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Vol. 79

BATTLE CREEK, MICH., TUESDAY, OCTOBER 7, 1902

No. 40





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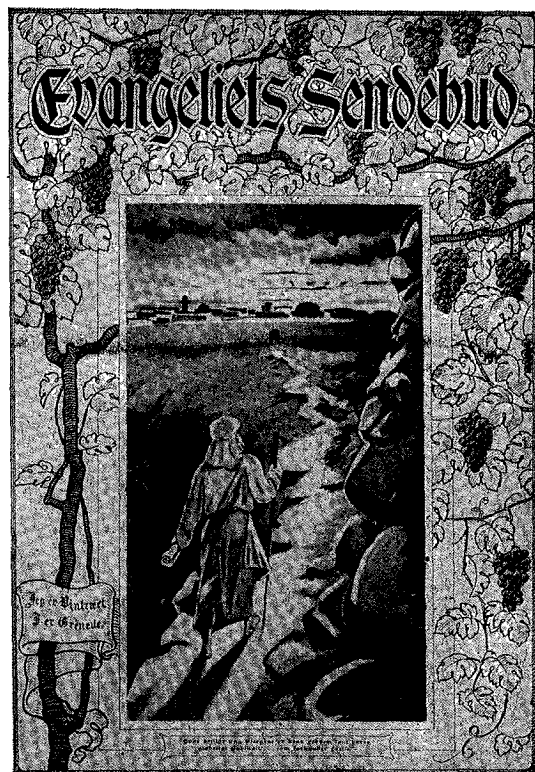


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"Here is the Patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14:12.

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Editorial

Knowing the Time

IN the development of God's plan for the establishment of his kingdom in the earth there have been times when it was necessary that a special work should be done. Human instrumentalities were needed to co-operate with God in the carrying out of his purpose. At such times men have arisen who recognized the call of God, and were used by him in a special manner. A marked illustration of this is found in the case of John the Baptist. With a mind enlightened by the Holy Spirit he saw in the words of the prophets the picture which had been drawn of his own time, and he recognized the place which he was to fill as "the prophet of the Highest." With confidence he entered upon his work. His message carried such authority in it that the professed interpreters of God's Word, confused by their own misapplication of the prophecies concerning the Messiah, sent to ask him concerning his work. The dialogue between this visiting committee and John the Baptist shows how definite was his knowledge of his time and work, and upon what he based his message. "This is the witness of John, when the Jews sent unto him from Jerusalem priests and Levites to ask him, Who art thou? And he confessed, and denied not; and he confessed, I am not the Christ. And they asked him, What then? Art thou Elijah? And he saith, I am not. Art thou the prophet? And he answered, No. They said therefore unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said Isaiah the prophet." John the Baptist knew his time, and he knew his own work, and he knew that in doing his

work he was fulfilling definite prophecy. Those who do the work of God in this day of his preparation should have the same clear view of their time and work, and should have the same sure foundation for their message in the prophecies. This will give a unity and definiteness to the whole movement, and the authority of the truth will be recognized. As "the word of God came unto John the son of Zacharias in the wilderness," so may it come to every one who goes forth to proclaim this message to-day, that, as an accredited messenger of heaven, he may "go before the face of the Lord to prepare his ways."

In Expectation

IN addition to all the general predictions concerning the coming of the Messiah, the time was definitely stated in the prophecy of Daniel. "Know therefore and understand, that from the going forth of the commandment to restore and build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks." Sixty-nine weeks would be four hundred and eighty-three days; and as each day of prophetic time stands for a year, the period covered by the prophecy would be four hundred and eighty-three years. It was therefore plainly revealed that from the time of the going forth of the commandment to rebuild Jerusalem there would be just four hundred and eighty-three years to the appearance of the Messiah, the anointed One. From the book of Ezra the Jews knew that this commandment went forth in 457 B. C. They therefore knew that this prophetic period would expire after the close of the year 26 A. D., and that during the year 27 A. D. they might expect the appearance of the Messiah. And this looking for the Messiah was not confined to the chosen people. "The Jews were scattered everywhere, and their expectation of the Messiah's coming was to some extent shared by the Gentiles. Among those whom the Jews styled heathen, were men who had a better understanding of the Scripture prophecies concerning the Messiah than had the teachers in Israel." And so it was that when the fullness of the time was come, the minds of the people were stirred with the idea that the long-expected Messiah was about to be revealed. "The people were in expectation." And so it is at the present time. There is a widespread feeling that the coming of the Lord is

near. It only needs "the voice" giving definite expression to the truth on this subject, and there will be a response in many hearts. The message of John the Baptist is to be proclaimed anew. He took up the word of Isaiah, "Behold your God!" and with it he pointed out the Messiah, saying, "Behold the Lamb of God." The same word is to be spoken again: "Behold your God! Behold, the Lord God will come." "Behold, he cometh with clouds." And the prophecies are to be presented, so that we may say with authority, "The time is fulfilled, and the kingdom of God is at hand." The Spirit of God will bear witness to this message, and conviction will take hold upon the hearts of the people.

