfully and so thoroughly that in time his services are considered indispensable; and it is not surprising that he should receive promotion.

Some time ago I heard a lecture to boys and girls, in which instructive lessons were drawn from the flowers. The weak foxtail, for instance, bows its head, and sways in every passing breeze, while the stately blue grass simply nods, and regains its upright position, the difference being due to the fact that the blue grass grows more sand into its structure. The Christian appreciates the privilege of growing

more sand into his structure—of acquiring that strength of character which will fit him to resist the winds of temptation, and withstand the power of discouragement, and to fill successfully any position to which God may call him.

“Whatsoever thy hand findeth to do, do it with thy might.”

The Requisites of Clothing

LILLIAN ESHELMAN, M. D.

HEALTH has been defined as perfect circulation in a sound organism. The blood, besides being the great healer which constantly bathes every cell of the body, bringing nutrition and oxygen and gathering up the waste products to be eliminated, fulfills another important function as a distributor of heat. No matter what the temperature of the external world, the human body must be kept at a uniform temperature of about 98.4 degrees. This is accomplished, first, by the stimulation of nerves ending in the skin, which carry the impression to nerve centers when more heat is needed; second, by impressions sent from the nerve centers to the tissues to increase oxidation and the generation of heat; third, by the elimination of surplus heat through the skin by means of perspiration and evaporation; fourth, by means of the blood the heat is carried from the thermogenic, or heat-producing, tissues to the external surface. In health, the external temperature of the body is ten or twelve degrees below that of the internal organs; and as the blood makes the circuit of the body twice every minute, it has much to do with maintaining the balance of the heat produced by the oxidation of the nutritious substances and the elimination of heat by evaporation from the skin.

In the mild tropical countries, the body is capable of maintaining the normal temperature without the aid of clothing, and it is among the savage tribes that we find the most perfectly developed physiques. The children of the frigid zone carefully conserve the heat, normally thrown off by the skin, by muffling themselves in impervious hides. In the temperate zone, that great belt of civilization, clothing is a necessity, and should be thoughtfully and intelligently selected, that being chosen which will best permit and promote the vital processes of the organism with the least incumbrances and inconveniences of the vital economy, a department of the subject of dress to which fashion and custom have long failed to give prominence, but which is of vital importance to those who wish to maintain health, especially during the cold season.

The primary factor in the study of the requisites of clothing is the needs of the body; this includes several considerations.

The Capacity of the Body for Heat Production and Heat Elimination

The smaller the body, the greater is the proportion of eliminating surface as compared to the amount of heat-producing tissue; hence the smaller the indi-

vidual, the warmer proportionately should be the clothing. Nature makes this provision in the finer and closer feathers and furs with which she clothes the smaller animals. Those who are ill, whose vital forces are weakened, and the aged, have not as large a capacity for heat production as those in health or middle age, and hence cannot bear as long-continued exposure to cold. The occupation, active or sedentary, also influences the amount of heat elimination and heat production. A man of sedentary habits needs to dress more carefully than an active laborer.

The Functions of the Skin

Such materials should be selected as will least interfere with the normal function of the skin. Evaporation of the insensible perspiration must be favored, and not enough clothing worn to induce sensible perspiration; the material should be porous and of light weight. A thin mesh of linen, silk, or cotton worn next to the body allows evaporation, and is easily washed and renewed daily; over this may be worn soft flannel of sufficient weight to maintain warmth.

The Distribution of the Blood Supply

The extremities, being remote from the vital organs, and having a large blood supply with a large eliminating surface, need to be clothed even more warmly than the trunk of the body, in order that an undue amount of heat may not be lost, or that the blood vessels of the extremities, being contracted by reason of the cold, do not offer such an amount of resistance as to throw undue labor upon the heart. The feet are one of the most important reflex areas of the body. They are connected and intimately related by reflex nerve routes with various portions of the sympathetic nervous system which influence the brain, the throat, lungs, kidneys, stomach, bowels, and other abdominal organs. If the feet feel the impression of cold and dampness through thin-soled shoes sufficiently to contract the blood vessels supplying them, the same impression is carried to the organs reflexly related to them. The blood vessels of these organs, especially the arterioles, contract, and if the exposure to cold is long continued, venous blood collects, until a state of passive congestion results, hindering the function of the organ thus affected, and if many times repeated, this condition becomes chronic. Thus colds, indigestion, “kidney troubles,” and the like are fostered.

Absolute Freedom of Every Organ Must Be Insured

If the feet are cramped and irritated by ill-fitting shoes or boots, the whole body suffers through the reflex irritation of the sympathetic nervous system.

Hot, high, tight, stiff collars are destroying the beautiful curves of the neck for our whole civilized race, and are also contributing largely to the cause of husky voices.

If we would but turn an anatomist's eye upon a corseted figure, or even upon a person who likes to feel a snug adjustment of her clothing, we should see

visions of floating kidneys suspended by delicate nerves and blood vessels, seeking a resting place; a liver indented and misshapen, sometimes a portion nearly constricted off from the rest; a stomach from two to seven inches below its normal position; a transverse colon sagging and relaxed, the small bowel crowded down; the chest walls contracted, the breath of life excluded from the lower part of the lungs; the whole internal anatomy distorted, displaced, deformed. The picture is not overdrawn; for we can find it all, and more, in the “beautifully formed” (?) figure so smoothly incased in its silken draperies which seek to cover a multitude of evils.

Unless an organ has absolute freedom, its vital activities are lessened, its blood supply hindered, its displacement assured, and its function impaired.

Perfect health depends upon perfect circulation in a sound organism. The requisites of clothing demand an observance of natural law in the life of the organism. Think first of this. Right dressing is an art, but every true art is founded upon science.—*Good Health.*

Beginnings of Intemperance

A. B. OLSEN, M. D.

MANY say that the first glass is the beginning of intemperate habits, but in the majority of cases this is not so. You must go back beyond that first glass, and inquire, What was it that made the man or boy want that first glass? And you will find, in many cases, that the appetite for liquor had already been formed before the first glass of wine or beer was taken. Some of us have thought, perhaps, that alcoholic liquors are the only stimulants; but there are others; there are foods that have stimulating effects on the body, and tend to develop in children, as well as in adults, an appetite for something stronger. Rich foods, often eaten with a large amount of condiments, produce an evil effect on the body, and create a desire for something stronger. Flesh meats of all kinds are stimulating. Thus in many cases the appetite for strong drink has been formed in a temperate home where no alcoholic liquors were used. This is an important question, and should receive much attention. The children and youth ought to have the most wholesome food, simply prepared and affording ample nourishment.

A Swarm of Bees

Be quick in obeying, be loving, be true;
Be mindful of manners in all that you do;
Be cheerful, be helpful, be gentle, be kind;
Before in all right ways; in wrong ways behind;
Be earnest, be honest, be useful, be pure;
Be good, and your happiness then will be sure.

Be definite in your appeals to God. See clearly what you do want, and ask for it.—*Baptist Union.*

THE WORLD-WIDE FIELD

Foods in Brazil

W. H. THURSTON

In almost every country one finds a national dish. In Brazil it is rice, beans, and farina. Rice grows there with but little cultivation, as do beans also, but large quantities of rice are also imported. The rice is cooked with fat—generally lard—in such a way that every kernel is whole, dry, and mealy, and the beans are thoroughly boiled, and served with plenty of broth. These two are mixed together on the plate, and then

from sugar cane, one sees very many most pitiable cases of the terrible elephantiasis.

But one can live in Brazil and fare sumptuously. A great many vegetables are grown the year round, almost all, in fact, except cabbage, which is abundant in the cool season. Sweet potatoes are plentiful, large, and well flavored.

A great deal of macaroni is made, and it is cheap. Fruits are abundant, and their name is legion. Some varieties are on the market the year round, while



FISH MARKET IN RIO DE JANEIRO

sprinkled with farina, and eaten with gusto. Every variety and color of beans can be found in the cities, as well as different varieties of lentils and peas. Black beans, however, are the general favorites, though in some states a small brown bean supersedes them.

Farina is made from the mandioca root, which is extensively grown. This root grows to quite a length, being sometimes as long as one's arm and eight or ten inches in circumference. The flesh is pure white, and when boiled, much resembles the Irish potato. The natives grate the uncooked root, or grind it, and then subject it to heat, until it is thoroughly dried, and this is their much-loved farina, which one finds on the tables of rich and poor, high and low, alike. Of course it is only a raw starch, and plays much mischief with the digestive organs. However, it is not as dreadful as the dry salted beef which they use to a great extent, even eating it raw or steeped in vinegar. Its appearance is very repulsive to a foreigner as it hangs in great slices in all the grocery shops; but the native feels that he is an object of charity when he cannot get money to buy his *carne secca*, as he calls it. From its use and the constant drinking of their fiery *paraty*, a whisky made

others come in their season; but as soon as one or more varieties are gone, others take their places. Pineapples are large, juicy, and abundant from November until February. Watermelons and muskmelons grow to enormous size, and in some parts are very plentiful. Bananas can be had all the year very cheap, while the greater part of the year one can buy one hundred large, juicy oranges for even less than the price of a dozen in this country. Nuts are no dearer than in the United States, while walnuts and peanuts are even cheaper.

Corn is the only grain which can be successfully raised in that warm country; but one does not need such a variety of grains when fruits, legumes, and nuts, as well as vegetables, are so plentiful all the year. But, as is the case in all this sad old world, the natives have perverted the bounties of nature, until the diet is far from being pure, simple, and natural, as our loving Father designed it should be; and the great need of that great land is for patient, loving hearts to go among the people, live with them, and show them how to live. As they leave the stimulants and coarse, fiery diets, their warm, impulsive natures can be directed to the Desire of nations, for whom they also long, though

they know it not. O that we for whom the truth has done so much would so love and so appreciate it that our whole desire and effort would go out to the suffering ones of earth who know it not!

Religion in the Philippine Islands

Rev. Curtin G. Roop, in *The Missionary Review of the World*

THE history and state of religion in the Philippines is so identified with the history and state of the races there found that an account of the former involves an account of the latter. And in order to be at all definite in this required ethnographical treatment of the islands, we must also point out the general geographical features. The archipelago stretches northwest and southeast, from twenty-one degrees to four degrees forty-five seconds north latitude; that is, from the latitude of the southernmost point of Cuba, one thousand one hundred miles southward. In extent the archipelago is a little more than equal to our own country from Maine to the Potomac, excluding Pennsylvania. The actual land area is estimated at fifty-two thousand five hundred square miles—not far from that of Florida or Arkansas. The islands are hundreds in number. I shall speak of but two by name. The first is Luzon, most important and northernmost, practically the only part of the group with which the Americans have had to do thus far. From Luzon, islands of greater or less size stretch southward to Mindanao, the second largest in the group. From Mindanao southward extends the subordinate group of the Sulu, belonging to the Philippines and reaching to Borneo. The relation between the history and state of the religions and the ethnography and geography of the archipelago will appear throughout our treatment.

Scanty burial relics are found, indicating a prehistoric pre-Malay race. These relics bear Chinese and Japanese resemblances, and, as compared with the most original surviving tribes of to-day, indicate a more advanced race. Such a race is supposed by some to have occupied a Malay continent of prehistoric times, now submerged, and to have been a considerably developed people. No traces, however, indicating the religion of these pre-Malays in the Philippines are found, except that the burial relics are such as show a belief in continuance of a life subject to want of food after death, and indicate such reverence as to suggest worship of the dead; especially is this seen in the fact that these relics seem to have been very sacredly—that is, superstitiously—guarded from disturbance.

Aboriginal Religion

Of the people now surviving, the Actas, or Negritos, are considered to have been the aborigines of the archipelago. They are a small, black race, in height about four feet ten inches. They are spiritless and cowardly, and of a very low mentality. They climb trees like monkeys, swiftly chase the deer afoot, have voices similar to the voices

of monkeys, herd together in fifties and sixties, and, in order to protect themselves from the scourge of fleas, sleep scattered about in ashes. One writer says of them: "Their religion seems to be a kind of cosmolatry and spirit worship. Anything which for the time being, in their imagination, has a supernatural appearance is deified. They have profound respect for their dead." Another writer says of these aboriginal Negritos: "They neither worship sun nor stars, nor bow before permanent idols, but adore for the day any rock or tree trunk in which they trace a resemblance to an animal. They have great respect for the aged and the dead. For years after the decease of one of them they place betel-nuts upon the grave, above which the deceased's bows and arrows are hung." Every night, so they believe, he quits his grave to go hunting. They have no funeral ceremony, but simply lay the corpse at full length in the grave, and cover it with earth. When one is afflicted with a malady deemed incurable, or has been smitten with a poisoned arrow, they bury him alive. In view of their high regard for the dead, and their reverence for old age, which borders toward that state, it is reasonable to suppose that they consider the fatally wounded to be candidates for the awe-inspiring after-state, and therefore to be dismissed from the midst of the living at once by immediate consignment to the grave. One writer says of their religion, that it seems to be, indeed, a kind of ancestor worship. Summing up, it would seem that these aboriginal Negritos, under the influence of a sort of animism, deified natural objects (trees, stones, etc.), and worshiped them, and that they also accorded their dead such awe and regard as with them was equivalent to worship.

These aborigines are now found only in the interior of the islands among the mountains, whither they were driven by the incoming Malays. They number about twenty thousand (some say only ten thousand), and are destined to disappear entirely.

The Malay Period

The Malays, at a time unknown, came to these islands, probably from Malaysia. Long before Spain's arrival they had driven the Negritos back, and were themselves occupants of the coasts and of considerable territory inland—perhaps most of the territory. What the religion of these people was we of course can only partially gather, as we find it spoken of by the first and later visitors to the islands, and as we find it illustrated in the more or less undomesticated tribes of to-day. Let us go to the north and proceed southward.

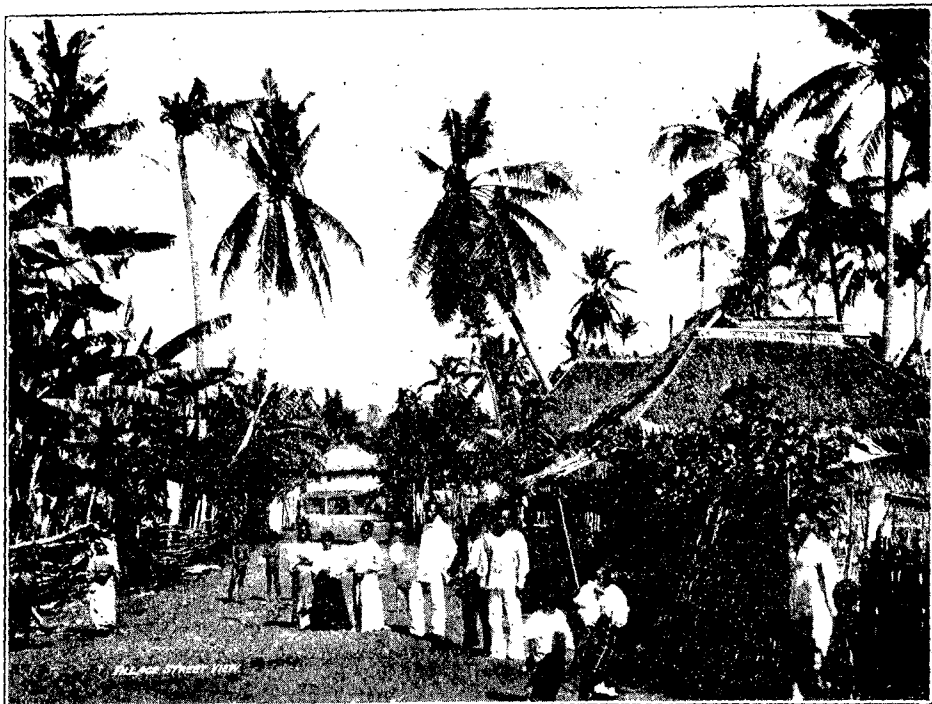
The Gaddanes are a fierce tribe in the north of Luzon, whose conquest has never been attempted, of whose habits something is written, but of whose religion I found nothing, save at the season of the year when the tree popularly known to the Spanish as the "fire tree" bears its fire—red blossoms—these people celebrate their religious feasts, and gather scalps and trophies of war.

Proceeding southward, we next mention the Igorrotes. They are scattered over a considerable part of Luzon. As to their religion, the most noticeable thing distinguishing them seems to be that they are utterly impervious to Christianity—at least, to Spanish Catholic Christianity. The answer one of them made to a priest who was trying to teach him Christianity, and to explain to him the marvelous life of St. Augustine, was characteristic of the tribe when he said, "No colored man ever became a white man's saint." In the religion that never canonized the colored man the Igorrotes desired no "part nor lot."

The Tinguianes are next in approximately geographical order southward. It is concluded from physical resem-

down the straw roof from over the fetich, and go their way, and the object is forgotten. From all that has been said, I conclude that the Tinguianes had originally a sort of fetishism and, perhaps, ancestor worship.

Coming on farther south in the island of Luzon, we arrive among the Tagalogs (Tagalas, Tagals). They are at present inhabitants of Manila and the adjacent territory. They are Malays with a considerable blending of Chinese and Japanese—for it is to be borne in mind that the Chinese and Japanese have been on the islands from time immemorial. The Tagalogs are at present the most advanced people of the islands, and have been Christian for about five hundred years. Consequently their origi-



A VILLAGE IN THE PHILIPPINES

blances that this tribe is descended from the shipwrecked Japanese who sought refuge in the mountains. One writer says: "They are pagans, but have no temples. Their gods are hidden in the mountain cavities. They believe in the efficiency of prayer for the supply of their material wants. Hence if there be too great an abundance of rain, or too little of it, or an epidemic disease raging, or any calamity affecting the community in general, the *anitos* (images) are exhorted." They highly regard their dead. According to one writer, they roast them into a dry state, and bury them (generally beneath their dwelling, in a sort of well) in niches, each person in a niche, above his father. They believe in the existence of a soul, and that it detaches itself at death, and remains with the family. They worship neither sun, moon, nor stars. When a chief sees a stone, tree, or any natural object of peculiar shape (as, for instance, the shape of a cow or buffalo), he tells the people of his village, and they go forth to worship it. They may, for instance, make a straw shelter over the object worshiped, and sacrifice a pig. After worshiping and feasting, they burn

nal religion can be learned only from the very earliest accounts we have of the islands, and from surmises on their close similarity to surrounding tribes, which stretch back into the interior, and still retain, to some extent, their primeval customs.

Such a tribe are the adjoining Bicol, closely related to the Tagalogs in race and language. Such also are the Bisayans (Visayans), stretching still farther south, who, with the Tagalogs (and Bicol), will probably, on account of superior intelligence, ultimately absorb all the other tribes in the northern half of the archipelago. One writer says of the Bicol that they believed in good and evil spirits, witches, circumcision, divination by the stars. Of the Bisayans we have gathered much more. It is evident that they never had temples, but each man performed his religious ceremony in his hut. Some huts may possibly have been used as clan meeting-places—as it were, temples. They prayed to particular gods called "*devatas*" (*anitos* among the Tagalogs), and had one *devata* to govern the sea, and another to watch over the children and house. One writer says that they sacrificed to *devata*

as one who appeared to be in rebellion against the deity. A true interpretation would probably be that they sacrificed to *devata* as if to deity in hostile stage or anger. Hell was called "*solad*," heaven "*ologan*." Souls of the departed go to a mountain in the Province of Otou, called "*medias*," where they are entertained and served. Alongside of the *devatas*, to which they sacrificed and prayed, they placed their deceased grandfathers and great-grandfathers. Also they reckoned among the gods all who came to death by the sword, lightning, or crocodile, believing that such went to heaven on a bow. They buried their dead in coffins hewed out, fitting closely, so that there should be no unoccupied space requiring to be filled by the death of additional members of the family. Trinkets were buried along, and a jar of rice and one of water were placed by. If distinguished slaves were killed and buried for attendance in the land of spirits, the coffins were placed in a grotto, or beneath the house where the treasures are kept, or on a high rock. The caves where they were buried were not disturbed; they were regarded as the dwelling places of spirits, which especially manifested themselves by precipitating storms upon sailors who passed by and did not reverence them. Sailors feared to pass by a burial cave, lest they also should be drawn after the dead. The aged chose to be buried on some promontory, where sailors passing by should worship them. Especially were those who had been distinguished by bravery worshiped. Such were called "*humalagar*," which corresponds to the Latin "*manes*"—namely, deified ghosts of one departed. When a man died, all of the village were compelled to keep silence for a time, varying according to the rank of the deceased, sometimes until the relatives had killed a sufficient number of victims to appease the spirit of the dead. Such a practice would seem to be nothing more nor less than human sacrifice made to appease a worshiped spirit, the statement of some writers that human sacrifice was never practiced in the islands to the contrary notwithstanding. Some say that these Bisayans had idols, others doubt whether they had anything corresponding to a permanent image recognized by the whole community. The alleged idols are described as painted, with large teeth (boars' tusks), large faces, concave or flat back, feet turned up. One writer gives this people's account of the creation as follows: "A vulture, soaring between heaven and earth, was unable to alight (the sea mercilessly rose higher and higher), whereat Heaven in anger came to the vulture's rescue by creating islands. The vulture then alighted, and split a bamboo, out of which sprang man and woman, who then begat children, and drove them forth from home."

De Morga, a Spanish writer and traveler of the last part of the sixteenth century, says of the Bisayans: "In their religion they seem to have no notion of the true God. The devil appeared to them in various horrible and fearful

forms, and forms of savage animals, so that they feared and trembled at him, and adored him, usually by making figures of those forms, which they sometimes kept in caverns and special houses, where they offered perfumes and sweet smells and food and drink." The "devil" of which De Morga thus speaks of being worshiped was evidently a god or gods, since he speaks of their representations of him by the "*anitos*," which is the Tagalog name for images of their gods. "Others," he says, "worshiped the sun and moon, making feasts and getting drunk. Some adored a mountain bird marked with yellow, which they called '*batala*' (*bathala* being the Tagalog name for God the Creator in contradiction to idols, which are called *anitos* and *lic-has*, or statues). In general they revered and adored the cayman, a mammoth crocodile of the rivers, falling upon their knees wherever they saw it, and raising their hands to it, under the notion that by this it would be appeased and withdraw." They had no temples; each person made, and for the most part kept, his images, without solemnity or ceremony, in his dwelling. There were no priests, if we except a few old men and women (witches and sorcerers); these performed prayers and ceremonies to their idols for the sick, and believed in omens. "To those consulting them they answered a thousand absurdities and lies," says De Morga. He says that they were never cannibals, nor did they offer human sacrifice. We have learned from other writers, however, that at least some families of these people killed human victims to appease their dead relatives. "They had little ceremony or outward religious institutions, which fact made them the more susceptible to Christian missionaries. They believed in another life, with rewards for those who had been valiant and done great deeds, and with punishments for those who had done evil; but they did not know how nor where this would be." Their dead they buried in their own houses, and kept the bones, especially venerating the skull.