Witnesses

EVERY one who has experienced the saving grace of Christ is to be a witness for Christ. This is the Lord's own method for the spread of the gospel. To his disciples he said, "Ye shall receive power, when the Holy Ghost is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." The disciples recognized this as their work, and so Peter on the day of Pentecost told the people, "This Jesus did God raise up, of whom we all are witnesses." Again, after healing the lame man, he said in his talk with the people who came together, "Ye . . . killed the Prince of life; whom God raised from the dead; of whom we are witnesses." Again, before the council he said: "The God of our fathers raised up Jesus, whom ye slew, hanging him on a tree. Him did God exalt at his right hand to be a Prince and a Saviour, for to give repentance to Israel, and remission of sins. And we are witnesses of these things." When Jesus met Saul on his way to Damascus, he said to him, "Arise, and stand upon thy feet: for to this end have I appeared unto thee, to appoint thee a minister and a witness both of the things wherein thou has seen me, and of the things wherein I will appear unto thee." By thus acting as witnesses in all parts of the world the disciples were to be the representatives of Christ, who is declared to be "the faithful witness," and in this way they were to fulfill the commission to "preach the gospel to every creature." The work is the same to-day. We are to be willing witnesses of what the Lord has done for

us, and the Lord will use such testimony to convince others of his forgiving mercy and keeping power. And this testimony includes not merely our words, but also the whole conduct in daily life.

"So let our lips and lives express
The holy gospel we profess;
So let our works and virtues shine,
To prove the doctrine all divine.

"Thus shall we best proclaim abroad
The honors of our gracious Lord,
When his salvation reigns within,
And grace subdues the power of sin."

Life - Love

THROUGH the gospel of Christ we learn that l-i-f-e and l-o-v-e spell the same thing. When we view things from the right standpoint, to live is to love, and to love is to live. "God is love." "With thee is the fountain of life." When we learn how to love, we learn how to live. The evidence that we have learned how to love, and consequently how to live, is that we love those about us. And the evidence that we love those about us is that we share what we have with them. This extends both to temporal and spiritual things. "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" "Silver and gold have I none; but such as I have give I thee." It is in the very nature of love to give. God loved and gave. He so loved that only the best he had could measure his love, and in thus loving the world he gave life unto the world. "God so loved the world that he gave his only begotten Son." "And this is the record, that God hath given to us eternal life." To receive this life is to receive this love. To live this life is to reveal this love. It is not, then, an arbitrary judgment that the decisions of the great day depend upon the treatment which one gives to his brother. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. . . . Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal." And this ministry of love is taught in all things, animate and inanimate. "When God formed the rose, he said, 'Thou shalt flourish and spread thy perfume.' When he commanded the sun to emerge from chaos, he added, 'Thou shalt enlighten and warm the world.' When he gave life to the lark, he enjoined upon it to soar and sing in the air. Finally, he created man, and told him to love. And seeing the sun shine, perceiving the rose scattering its odors, hearing the lark warble in the air, how can man help loving?" It is only when man forgets God and his message to him that he rejects the life of love. "He that loveth not knoweth not God."

God's Answer to Sin

THE JEWS, apt to be moved with envy and jealousy, thought that Paul, the apostle to the Gentiles, was tempting them to despise their birthright and privileges. This drew from him this scathing reply: "Or despisest thou the riches of his goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance?" Rom. 2:4. This is one of those instances where verbs of action signify simply the "will" and "endeavor" to do the action in question, as, for instance, where the two-horned beast passes a decree that those who will not worship the image of the beast shall be put to death. Rev. 13:15. Thus the expression, "The goodness of God leadeth thee to repentance," means that the "tendency" and "design" of God is to lead all men to repentance by the goodness he manifests unto them. See the testimony of Prof. George Bush, in "The Marvel of Nations," page 266.

It is a remarkable exhibition of divine condescension that God deigns to come down and reason with men, and address to them such questions as are recorded in Rom. 2:4, expressed in terms to startle our souls with terror: "Or despisest thou the riches of his goodness?" etc. God not only acts kindly to sinners, but when they abuse and misuse his kindness, he still, so long as his love can bear with them, reasons with them, sets forth and presses his claims upon them, and resorts to every device in his power to win their affection, and draw them to him. Hear what he says by the prophet Isaiah: "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isa. 1:18. "Wash you," he says; and he himself says he will do the washing: "make you clean," and he himself will do the cleansing, if we will let him; and this is the way we let him: "Put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together," etc. These are precious words, and all-cheering promises.