We have now traced the islands from the north southward, past their middle, to the borders of the Mohammedan rule, in Mindanao and the adjacent islands. Mutual hostility has always existed between the Moslem southern part and the Christian northern part of the archipelago. Hence Christian travelers have not been able to go through the southern islands so freely, and have not given to the Western world very complete accounts of the peoples in the south. We can only assume, therefore, that the primeval religion of the south did not differ materially from the more northern islands already described.

To sum up concerning the pre-Christian, pre-Moslem religion of the Philippines, then, we should say that in general it consisted in an amorphous mixture of fetish nature worship, spirit worship, and ancestor worship, and perhaps arose in some instances to the plane of the worship of spirits of more general cosmic control. Here were no temples,

and the only approach to priests was a species of sorcerers and witches. Belief in the immortality of the soul seems to have been universal.

(To be concluded)

Mission Notes

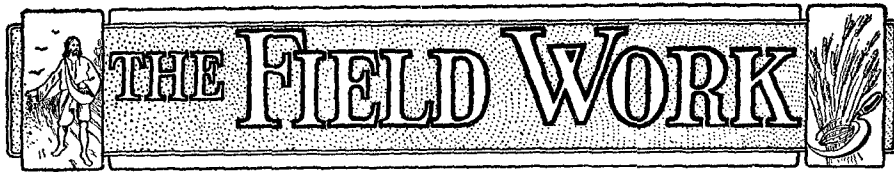
A MISSIONARY in West Central Africa reports that six native women, after hearing of the woman's work in other lands, came voluntarily to offer their services and be instructed. They began in a very simple way—reading the Bible to their visitors, taking it when they went to other villages and when visiting the sick. Once a month the missionary holds a meeting with them, to hear reports and for prayer and council.

ALTHOUGH there are but few missionaries who have direct access to the Moslems in the Turkish empire, the Word of God reaches many of them. A colporteur in Albania came one day upon a party of seven Moslems sitting together reading the Bible. Last year forty-four thousand Bibles were circulated in Egypt, where ninety-two per cent of the population is Moslem. Besides that, from one Bible depot there were sold last year nearly thirteen hundred copies of the Bible to the Sudanese.

An English official from Peking was once asked by a gentleman if he had ever witnessed any effects of Christianity upon the high officials of the Chinese empire. In reply he said that he had once asked a high mandarin if he had ever read the Bible. The mandarin went back into an inner room, and brought out a notebook full of extracts from the New Testament. He said that he had read the New Testament through, and had copied from it the things that he admired most. Then, laying the book upon the table, he put his hand upon it, and said, "If only the people who profess this religion were to live in accordance with its precepts, this religion would spread all over the world."

A MISSIONARY object lesson is found in the presence of King Levankia in London. He is from Barotseland, Africa, and a decade ago was the cruel leader of a degraded people. He is now a professed Christian, and is laboring to advance civilization in his tribe. He went to London to attend the coronation of the king and gain some ideas for governing his people on Christian principles.

THE Presbyterian Board has made it the custom for a number of years to gather at their headquarters in New York the missionaries under appointment. Here they may meet one another and the different members of the board. A few weeks ago sixty-two were thus assembled, seven bound for Africa, fourteen for China, nine for India, eleven for Japan and Korea, nine for Persia, and four for the Philippines.



THE FIELD WORK

Help Each Other

If any little word of mine
 May make a life the brighter,
 If any little song of mine
 May make a heart the lighter,
 God help me speak the little word,
 And take my bit of singing,
 And drop it in some lovely vale
 To set the echoes ringing.

If any little love of mine
 May make a life the sweeter,
 If any little care of mine
 May make a friend's the fleetier,
 It any lift of mine may ease
 The burden of another,
 God give me love and care and strength
 To help my toiling brother.

— Selected.

British Honduras

THE interest is still good here, and one more has begun to keep the Sabbath. We have a dark, hard field in Central America.

Brethren Allen and Branster have just started out on a canvassing tour through the northern part of the colony. Brother Branster has been over this territory before, and as a result one man is keeping the Sabbath and wishes baptism. Mr. and Mrs. Allen will probably go to Tegucigalpa, at the beginning of the new year, as canvassers; and then we must have another man and his wife to enter Guatemala, a city of sixty thousand inhabitants. From these two centers they can work out as opportunities occur, to enter other cities around them. Throughout Spanish Honduras and Guatemala there are several large cities that must soon be entered. There are thousands of souls in these cities who have never heard the message of truth.

H. C. GOODRICH.

India

DACCA, MYMENSINGH, AND NARAINGANJ.—These places are situated in eastern Bengal. Dacca used to be the capital of this district, and is consequently a noted place. It has only a small European population, but its native population is about one hundred thousand. It is quite an educational center, and has several colleges. It is said to be next to Calcutta as far as educational facilities are concerned. It is one of the many places in India that are waiting for some one to come and hold up the light of truth in all its glory. Being an educational place, there are a great many students there. If some one could start the work in a place like this and follow it up, there is no doubt that much good could be accomplished among the students.

Mymensingh and Narainganj are not so large as Dacca. The Baptists have quite a work started in this district. About forty miles north of Mymensingh they have been working among an aboriginal tribe, in which the caste system does not prevail, and as a result over thirty companies have been raised up during the last few years. As I go from

place to place and see what is being done, and what there is to do, I often wonder how long it will be before we can have work started among the different peoples of India.

Narainganj is the center of the jute market of the world. The merchants are Greeks, Armenians, and Englishmen. Among them I was able to sell quite a number of our large books, such as "Patriarchs and Prophets," "Great Controversy," and "Christ's Object Lessons."

I called on one man at Dacca who did a great deal of reading. He was also a business man. When I told him my business and what I had to show him, he at once spoke of two books that he had bought from some one in Calcutta who was selling off his books just before leaving for England. The two books were "Patriarchs and Prophets" and "Daniel and the Revelation." He was much pleased with the style in which the books were written, and with the thoughts presented. He also bought "Great Controversy" and "Christ's Object Lessons," and subscribed for our paper. So the seeds of truth are scattered, and will find nourishment in some hearts. In due time they will spring up and bear fruit to the glory of God. I am thankful for the privilege of having a part.

There is a great work to be done, but it will soon be done if we get our hearts right before God, and work with all our might.

W. W. QUANTOCK.

Switzerland

ST. GALLEN.—Since coming to this place, we have held meetings in a public hall four or five times a week, and have visited from house to house. This work, together with our labor for those who call on us, keeps us very busy. We had quite a hard time to get a place in which to hold meetings, hall rent being high, and there being great prejudice against our people.

We are not nursing at present, but the Lord is with us, and is blessing our feeble efforts. Thursday nights my husband gives talks on anatomy, physiology, and hygiene. We have Dr. Kellogg's large chart, and it is indeed a great help in bringing the truth before the people. It is most surprising how ignorant people are of the laws of health. Even those who profess to be Christians, when we visit them, offer us beer and wines, believing that these are very nourishing. Recently we have held a temperance talk each week, and since beginning these meetings we have not been annoyed in this way.

Several have begun keeping the Sabbath since we came here. Six precious souls have joined our small company, and many others are interested, among whom are six Catholics and one Mormon, also a whole family of eight persons. One member of this family has already kept two Sabbaths. I never before realized as I do now, what it means to give up a good position and look for other work, to lose friends, and be regarded as a fanatic. It is quite a step to take in this country. Children are almost compelled to go to public

schools on the Sabbath unless they attend a church school. I hope that the Lord will find a teacher for St. Gallen, as we shall soon need one. It is indeed a pleasure to be in this work. I enjoy it more and more.

We are now having most beautiful weather, and the mountain scenery here is grand. St. Gallen lies very much higher than Basel. People say that they often have a snow shower here in the middle of summer.

ALBERTINA B. VOTH.

Trinidad

SAN FERNANDO.—We have been able to secure a good lot for a church building at San Fernando, with funds raised outside of our regular offerings, and have thirty-five dollars pledged toward materials. We are doing all we can to keep our people here selling books, tracts, etc., and turning in all, or at least part, of the commission to the building fund, as that is the only way they can raise money. We do not intend to begin building till we can buy the frame and roof, which will cost about one hundred dollars.

A minister told me the other day that he had decided to cast in his lot with us soon, and was arranging to sever his connection here at the end of the month.

W. G. KNEELAND.

Quebec Conference

THE twenty-third session of the Quebec Conference was held in Waterloo, Quebec, September 4-14. The season being an unfavorable one for crops, many were kept from the meeting who otherwise would have been present. The Lord came very near, and blessed his people as they sought for forgiveness of sins, and consecrated themselves to his service. The first Sabbath was characterized by a manifest outpouring of the Spirit of the Lord, and nearly all present were made to rejoice in God's goodness. Prior to the Canadian Union Conference, which began the 10th, the local laborers and the writer worked in behalf of the spiritual interests of the meeting.

Elder Wm. Ostrander, formerly of Michigan, was present, and spoke in behalf of the work in Montreal. Here is a priest-ridden city of three hundred thousand inhabitants, and only a handful of laborers to accomplish the work necessary to be done; but Brother Ostrander was full of courage and hope, and expressed his conviction that much might be done the coming year. Brother E. P. Auger has also come to labor for the French people, and the conference will do all it can to advance the work in Montreal the coming year.

Elders Farnsworth, Rickard, and Ellis gave interesting reports of their work this past summer.

Although this is one of the old conferences, having been organized over twenty-five years ago, the membership is small, and the tithe sufficient to pay only a very small corps of laborers. With the Canadian Union Conference headquarters located in this conference, and the addition of laborers which have come in, we confidently expect to see Quebec take advanced steps. The brethren returned to their homes with courage and hope.

The following-named officers were elected: President, S. A. Farnsworth; Secretary and Treasurer, W. H. Libby;

Executive Committee, S. A. Farnsworth, H. E. Rickard, Wm. Ostrander, J. M. Ellis, and Wm. Blythe.

It was a pleasure to meet these brethren for the first time, and as we saw dear souls find liberty in Christ, we were made to rejoice.
J. W. COLLIE.

Montana

PLAINS.—We arrived at Plains about the middle of July, and at once erected our tent, and began meetings. The special power that is just now attending the third angel's message has been with us from the very opening.

A growing attendance and an ever-increasing interest have characterized the work, until at present we are in the midst of a revival which is shaking this country, and bringing out a people to stand on the eternal principles of truth and righteousness.

The work here thus far has been so manifestly under the direction of the great Shepherd of the sheep that we will not at this writing attempt to draw any conclusions as to the outcome. A goodly company have already taken their stand, and we firmly believe that the near future will see a church organized in this place.

"There shall be delay no longer" means business, brethren; God has put his hand to the work as we have not seen it before. "A crisis is right upon us. We must now by the Holy Spirit's power proclaim the great truths for these last days." Invisible armies of light and power are attending the servants of God, and there is at this time "no measure to the usefulness of those who are willing to undergo the necessary discipline," "and to become the hands of heavenly instrumentalities to work out the purposes of God in the earth." Courage is the keynote now. Hasten, O hasten, to the work.
R. D. QUINN,
W. D. ÉMERY.

[Later word from Elder Quinn states that eleven were baptized at Plains. Brethren Quinn and Gosmer are now conducting tent meetings at Hamilton.]

Barbados

BRIDGETOWN.—We have been holding a canvassers' institute the last week or two, as several of our canvassers are home from the work in other islands. We held one extra meeting each day, for one week, and still hold two extra meetings on Sabbath and Sunday, to study the Bible and the Testimonies concerning the canvassing work, and also to study the field, plans, methods, books, etc. God has greatly blessed us, although we were disappointed in having none of our laboring brethren with us. We considered the work with "Christ's Object Lessons," and the church is taking hold of it bravely. We had only fifty copies on hand, and in one week they are nearly gone. We have sent to St. Vincent for more. This forms the nucleus of a school fund. We hope to sell a goodly number of books even here, where times are so hard, money so scarce, and poverty so pinching. Myself and family sold fourteen last week, besides doing all our other work.

Barbados is again quarantined, on account of smallpox, which is assuming almost epidemic proportions. Scores have it, and several deaths have occurred. Prices of everything are extremely high, and starvation stares many in the face.

Some plantations are closing down, owing to the low price of sugar, and hundreds of laborers are thus thrown out of employment, to starve, beg, or steal. I am glad that our God is so great that he can make use of even all these terrible experiences, to advance the interests of his kingdom. The interest in our work is more marked just now than at any former time. The church is filled, and crowds stand at each window on Sunday evenings. I am giving Sunday evening lectures on Revelation. A great many are deeply interested. Many are convinced of the truth, and some are halting between two opinions, almost persuaded. A few are obeying, some of whom give evidence of sound conversion to the truth.

The increase of attendance and interest is largely due to the unity, zeal, and earnestness of the church. Our missionary, prayer, young people's, and Sabbath services are all seasons of refreshing, and are constantly increasing in attendance and interest. Nearly every member is doing something in personal, house-to-house work—selling, loaning, and giving away literature, inviting the people to church, praying for and ministering to the sick and needy, holding Bible readings, etc. W. A. SWEANEY.

Canvassing Work in Sweden

THE branch of the message that here seems to be the most prosperous, and the one receiving special attention, is the canvassing, or book, work. About forty are giving almost their whole time to this work in a country of about five million people. The colporteur work has for years been the leading feature in the work of giving the message in this country.

"Prophecies of Jesus" is the main, or large, book, which at present is being circulated, especially by the canvassers. We have recently obtained "Christ's Object Lessons," which is on sale by ministers, Bible workers, canvassers, and lay members. "Steps to Christ" is being sold in large numbers by the canvassers.

Since my arrival here from the States a year ago last July, I worked at my trade, blacksmithing, for a while, as I thought that this kind of work would be beneficial to my health. But very soon our earnest canvassing agent found out some particulars concerning my whereabouts, etc., and at once urged me to engage in the work of selling books. I considered this call as from the Lord, and from January of this year until June, I canvassed in the city of Malmo, when I attended the conference held at Nyhyttan.

At present I am associated in the work with Brother P. A. Ahlström, who has also spent a number of years in the United States. We are laboring on a small island, by the name of Oland, located in the Baltic Sea. The Lord is giving us good success in this precious work. In less than two months, from July 13 to the present, September 4, I have sold 148 copies of "Prophecies of Jesus," 14 of "Christ's Object Lessons," and 206 of "Steps to Christ."

Two years ago or more "The Great Controversy" was sold throughout the island, and many consider it a good book. In many homes both "Great Controversy" and "Prophecies of Jesus" are to be found.

"Blessed are ye that sow beside all waters, and send forth thither the feet of the ox and the ass." Isa. 32:20. "In the Lord shall all the seed of Israel be justified, and shall glory." Isa. 45:25.

M. T. AHLKVIST.
Kungsgatan 34, Stockholm.

The Canadian Union Conference

THE first session of the Canadian Union Conference was held at Waterloo, Quebec, Sept. 10-15, 1902. The conferences of Ontario, Quebec, Maritime, and the mission field of Newfoundland were represented by delegates; and Elder W. A. Spicer, of the General Conference, was present two days of the meeting. A spirit of unanimity prevailed in all the meetings of the conference, and many said that it was the best meeting of the kind they had ever attended. The general field was reported by Elder Thurston, who outlined what had been accomplished since the organization of the conference, and spoke particularly of the work in Newfoundland, which he had recently visited. Elder Farman, representing that field, also spoke encouragingly of the progress of the medical and evangelical work. The presidents of the Maritime, Quebec, and Ontario Conferences also presented reports which showed the outlook to be promising for the future.

The delegates present were chosen as a committee on plans, and the following additional committees were chosen: On Nominations, G. E. Langdon, H. J. Farman, J. M. Ellis; Credentials and Licenses, J. W. Collie, S. A. Farnsworth, M. S. Babcock. One very pleasant feature of the session was the willingness on the part of all to forget territorial lines and merely local interests, and plan for the entire field, each one expressing his willingness to render assistance where most needed.

Inasmuch as the field would be more accessible from Montreal, it was chosen as headquarters, and the depository now located at Toronto will be moved to that city. Elder Thurston will also locate there, as well as Brother Hartwell, and they will be able to render valuable assistance to the work in that city.

The publishing committee have under consideration the advisability of reprinting French tracts bearing the imprint of the Canadian Association, which can be used to good advantage among the people of that nationality in Quebec. Larger books and pamphlets will also be handled in the same way as may seem best.

The following officers were elected: President, W. H. Thurston; Vice-President, J. W. Collie; Secretary and Treasurer, S. D. Hartwell; Executive Committee, W. H. Thurston, J. W. Collie, S. D. Hartwell, G. E. Langdon, H. J. Farman, S. A. Farnsworth, T. H. Robinson, A. E. Lemon, M. D., E. P. Auger; Trustees for legal incorporation, W. H. Thurston, J. W. Collie, G. E. Langdon, M. S. Babcock, S. D. Hartwell, T. H. Robinson, S. A. Farnsworth; Publishing Committee, W. H. Thurston, J. W. Collie, S. D. Hartwell, G. E. Langdon, E. P. Auger.

The results of this meeting will surely be felt, as each one present was made better acquainted with the several fields and their needs. A feeling of brotherly kindness exists, and we confidently expect that advanced steps will be taken

the coming year, and this field, which to a certain extent has been neglected, will begin to take the place that God designs it should, and that many precious souls will be gathered out as the result of faithful, earnest work. J. W. COLLIE.

Helena (Montana) Camp - Meeting Notes

THIRTY-FIVE tents were pitched on the ground, and were occupied by one hundred and twenty-two persons. About eighty of these came by rail, so rates were easily secured.

Nearly every church in the conference was represented. The laborers from abroad were Elder W. T. Knox, superintendent of the Pacific Union Conference; C. C. Lewis, president of Walla Walla College; H. H. Hall, of the Pacific Press; and Dr. Yarnell, of the Spokane Sanitarium. All the laborers of the conference were also present.

The spirit of the meeting was absolute surrender and complete victory. The Holy Spirit was present in great power, and a mighty shout of victory ascended from the camp of Israel. We are sure that many homes will be brightened by the Spirit of God, which was received at this gathering.

The youth's meetings, conducted each day by Brethren Gibson, Quinn, and Gosmer, were certainly soul inspiring, as the young people bore their testimonies of surrender and victory, and a determination to see this truth triumph in the earth.

The sales from the book tent were about two hundred dollars.

The meeting was one of the best ever held in Montana, and was a great strength to all who attended it.

The church-school teachers' institute, which preceded the meeting, was a decided success, about fifteen taking the instruction under Prof. C. C. Lewis.

The last day of the meeting a large assembly gathered in the West Side Christian church, where seven candidates were buried with Christ in baptism, to arise and walk in newness of life.

WM. STEELE.

Ohio

VINCENT.—At the late conference at Coshocton I was invited to make Ohio my field of labor for a season, and as arrangements had already been made with the Louisiana Conference, with which I was connected the past year, I was in readiness for immediate service. At a small town in the southern part of the State, but thirteen miles from Marietta, the oldest city in Ohio, the way was open for the presentation of present truth. This community is in no sense behind in any of the modern attainments, yet here, as in many other places, we found a great lack in the knowledge of that all-important attainment acquired only by the study of Scripture. Brother M. C. Kirkendall and myself were requested to pitch our tent here, and bear the message. We found a very desirable location. The people seemed kind, and gave us a welcome. At first we thought the cool nights would hinder the interest, but being convenient to gas, we were able to heat the tent comfortably. The interest has increased continually, the attendance ranging from one hundred and fifty to four hundred at every service. The truths presented seem to be carefully

and prayerfully weighed. As yet we cannot say what the results will be, but we are sure that there will be a harvest to the glory of God. Our courage in the work was never more firm than now; for it is time to press the battle to the gate.

Our meetings have been attended by the Catholic priest and the United Brethren minister of the village. The priest reviewed one of our studies on the judgment, but to no disadvantage to the truth and its progress.

My home address is 861 Summit St., Columbus, Ohio; I would be pleased to receive communications from any of my friends in other fields where I have labored.

C. A. WATKINS.

Newfoundland

NEWFOUNDLAND is called The Norway of the New World. It is only ninety miles by sea from Canada. There is a first-class steamer running between North Sydney, C. P., and Port au Basques, connecting the Intercolonial Railway from Montreal with the Reid Newfoundland Railway to St. John's. There is also a line of steamers plying between Montreal and St. John's, calling at Charlottetown, Prince Edward Island, and North Sydney, C. P. St. John's is located on the southeast point of the island, and Port au Basques on the southwest, and the railway connecting these points makes a half circle, taking in the northern portion of the island.

The population of Newfoundland, including Labrador, is about two hundred and twenty thousand, and the chief industry is fishing. The majority of the men from the bays go to Labrador, and spend the summer fishing, as they have better success than when fishing around the island.

There are many nice lakes and rivers in the island, and some timber; but the interior is largely a barren, rough region, uninhabited except by wild animals.

The island is under British rule, and the people are very religious. The Church of England, the Methodist, and the Presbyterian are the leading denominations. The schools are denominational, each being assisted by the government. The people are taught that obedience to the church is a test of loyalty, and there are very few nonconformists. There are about fifty Sabbath keepers in the island, and the advent message is being given in several places, and considerable interest is manifested. Quite a few books have been sold in different localities, and we are now planning a systematic effort in the book business. There is only one ordained minister in the island, but we are in hopes soon to have two more there.

The health institute started in St. John's last May, with Drs. A. E. and Carrie J. Lemon in charge, is having a good patronage. It is wielding an influence for right principles, and is a light in a city set on a hill. More help is needed to meet the demands in this work, and we trust that it is forthcoming.

It was my privilege to visit Newfoundland recently in the interests of the work, and I found the few laborers there all of good courage, but much in need of help. The people are kind, courteous, and lovers of truth, but not easily turned until fully convinced. We have a truth, a special truth, for this time and people; and the people of New-

foundland should have the opportunity of knowing the truth as it is in Jesus,—the last message of mercy to the world.

In your prayers and in your offerings, brethren and sisters, please remember Newfoundland, that ways and means may be provided for speedily giving that people the third angel's message.

W. H. THURSTON.

Missouri Camp Meeting

THIS meeting was held at Booneville, August 13-25. The business meetings passed off pleasantly. About the same persons were again chosen to serve officially as served last year. Elder Rees was again elected conference president.

The laborers present from outside of the conference were L. A. Hoopes, S. H. Lane, Dr. W. A. George, Professor Rees, H. Shultz, O. E. Cummings, and the writer.

Brother R. C. Porter conducted an institute for the benefit of those intending to engage in church-school work, in which he was assisted by Brethren Hoopes and Rees, and others.

A call was made for recruits to enter the canvassing work, to which quite a number responded. The canvassers were drilled daily by Brethren Cummings and Fairchild.

During the meeting a number gave their hearts to God, and twenty-four followed their Lord in baptism. During the day practical themes were presented, and in the evening discourses were of a doctrinal character. After the meeting closed, Brethren Heacock and Terry pitched a tent in the town, and they report a good interest.

A call was made for means to assist in building a church in Kansas City, Mo., and about three hundred dollars was pledged.

According to the report of the treasurer, the conference and tract society are in good condition financially. Reports also showed that the Lord had blessed the labors of the workers in the field in the conversion of souls.

Everything considered, this was a good meeting.

E. T. RUSSELL.

The Dover (Oklahoma) Camp Meeting

THIS meeting was held Aug. 21-31, 1902, in a beautiful grove about half a mile from Dover, a village of eight hundred inhabitants.

Our people turned out well, there being about seven hundred camped on the ground. The meeting was an enthusiastic one. Every branch of our work was fully considered. The attendance of those not of our faith was good, and they became much interested. Two accepted the truth, and an excellent impression was made.

The Oklahoma Conference has been foremost in the sale of "Christ's Object Lessons." A few months ago the members of the various churches purchased their quota of books, agreeing to pay for them individually; or in other words, they donated the price of the books for the relief of the schools. All through the conference many have sold their books, and some have sold the books of others. The effort in these sales has given all who have engaged in the work a wonderful experience, and filled many with enthusiasm, which has impelled

them to engage in the sale of other of our works. The sales of these other books amounted to about fifteen thousand dollars, or three times more than for the preceding year. The sale of books, including "Christ's Object Lessons," amounted to twenty-one thousand dollars. About fifty left the camp ground to canvass, and fully as many more volunteered to canvass in their neighborhoods as far as time and opportunity will permit. One hour was spent each day in the recital of experiences in the sale of our books, especially of "Christ's Object Lessons." These meetings were so interesting that at times it was difficult to close them. It was good to attend them.

There are several German churches in the Territory. They were well represented at the meeting, there being fully two hundred and fifty of their members camped on the ground. Several were held in their language in a large pavilion pitched especially for that purpose. They seemed to be fully alive in the work, and enjoyed many spiritual feasts. Elders Shultz, Riffel, and Miller were the German laborers among them from other States. The general laborers among the English were Elders G. G. Rupert and A. E. Field, and the writer.

The entire meeting could properly be termed a missionary camp meeting. The Germans donated one hundred dollars in money to aid the training school in Germany. The contribution for the mission work in the first Sabbath school was about thirty dollars; the last Sabbath one hundred dollars was donated. The Germans in both instances gave fully two thirds of the amount. There was raised fully one hundred and fifty dollars in pledges and money on the Missionary Acre Fund, an equal amount for missionary work among the Spanish-speaking people in the Southwestern Union Conference, and a similar amount for the Tent Fund.

It was with difficulty we held a social meeting, as so many would be standing at once. We often divided the camp in order to give all an opportunity to speak. The testimonies were short, earnest, and fervent.

The business meetings were harmoniously conducted. Elder G. H. Haffner was re-elected president of the Conference. The tithe increased about three thousand dollars during the past year. There was an increase in annual and Sabbath-school offerings. Three churches were added to the conference.

The revival efforts were greatly blessed. Fully one hundred and fifty came forward for prayers the last Sabbath. Quite a number of the young were converted. Thirty were baptized, eighteen of whom were Germans.

When the meeting closed, and the campers departed for different parts of the Territory, some by train, and others in well-loaded covered wagons, many did so with praise on their lips, with hearts softened by the Spirit of the Lord, declaring it to be one of the best meetings they ever attended in Oklahoma.

S. H. LANE.

South Dakota Intermediate School

THE location for this school has been selected near Elk Point, Union County. The soil is of excellent quality, and in this part of the State crops are quite certain and market facilities good. Most of the land was donated by brethren liv-

ing there. Brother J. W. Beach has been appointed to superintend the work of erecting the buildings, and he, with a number of others, is on the ground. They have begun work on the first building, which will be ready for the use of the school in a few weeks. Leading citizens of the town and surrounding country are much interested in the nature of the work that is to be carried on,—that is, the teaching of agriculture and the useful mechanical trades in connection with the study of books, thus educating and training the students for useful vocations. These citizens, unsolicited, promised financial assistance.

Our brethren are taking a lively interest in this enterprise. Money is being freely given to forward the work; and with the blessing of God we expect soon to see a modest institution established in this conference where our young people can receive a preparation to enter our college, or to fill some useful position in the service of the Lord. Our brethren are praying and working for the success of this school. Money may be sent to Brother J. W. Beach, Elk Point, S. D., or to Lyman D. Randall, Sioux Falls.

N. W. ALLEE.

Chicago Bible Study Work

THE workers in the Chicago medical missionary work have received a great blessing from taking up a systematic study of the Bible. Early this summer each worker adopted the plan of committing to memory at least one verse of Scripture each day, and seeking to add something to the happiness of at least one soul each day. A little later, Miss Grace Amadon came from Battle Creek to spend a few weeks with us, and she began a regular Bible study class at 5:30 each morning. This was found to be a good hour; for all were wide awake, and had not yet begun to feel the effects of the strain and responsibility of their hard day's work. The class grew in interest and attendance, and the seeds that were thus sown are already springing up and bearing fruit.

When she returned to her church-school work in Battle Creek, Dr. Paulson and others felt impressed that the proper course to pursue was to divide our large family into many small Bible study circles. Several meetings of leading workers were held, and it was made very clear that no one had a right to be considered a leader in an institution who was not prepared to lead out in Bible study and in missionary activity. The result was that fourteen volunteered to organize Bible classes to meet at convenient times and places, so that every worker should have an opportunity to attend one of these classes each day. These leaders included our five physicians, and the matrons of the sanitarium and hospital, the head nurses of the ladies' and gentlemen's treatment departments at the sanitarium, the manager of the Hygiea Dining Rooms, the medical students at the Workingmen's Home, the superintendent of the Life Boat Mission, and several others.

There has been a general and growing interest, and plans are being laid that will yet constitute this a mighty force for the spreading of the gospel message in this city. All members of our family are included in these classes, the average attendance of each being about six. Some of the patients attend these studies, Dr. Hunter's class being composed almost en-

tirely of patients. A schedule has been prepared, so that each class will attend the Life Boat Mission at least one night each week. This will not prevent any individual from going at other times.

A working committee has been appointed to assist in the Sunday morning services at the Harrison Street Police Station, and this interesting work will be pushed with greater energy than ever before. Each class will have access to at least one copy of the REVIEW AND HERALD, so that the Sabbath-school lesson can be studied from that source as well as from the Lesson Quarterly. It was agreed that two meetings each week should be devoted to the study of the Sabbath-school lesson, and that every effort should be used by classes and individuals to increase the interest and attendance at the Sabbath school. The other hours are spent in studying the life of Christ from the four Gospels, with "The Desire of Ages" as a side study.

As a result of this work, additional laborers have been secured for the Life Boat Mission Sunday school and for our mission Sabbath school. Hundreds of God's little ones are living and dying in darkness here because we have been unable to carry them the gospel light.

Bible meetings are held daily in the Workingmen's Home Dispensary and in the Halstead Street Dispensary, and there our workers meet with men and women who perhaps might never hear the gospel at any other place.

The work is onward and upward, and God is wonderfully blessing this movement. We are of good courage, and we believe that God will develop our faith and expand our minds as we exercise the talents that he has given us.

What is proving such a source of help to our Chicago medical work will be equally helpful in every institution as well as in every church and family that will adopt the same plan as far as their circumstances permit.

CLYDE LOWRY.

Why I Am at Home

IT is due me to say to my numerous friends who wonder why no reports of labor appear from my pen in the REVIEW, that one reason for my silence in this respect is that in April last I met with an accident whereby my head was bruised and my right arm disabled. But from this, thanks to a good constitution and to the exhaustless fountain of life in a merciful God, to which I have access, I am fast recovering; and I hope that by grace divine I shall yet, through humble endeavors, contribute to the furtherance of the cause of present truth, which is dearer to me than my own life.

I have not been idle for the past four months, but have taken great delight in doing errands for the Lord, and in feeling after the pillars of our faith, which to me seem as firm as the character and throne of the Eternal. I have had the privilege of indulging in physical exercise, first with one hand, then with both hands, as my injured arm was recovering. Notwithstanding the effects of my accident, I have been able to do necessary writing, and to keep up quite a heavy epistolary correspondence, instructing and encouraging French brethren and sisters with whom I could not meet.

At the place in the West where French ministerial effort was most

needed, the smallpox was raging, which, of course, would be an obstacle to my holding meetings, and this was one reason why I have not made a trip among our French churches in that section of the country. With the sanction of leading brethren, I still contemplate visiting these churches. My courage is good. I follow with deep interest the progress of the cause in different fields, and my greatest ambition is to aid in its advancement, and to triumph at last with those who endure unto the end.

D. T. BOURDEAU.

October Study of the Field

1. WHAT evidence does our missionary in Fiji give which proves that one essential qualification of the missionary is adaptability?

2. Tell what you can of the great mission field of Malaysia. Describe Elder Gates's visit to this field.

3. Give an outline of Elder Reaser's trip to our Matabele Mission. Describe the Mission farm. Tell about the organization of the church. Mention some of the needs at this mission.

4. Describe the work of John Meyer among the aboriginal Indians of British Guiana.

5. Give an outline of Elder Westphal's recent trip through Chile.

6. Relate briefly the history of the third angel's message in the Cook Islands.

7. What is the population of India? How many of these are women? What openings are there for work among them?

8. How many baptisms are reported this month? How many are enrolled in our school? What classes of workers are especially called for? Mention any reports that have been particularly interesting or helpful to you.

9. What may we each do to share in this work? See "The Missionary Campaign," REVIEW AND HERALD, September 16.

An Experience

At all the camp meetings I have attended in the Middle Western States, we have devoted a portion of the time of several days to experience meetings, in which our canvassers, and our workers who are not regular canvassers, but who devote what time they can to selling books in their respective neighborhoods, gave interesting items of their experiences. In the Oklahoma camp meeting an earnest sister arose, and said, in substance, with an enthusiasm which electrified the large congregation:—

"I am the mother of twelve children. We have always been in moderate circumstances, and I have had the work of the family to perform. I have been an Adventist for nearly twenty years. From the first, I have handed out tracts and papers. About ten years ago I felt impressed to canvass for our larger books. At that time my youngest child was eight months old, and my oldest daughter was twelve years of age. I knew I could trust my little ones with her for a few hours at a time. We then lived in Kansas. I stated my impressions in regard to canvassing to my husband, but he laughed at me, and declared that should I canvass the entire township, I could not sell three books, for all knew that I was an Adventist. "I began with 'Bible Readings,' and

almost immediately I sold three of the library binding to one man. At first I spent only a short time each day, but as my children did well, I began to spend an entire day occasionally. Inside of eight months I sold four hundred dollars' worth of books, mostly of the best bindings. I delivered seventy-five books before I lost an order.

"Two years ago I canvassed again. One day I took nine orders, amounting to thirty dollars. Another day I secured twenty-seven orders,—two for 'The Desire of Ages,' fifteen for 'The Coming King,' and ten for 'Gospel Primer.'

"Eight years ago we moved to Oklahoma. Recently I was impressed again to canvass. We have a neighbor living near who is very bitter against all churches, and is especially hostile toward book agents, having driven one lately from his yard. I decided to try to place at least one of our books in his family. My husband said, 'Surely, you will not dare to go there.' I concluded to canvass his wife. I visited his home, hoping that he might be absent; but when I reached his house, behold, he sat on the porch. I felt very timid, but asked the Lord to aid me. As I approached, I handed him a copy of 'The Marvel of Nations,' and said that I would be pleased if he would look the book through. I passed into the house, and visited with his wife, showing her 'Best Stories.' When I was ready to depart, I asked him what he thought of the book. He turned to his wife, and asked her if she would like it. She replied, 'Yes.' 'Bring me one, best binding,' he then said to me. His wife said, 'This lady has one which would be nice for our little girl.' 'Very well, bring one of the best binding.' I delivered the books in about a week. He sent for another copy of 'The Marvel of Nations,' best binding, as he desired to send it to England as a present to a relative.

"When the work with 'Christ's Object Lessons' was introduced, I felt that it was a call to me, and I began to sell that book in my neighborhood. I have sold twenty copies, and have been greatly blessed.

"I was born in Kentucky, and have longed to return to carry the message there, but until recently my husband has not been fully with me in the faith, but he now is, and we have determined to visit that State and carry the truth by the printed page."

If all our sisters who can possibly do so would do as this sister has done, thousands upon thousands of dollars' worth of books could be sold, and the message would soon go with astonishing rapidity. Now is the time, while money is plenty, and crops are abundant, to enter the work. S. H. LANE.

THE following interesting report from Sister Carrie L. Munson, in Padang, Sumatra, we copy from the August number of the *Bible Society Monthly Reporter* published in London: "Mrs. Carrie L. Munson, an American missionary, writes from Fort de Kock, Upper Padang, Sumatra, dated May 4, 1902: 'Some of your readers may be glad to hear of the comfort and help which one of your large-print Bibles gave to a dear old lady in this remote country. In Padang we find few people who can speak English, but it was my great

pleasure to visit for more than a year an English lady, Miss Repsy, whose relatives settled here during the English occupation of these islands. She had always lived in Padang, except for three years, which she spent in a Baptist girls' school in Calcutta, during her teens. When I met her, she was trying to read a very fine-print Bible, which she had always used since those far-away school days, about sixty years before. We procured for her from your Singapore agency a fine large-print copy of the New Testament. It was her greatest treasure. She lived alone, except for her Malay servants, and was nearly helpless. When asked if she felt lonely, she would smile, and lay her hand on her Bible and papers, saying, "These are my friends; come often: I sleep better after we have read and prayed together; I now think of my God more than I used to do." After she had fallen asleep, her relative sent me the Book she loved.

"The Chinese people here buy the Scriptures readily. One elderly man in Padang has read his Malay Bible through at least seven times in the last two years; it is his constant companion. His children are learning to read from the Word as their only primer. Last Sabbath I visited a Chinese woman here, and sang a hymn; while looking for another, she pointed to the Gospel of Luke lying in my lap, and said, "Read from that book, I like that better;" so I read and talked of the gospel a long time. I thank God for the Bible Society which is doing so much to hasten the coming of the Lord when the gospel shall have been preached in all the world."

THE *Missionary Review of the World* gives the following interesting account of a church raised up in Brazil simply as the result of the reading of the Bible: "Some time after the Presbyterians had established mission work in Brazil, they found in the interior of one of the provinces, quite remote from any Protestant work or influence, a community of Bible Christians, with an organized church, living harmoniously together, without any connection or definite knowledge of any other like Christian community. Investigating the origin of this society, it was ascertained to be a growth from the reading of a Bible that had fallen into the hands of a young man in the community. Other young men joined him in reading it, and became deeply interested. They believed the truths and accepted the salvation thus made known. Others were brought under its influence, and after a time they decided to organize a church according to the teaching of the apostles, with elders and deacons. One served as pastor, to whom they paid a moderate salary. The missionaries found that this Bible was one of an edition of the American Bible Society, published in 1834 or 1836, and doubtless was taken to the country by a Methodist missionary, who was the first one to distribute Bibles in Brazil. He was there from the winter of 1837 to the summer of 1840. No other Bibles were sent to that country till several years later. An attempt was made by the Romish priests to destroy these Bibles, but this one and a few others escaped."

HE who cannot find heaven on the earth would not be able to find it in the sky.



List of Missionary Acre Pledges

- A. J. Gange, \$1.
- John I. Phillips, \$5.
- James & Oliver Dickerson, 1 acre corn and brood of chickens.
- Springdale Arkansas Industrial School, about 1/2 acre of peanuts.
- F. N. Elmore, eggs from 20 hens.
- S. H. Carnahan, proceeds of 1 row of cabbage.
- Mrs. Martin E. Kierstead, 1/2 of proceeds of garden.
- Henry Quantock, \$5.
- R. S. Wheat, \$1.
- Robert Brittain, \$1.
- Mrs. H. Quantock, \$1.50.
- Nina McBride, proceeds from sale of 3 hens.
- Gertrude Jenkins, \$10.
- K. Winther, \$3.
- Mrs. K. Winther, eggs laid on Sabbath from May 10, as long as chickens lay.
- Emil Nielson, \$5.
- J. H. & N. A. Morgan, \$2.
- Albert Hedgecock, 1 acre of potatoes.
- Mrs. Carrie S. Hamnerd, \$1.
- H. A. Whitaker, \$1.
- Maud Stevens, \$1.
- Jacob Gaede, \$1.
- James Dunkin, \$1.
- Jacob J. Esom, \$5.
- Lola McComb, \$5.

Current Mention

— Rich gold fields are reported to have been discovered recently near Thunder Mountain, Idaho.

— Fourteen hundred and sixty-seven coal miners in the United States lost their lives in the mines during 1901.

— Mgr. Falconio, the present papal delegate to Canada, has been appointed "apostolic delegate" to the United States.

— Cholera is reported to be on the decline in Egypt, after having killed, according to a late estimate, 25,734 people in that country.

— Three fast gunboats will be sent by Russia to put a stop to seal poaching by American and Japanese seal catchers off the coast of Siberia.

— Anarchy is reported to be rapidly spreading in Macedonia, and there is general uneasiness among the peaceful portion of the population.

— Cold and wet weather in Germany has greatly damaged the grain crops there, and American grain will be called for in large quantities to supply the shortage.

— The South African Boers, through Generals Botha, Delarey, and DeWet, have issued a general appeal to the outside world for help to relieve the distress due to the general devastation of their country during the late war.

— There is fighting still in the Philippines, the Moros tribes of Mindanao refusing to submit to the authority of the United States, and believing themselves unconquerable. Several Moro forts have recently been captured by the American troops.

— Kansas farmers, who something over twenty years ago were accustomed to burn corn in their stoves, will this winter resort to this old-time fuel on account of the scarcity of coal. Corn will be plentiful there, and there is an abundance of alfalfa for feeding stock.

— It is reported that Chicago beef packers, alarmed at President Roosevelt's attitude toward the trusts, and fearing that the power of the federal government will be turned against them, have decided not to form the combine which was to have been carried into effect this month.

— President Palma, of the Cuban republic, has made an informal demand for the withdrawal of the remaining American troops in Cuba. The United States government has refused to comply with the demand on the ground that Cuban affairs are not yet in a settled condition.

— A careful analysis of the death rate in Great Britain, published by *Knowledge*, in London, shows that the decline in the rate is entirely among children. It is increasing among older persons. Between the ages of 45 and 55 the rate has increased 6 per cent, between 55 and 65 the increase is 12 per cent. Modern sanitary improvement saves the lives of children, but the strain of modern life increases the death rate of older folks.

— Violent earthquakes, causing the destruction of several towns and the loss of hundreds of lives, are reported from Kashgar, in Russian Turkestan.

— The continuance of the strike in the anthracite coal region has of late been marked by outbreaks of violence on the part of the strikers, directed against non-union workmen in the mines. The sheriff in Lackawanna County, Pa., sent an appeal to the governor for troops. Order is maintained only by the presence of a large force of militia.

— The United States government has sent a protest to Europe, Great Britain joining in the action, against the severe persecution to which the Jews are subjected in Rumania. Rumania has assumed a defiant attitude in the matter, and as the use of force in connection with the protest is not contemplated, the persecution of the Jews in that country will continue.

— There is trouble again between Great Britain and Venezuela over the boundary-line question, both countries claiming possession of Patos Island, lying near the mouth of the Orinoco River. Great Britain has long claimed the island, and the dispute was started by a protest from Venezuela when the British flag was raised as a protection to the inhabitants against the Venezuelan revolutionists. There is a possibility that the United States may be drawn into the dispute.

— President Roosevelt has been obliged to abandon the concluding portion of a trip he was making through the north-west, and on September 23, at Indianapolis, submitted to a slight surgical operation for the removal of an abscess which had developed on his leg as a result of the accident through which he passed recently at Pittsfield, Mass., when a trolley car collided with the carriage in which he was riding. After the operation the president returned to Washington.

— At a large meeting of the National Baptist Association (colored) in Birmingham, Ala., September 19, a false alarm of "fire," which was raised in the building where the audience was gathered, precipitated a panic, and the number of exits from the building being insufficient for such an emergency, the weaker ones were thrown down and trampled underfoot in the mad rush of people through the aisles, the result being that 116 of the number in the building were found dead after the panic was over, the majority having apparently died from suffocation. Many more were seriously injured.

— Several columns of newspaper space have been given in Chicago dailies to advertising the supposed efficacy of prayers to "St. Vito" for protection against impending ills. A small boy named Carlo was bitten by a dog in August last, and began to pray to "St. Vito" to protect him from hydrophobia. Now the wounds have healed, and the boy has taken a vow never to eat meat on Monday (the day he received the bite), and also to offer a prayer to "St. Vito" each Monday at eleven o'clock. The hold of the Catholic Church upon the press in this country is shown by this and frequent like instances of advertising Catholic dogmas and superstitions in the leading American dailies.



Donors to the Relief of the Schools

The Total Cash received on the Relief of the Schools Fund up to Sept. 22, 1902, is \$46,163.17

NAME	AMOUNT
A friend (Michigan).....	\$ 3 90
J. Simonds.....	10 00
Mr. & Mrs. W. A. Sweaney.....	2 00
Earl A. Rowell.....	4 35
Mr. & Mrs. W. T. Clark.....	1 00
J. J. Davenport.....	10 00
Alfred Eden.....	1 00
John Bess.....	2 00
Earl A. Rowell.....	5 00
W. J. Wilson.....	5 00
Mrs. Willard.....	4 00
Mrs. F. E. Woolf.....	2 00
Mrs. Shippley.....	50
Dr. Albert Carey.....	6 70
Mrs. D. T. Richardson.....	2 50
Hans F. Williamson.....	5 00
Mrs. D. J. Hitchcock.....	5 00
Edna Edebrun.....	5 00
Cora Burkholder.....	1 00
Robert S. Hall.....	5 00
H. H. Griswold.....	5 00
Hawaii.....	1 00
Upper Columbia Conference.....	37 73
H. A. Smith.....	2 00
T. S. Parmele.....	2 50

How "Christ's Object Lessons" Is Praised

NOTHING affords me more pleasure than to say a good word for "Christ's Object Lessons." My copy is kept where I can lay my hand upon it as easily as I can upon my Bible. It is written in such a way that one can obtain from a single paragraph a seed-thought that will serve as food for reflection all day.

I am having a good experience in canvassing for this book in Highlands, N. C.

NANNIE SMITH PAUL.

Silent Messengers

Our Books, Tracts, and Periodicals

E R PALMER :: :: Editor

Pass It On

HAVE you found the heavenly light?

Pass it on!

Souls are grouping in the night,

Daylight gone;

Hold thy lighted lamp on high,

Be a star in some one's sky:

He may live who else would die:

Pass it on!

Be not selfish in thy greed,

Pass it on!

Look upon thy brother's need,

Pass it on!

Live for self, you live in vain;

Live for Christ, you live again;

Live for him, with him you reign:

Pass it on!

—Henry Burton.

The Life Boat

THE following card has just come to hand from Dr. Paulson, superintendent of the medical missionary work in Chicago:—

"CHICAGO, ILL., Sept. 19, 1902.

"DEAR BROTHER: The October *Life Boat* will be a special home and purity number, and the most valuable ever issued. Will you encourage our people everywhere to put it into the hands of all their neighbors? The children are having wonderful success in its sale. Will you help circulate this seventy-five-thousand edition? Price, two cents each.

"Your brother,

"DAVID PAULSON."

Certainly we should do all we can to circulate *The Life Boat*. In another column we have suggested its use as a help. Who will begin with this special number?

Work for All

THE circulation of our periodicals should not be left for a few especially appointed agents. Every member in the church should have a part in this work. We do not advise that our people subscribe for a large club of papers to be given away. It is about as easy to sell papers as it is to give them away, and those that are sold do the most good, for they are likely to be read and appreciated. We usually consider of little value that which costs us nothing. But we do believe that every Seventh-day Adventist should take a club of one or more of our papers, and devote a little time each week to selling them to his neighbors. The busy farmer can give an hour Saturday evening. The busy housewife can devote one afternoon a week, and even cripples and invalids can sell papers to those who call, and also to passers-by. God has given to every man his work. Are you doing the work he has given you?

Several years ago an energetic young woman was engaged as an assistant in one of our tract society offices. The office was near the largest church in the conference. Soon she was asked to act as librarian of the church. She was willing to do the work, but felt perplexed as to the way in which she could accomplish much for a large church of over two hundred members.

But soon the Lord gave her a great burden to put some definite work into the hands of every member of the church. She visited the members at their homes, talked with them before and after Sabbath services, and would not be satisfied until every one was doing something. Some of the members took clubs of from three to twelve copies of one of the papers. A few took as many as a gross each week. Some sold a few small books, and several sold, loaned, and gave away tracts, and held Bible readings. The effect upon the church was marvelous. Cold hearts grew warm, and the church became a working power. Soon they opened up missionary work in a progressive way in halls outside. In one of these places a large church has been raised up as the direct result of that effort. In another place four or five accepted the truth as the result of small meetings held by lay members. The librarian herself was greatly blessed by this practical experience, and for several years she has been one of the most earnest and successful tract society workers we have.

Dear brethren, let us labor somewhere. The call of the hour is a call to service. The Holy Spirit is given to qualify us for service. Jesus came to this world to serve the world; he became the chief of servants, and he calls us to be co-laborers with him. Service is the "law of life to the universe." "There is nothing but the sinful heart of man that lives unto itself." Every atom in God's great kingdom serves and supports its neighbor. We may become atoms of that kingdom now.

Periodicals as Helps

In some parts of the field periodicals are being used successfully as helps. We hope the day will soon come when many of our periodicals will be used in this way; for doubtless all our agents have been conscious of one weak point in our canvassing work. We meet people, and have good conversations with them, sell them our books, and then go away and lose track of them. Very likely many of these people become interested in the truth, and would like to correspond with some one concerning it, and order further publications, but they do not know where to write.

We ought in some way to form a connecting link between our offices and the people. Agents can do this to some extent by preserving the names of their subscribers, and by collecting names of other interested persons. These names can be turned over to the State tract society, and good use be made of them for missionary work.

But evidently much more than this ought to be done. Every agent might be doing something to get one of our good periodicals before the people. I wish to mention in particular our *Good Health* journal and *The Life Boat*. *The Life Boat* sells for five cents a copy, and *Good Health* for ten cents. A liberal commission is offered on both these periodicals, both on single copies and on subscriptions for a year, or for three or six months. Either of these journals will make a favorable impression upon the people, and will help our canvassers. Agents can carry with them simply a sample copy, and take subscriptions, using the journal as a help, thus being relieved of the necessity

of carrying a parcel of small books about for that purpose.

If agents wish to sell single copies, they can carry a small roll with them without much trouble. This is especially true of *The Life Boat*.

We particularly advise that agents selling our health books try one of these periodicals as a help. Write to your State tract society and obtain terms; and when you have given the paper a fair trial, let us know what your success has been. This is not a new plan. It already has had a very good trial, and has been quite successful.

God wants no cowards in his ranks,

So let your colors fly;

He calls for fearless, loyal hearts

Who dare to do or die.

—Selected.

Summary of the Canvassing Work Reported for August

ATLANTIC UNION CONFERENCE

	AGENTS	ORDERS	VALUE
New York.....	9	138	\$246.90
Greater New York....	5	122	77.50
Vermont.....	1	35	74.00
New Jersey.....	6	30	119.20
Maine.....	1	24	27.85
New England.....	5	228	628.10
Chesapeake.....	1	3	8.00
Pennsylvania.....	17	385	1,752.98
Virginia.....	1	6	8.75

SOUTHERN UNION CONFERENCE

Georgia.....	2	38	82.75
Tennessee River.....	7	372	371.20
Alabama.....	5	110	197.90
Florida.....			
Mississippi.....	1	13	17.50
Cumberland.....	10	425	854.65
Carolinas.....	8	521	312.36
Louisiana.....	6	225	304.80

LAKE UNION CONFERENCE

Michigan.....			
Ohio.....	8	225	401.90
Indiana.....	13	114	367.14
Illinois.....	11	197	502.25
Wisconsin.....	4	58	173.50

NORTHERN UNION CONFERENCE

Minnesota.....	19	420	940.95
South Dakota.....	10	228	772.70
North Dakota.....	7	329	3,736.80
Manitoba.....	8	125	459.90

CENTRAL UNION CONFERENCE

Colorado.....	8	177	902.70
Iowa.....	8	171	248.81
Kansas.....	20	400	521.35
Missouri.....			
Nebraska.....	17	147	476.76

SOUTHWESTERN UNION CONFERENCE

Arkansas.....			
Oklahoma.....		169	616.80
Texas.....			988.00

PACIFIC UNION CONFERENCE

California.....	8	383	870.30
Montana.....			
Upper Columbia.....	6	197	815.45
Western Oregon.....	7	67	774.75
Western Washington.....			
Southern California.....	3	28	146.25

EUROPEAN GENERAL CONFERENCE

Norway.....			790.55
Great Britain.....	47	2,868	4,832.66
Denmark.....	13	1,237	679.20
Sweden.....		3,254	3,129.32

AFRICA

South Africa.....	13	245	1,253.18
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AUSTRALASIA

Australasia.....	74	1,355	6,733.22
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SOUTH AMERICA

Brazil.....	6	340	325.66
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SUMMARY

A. U. C.....	48	971	2,943.28
S. U. C.....	39	1,704	2,081.16
L. U. C.....	36	594	1,504.79
N. U. C.....	44	1,102	2,910.35
C. U. C.....	53	895	2,149.62
S. W. U. C.....		169	1,604.80
P. U. C.....	24	575	2,606.75
Canadian U. C.....			
Australasian U. C.....	74	1,355	6,733.22
E. G. C.....	60	7,359	9,381.73
Africa.....	13	245	1,253.18
South America.....	6	340	325.66
Grand Total.....	395	74,309	\$33,494.54

NOTICES AND APPOINTMENTS

Obituaries

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

STILES.—Died at my home in Long Valley, Idaho, C. F. Stiles, in his eightieth year. Father fell asleep with strong faith in the soon-coming Lord. M. E. S. JASPER.

HORN.—Died at Carthage, Mo., April 29, 1902, of hemorrhage of the lungs, Margaret Ann Horn, aged 72 years, 11 months, and 7 days. She was a member of the Seventh-day Adventist church of Carthage. Funeral services were conducted by the writer. D. N. WOOD.

WILBUR.—Died at Carthage, Mo., June 2, 1902, of tumor, Myrtle M. Wilbur, aged 22 years, 7 months, and 2 days. She accepted present truth under the labors of Brother Hyatt, and died in the triumphs of a living faith. Words of comfort were spoken by the writer. D. N. WOOD.

FERRIN.—Died at Carthage, Mo., June 28, 1902, of fistula, Sarah Ferrin, aged 70 years, 6 months, and 16 days. She was a pioneer in the third angel's message, and conscientiously lived its truths. She died the death of the righteous. Funeral services were conducted by the writer. D. N. WOOD.

WARNER.—Died at Blachly, Ore., Aug. 25, 1902, of consumption, Eva J. Warner, aged 33 years, 6 months, 4 days. She fell asleep with a bright hope of a glorious resurrection. A husband and four young children are left to mourn. Funeral services were conducted by Brother Henry Atkins. G. W. COPLBY.

NEWLAN.—Died near Lovington, Ill., Sept. 2, 1902, of summer complaint, Lydia Alberta Newlan, aged 1 year, 9 months, and 12 days. Brother and Sister Newlan are comforted with the hope of soon meeting their loved one, to part no more. Funeral services were held at the home, September 3. O. S. HADLEY.

CAMP.—Died in Chicago, Ill., July 28, 1902, of cancer, Sister Jane Camp, aged 81 years, 10 months, and 20 days. Sister Camp had been an intelligent and zealous member of the Seventh-day Adventist Church for about thirty years. She was much loved by all. Funeral services were held at the house of her son, where she died. O. S. HADLEY.

BORDEN.—Died at Spokane, Wash., Aug. 23, 1902, of cancer of the liver, Sister S. J. Borden, aged 63 years. Five years ago she accepted the light of present truth at Colorado Springs, Colo. She died in bright hope of coming forth in the morning of the resurrection. Words of comfort were spoken by the writer, from John 14:1-3. W. H. SAXBY.

NICHOLS.—Died at Waterloo, Quebec, Sept. 15, 1902, of cerebral hemorrhage, James Clifton Nichols, aged 70 years, 6 months, and 3 days. Brother Nichols received the third angel's message about six years ago. Death found him at his post of duty, and we trust fully prepared to come up in the first resurrection. Funeral services were conducted by the writer, assisted by Elders S. A. Farnsworth and J. W. Watt. H. E. RICKARD.

BLAIR.—Isabella Blair, nee Hardy, was born near Glasgow, Scotland, March 21, 1832, and died Aug. 23, 1902, at her home in Ionia, Mich., aged 70 years, 5 months, 2 days. About fifteen years ago the truths of the third angel's message came to her, and were accepted under the labors of Elder Van Deusen. Her daily life was an inspiration to all who knew her. An aged companion and one daughter survive her. Interment took place at Saranac. Funeral discourse was delivered by the writer. J. GRANT LAMSON.

WHIPPLE.—John G. Whipple was born at Perrys Mills, N. Y., April 25, 1817, and died in Battle Creek, Mich., Sept. 9, 1902. His death was caused by a fall from a fruit tree. He was married to Miss Sarah Butler, Feb. 6, 1849, with whom he spent a happy life and

enjoyed a pleasant home for fifty-three years. His long, active life was not wholly spent for the things of this world. At the age of twenty he was converted, and obtained a clear experience of acceptance with God, and united with the Presbyterian Church. The latter part of 1843 he accepted the doctrine of the second advent of Christ as taught by William Miller. The lines of prophecy were studied with great delight. He passed through the disappointment in 1844; but he readily accepted the sanctuary question, which cleared away the darkness, and this greater light revived his hope. He rejoiced in the new experience which led him to the keeping of the Sabbath with all the commandments of God and the faith of Jesus. Of his earnings a large portion was freely given to carry forward the cause of the Lord. "Not slothful in business; fervent in spirit; serving the Lord," was the characteristic of his life. Another pioneer is taken from our number; another good man has fallen in death. But there awaits for him, soon to be realized, the first resurrection, and eternal life in the kingdom of glory. He leaves a widow and one son to mourn their loss, but not without hope. The funeral was held in the Tabernacle, September 11, with a large congregation present, and he was laid to rest in Oak Hill Cemetery. I. D. VAN HORN.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected June 26, 1902.

Table with columns for EAST and WEST routes, listing stations like Chicago, Detroit, Buffalo, and Niagara Falls with corresponding times and fares.

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

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

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

GRAND TRUNK RY'S SYSTEM.

Table with columns for EAST and WEST routes, listing stations like Chicago, Valparaiso, South Bend, and Battle Creek with corresponding times and fares.

Nos. 2-4-8-Daily. Nos. 10-16-Daily ex't Sunday. Nos. 3-5-7-Daily. Nos. 9-11-15-Daily ex't Sunday.

G. W. VAUX, † Daily except Sunday. W. C. CUNLIFFE, Agent, Battle Creek.

Opening at Cedar Lake Academy

The fall term, or quarter, will open Monday morning, October 6, at ten o'clock. We are desirous that all who can should be here at the first session, but if for any cause it is impossible to do that, come as early as practicable.

There is every prospect of a better year than Cedar Lake has ever known. During the early part of the term there will be much work, and those who are faithful can get ahead of the usual amount of labor, so that later, when work is less, they will have more time for study.

The commercial department will be newly equipped with furniture, and that course will be made much stronger than in the past.

Write for catalogue, and if you are thinking of attending, send us word. We would be glad to have all who can do so come October 1, as that will give time to settle before the school begins.

J. GRANT LAMSON, Principal.

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:—

Mrs. A. M. McKinnon, Fort Payne, Ala., REVIEW, Signs, Life Boat.

Bert Cool, Murdockville, Pa., REVIEW, Sentinel, Instructor, Little Friend.

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.

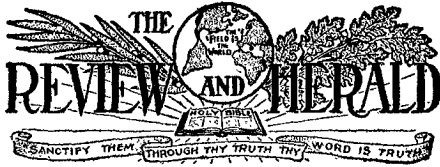
WANTED.—A middle-aged woman to do housework, Sabbath keeper preferred. Address Mrs. Elizabeth Wood, Hope, Mich.

WANTED.—A trusty Seventh-day Adventist to work on farm this winter, doing chores, cutting wood, etc. Write to E. C. Stopp, Station E, Toledo, Ohio, stating age and wages expected.

FOR SALE.—Three lots, two near Orphan's Home, one on Michigan Avenue. Or will exchange for (or toward) a small place in the country, or house and lot in city. Address Mrs. Allie Knapp, 55 Poplar Ave., Battle Creek, Mich.

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.

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.



BATTLE CREEK, MICH., SEPTEMBER 30, 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.

OUR churches were reminded last week that Sabbath, October 4, is the time recommended for the next semiannual collection for the benefit of the Haskell and James White Homes. We hope that public notice of this collection has already been given, and that there will be a liberal response. The work of these homes appeals to all who believe in practical godliness, and this call for help offers an opportunity to express sympathy for the work in a substantial way. Next Sabbath is the time.

ONE of our workers writes to us as follows: "We have found that the message of 'Delay no longer' means that it does not take all summer to hold one tent effort. The Lord would have us get more of the 'quickly' into our work." We hope that others are having the same experience. It is certain that there must be heralds who will go from place to place with the message of warning and preparation. But those who do this work effectively must be filled with the Spirit, that they may bear a convincing testimony.

WE believe that we shall do a favor to all who are interested in Bible study by calling their attention to the American Standard Edition of the Revised Bible. We are inclined to accept the statement made in a leading religious paper concerning this edition of the Bible, that "by remarkably unanimous consent America now possesses the most excellent translation of the Holy Scriptures ever published in the English tongue." The last edition is convenient in size, printed in bourgeois type, about the same size of type as is used in this paragraph, and can be furnished bound in cloth boards, red edges, for \$1. Better bindings can be supplied at higher prices. Send your orders to this Office.

A PAMPHLET of thirty-two pages has just been issued in the French language, entitled "un Grand Message. Les Trois Anges Successifs D'Apocalypse 14." This pamphlet was written by Brother B. G. Wilkinson, and published at Basel. We hope it will be the means of bringing a knowledge of this great message to many who are now unacquainted with it.

BROTHER W. A. COLCORD, who has recently returned from Australia, will remain in Battle Creek for the present at least, and will assist in the work of the Mission Board.

THE publishers of *Good Health* in England have increased the number of pages to thirty-two, and they guarantee a monthly circulation of fifty thousand copies. Among the contributors to the September number are Dr. J. H. Kellogg, Mrs. H. R. Salisbury, M. E. Olsen, and Mrs. W. C. Sisley. It is hoped that treatment rooms will soon be opened in London, under the charge of Dr. A. B. Olsen.

WHAT better missionary work can you do in your home field than to place our church paper, the REVIEW AND HERALD, in the home of some one of your church or company who, through indifference or inability, is not taking it? How can it be expected that any one will keep pace with the advancing light of the third angel's message who is deprived of the instruction and counsel given week by week to God's people through this divinely ordained channel of communication? There is no other paper which is designed to take, or can take, the place of our church paper. On this subject, the Lord has given definite instruction:—

"Our people should make greater efforts to extend the circulation of the REVIEW. If our brethren and sisters would only manifest greater earnestness, and put forth more persevering efforts to accomplish this, it would be done. . . . Those who consent to do without the REVIEW AND HERALD lose much. Through its pages Christ may speak to them in warnings, in reproofs and counsel, which would change the current of their thoughts, and be to them as the bread of life."—*"Testimonies," Vol. IV, p. 599.*

Will not you improve the opportunity that is before you to bring the bread of life to some of those who have it not?

WE learn by a letter from Prof. C. C. Lewis, the president of Walla Walla College, that that institution opened September 3 with an attendance of one hundred and nineteen, which increased during the first week to one hundred and thirty-eight, including forty in the church school. This is a larger number than has been present at any previous opening, with one exception. Mrs. Lewis has charge of the first four grades of the model church school, in which teachers preparing for church-school work are given special training. Professor Lewis writes: "We are much pleased with our new field of labor, and our hearts are filled with courage in the work, and with thankfulness to the Lord that he has given us a place in the closing message." This is the second of our institutions to report a most encouraging opening of the school year. We shall be glad to hear from the others.

What Our Children May Accomplish

AT the Iowa and Nebraska camp meetings I grasped as never before what the children of this denomination may do. In these conferences our leading workers have been encouraging the children to undertake *active* missionary work, and they have found the selling of *The Life Boat* to be a convenient outlet for missionary activity.

At the Iowa meeting there were nearly forty children who had been selling *The Life Boat*, and they had live experiences to relate at the children's meetings.

To a certain extent this was true at the Nebraska camp meeting. The children took hold of the selling of *The Life Boat* on the camp grounds with such enthusiasm that it fairly surprised the teachers. Nearly all the great missionaries began their missionary career in their childhood. When we are interesting children to do such simple work as selling *The Life Boat*, we may be laying the foundation in them for great missionary experiences in the future.

God has put a certain amount of activity into every child, and if it is not wisely directed into right channels, then, like confined steam, it will show itself in destructive ways. Our church-school teachers find that some of the most restless pupils take hold of this work with the most enthusiasm. Do not crush the active spirit in your children. There is enough latent missionary talent among the children of this denomination easily to dispose of fifty thousand copies of *The Life Boat* each month. It would bring a great blessing to our children, to our homes, and to the people of the world, who would gladly purchase them.

We supply them at two cents each, and they sell easily for five cents. This enables the children to earn money, which they can use to help other missionary enterprises. Why not consider this suggestion prayerfully, and then act upon it, if you are favorably impressed by it?

DAVID PAULSON.

THE special issues of our Swedish and Danish-Norwegian papers are now ready to go on the press, and we hope they will be ready to send out in a few days. Our first edition is 40,000, and we hope that the orders will continue to pour in so lively that we may soon print another large edition. We have made plates, and can print several hundred thousand if need be. We appreciate very much the help we are receiving from our American brethren, and hope that those who have not yet sent in their orders will do so soon. Here is the best opportunity we have had to get the truth before the Scandinavian people. Let us all do what we can to assist in this work.

"How many are deceiving themselves with regard to their true condition simply because of their religious knowledge!"