God's goodness as revealed to us is manifested in a threefold form: 1. His goodness has borne with sins in the past. Ps. 78:38. 2. His forbearance bears with us in the present. Ps. 103:10. 3. The riches of his long-suffering applies to the future, as it has operated in the past, and as it is operating at the present time. See parable of the unfruitful fig tree. Luke 13:7-9. God's mercies are manifested in great abundance. The apostle speaks of them as "the riches of his goodness." The same qualifying adjective will apply also to the other attri-

butes mentioned, namely, his "forbearance" and his "long-suffering." These riches of his grace are provided for all our needs. The excellence of these graces is shown (1) in the nature of the person who bestows them. It is the goodness of God. He is omniscient, so is able to see all sin. He is also just to hate it, and powerful to punish it; yet he is patient toward the sinner. Ps. 145:8. Its excellence is also shown (2) when we consider the character of the being who receives it. It is dealt out to one who is a *guilty, insignificant, base, provoking, ungrateful* being. Gen. 6:5. This is the conduct to which this grace of God is an answer. It is love's response to sin; the great love of God manifested to the sinner. He says, as already quoted, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be like wool." Thus, though our sins be many, wanton, aggravated, daring, and oft-repeated, yet God forbears. Mal. 3:6.

The apostle's language is very personal to those addressed: "Or despisest thou?" How may we despise the goodness of God?—(1) By letting it remain, unnoticed, ungratefully passing over it; (2) by claiming it as our due, and treating God as if he were bound to hear us; (3) by hindering and thwarting its design, and refusing to repent. Prov. 1:24, 25; (4) by perverting it into an excuse for hardness of heart, presumption, infidelity, and further sin. Zeph. 1:12; Eccl. 8:11.

The results proposed are also designed to be personal: "The goodness of God leadeth thee to repentance;" that is, "tends," or "is designed," to lead thee to repentance.

The forbearance and long-suffering of God are seen in his dealings with reprobate Jericho; that is, God was longer in destroying that one wicked city than he was in creating the whole world.

If his forbearance and long-suffering will not lead a sinner to repentance, what can be brought to bear upon him that will touch his feelings and influence him? Conceive, if possible, the state of a soul hardened under the goodness of God,—a soul settled under a fixed, impenetrable ingratitude, his mind made up to seize and enjoy what he can, of what is called the good things of this life, leaving all else to come as it may. Consider, on the other hand, how happily the sentiment of repentance from a sense of the goodness of God, mingles and harmonizes with all the noblest and most delightful sentiments of religion—with gratitude, with humility, with holy reverence and zeal, and the aspirations to a better life, where there shall be no more sin. This is the boon to which repentance, prompted by the goodness of God, leads.

C. H. Spurgeon says: "To sin against law is *daring*; but to sin against love is *dastardly*. To rebel against justice is *inexcusable*, but to fight against mercy is *abominable*. He who can sting the hand that nourishes him is nothing less than a viper." Let these thoughts lead us to repentance.

U. S.

The Reality of Spiritual Things

THERE are some who say that they find it difficult to make the things of the kingdom seem real to them. They are constantly tempted to think that there is no solid foundation for a belief in the unseen, and that after all we have followed cunningly devised fables. It ought to help the minds of all who are thus tempted if they could only know that we do not have to make anything seem real, but simply to learn to recognize that which is real. It is passing strange how completely the great deceiver has perverted everything, so that he has been able to persuade the majority of people that the mere forms of reality are the real things, and that the real things themselves are merely imaginary. Those who find difficulty in believing in the reality of spiritual things are still very sure that the material things about them are real. That is clear to them by the testimony of their own senses. What they can see they are persuaded is real. The difficulty in the case is that they have a wholly wrong idea of reality. The real things are not those which are perceived by the senses, for these will soon pass away. "The things which are seen are for a time, but the things which are not seen are everlasting." The things which are seen are merely the temporary and changing forms in which the invisible things, the real things, are revealed. "For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity." When we have learned to look behind the veil of the visible form, we shall see "everlasting power and divinity," and these are the essential characteristics of the real. When we look at the heavens on a clear night, we ought to see more than an expanse of blue, dotted with bright spots, for "the heavens declare the glory of God," and this is everlasting reality; for "the glory of the Lord shall endure forever." When we recognize the immediate working of the "everlasting power and divinity" in the so-called operations of nature, we are kept face to face with God in the daily experiences of life. Then the wind is known to be "the blast of thy nostrils," and the sunshine is "the light of thy countenance," and he "maketh grass to grow upon the mountains." "The whole face of nature, to him who can

read it aright, is covered with celestial types and hieroglyphics, marked like the dial plate of a watch, with significant intimations of the objects and processes of the world unseen. The Bible discloses all this to us. It not only gives us the knowledge of salvation, but reveals to us *the spiritual source of the physical world*." "It is not a revelation that we need, but eyes to see that the revelation is everywhere around us, if we would only care to look at and understand it." And thus we may be helped to appreciate the reality of spiritual things.

"There's not a plant or flower below
But makes thy glories known;
And clouds arise, and tempests blow,
By order from thy throne.
Creatures that borrow life from thee
Are subject to thy care;
There's not a place where we can flee
But God is present there."

Studies in the Gospel Message

WE continue this week the study of the experiences of Daniel and his companions in Babylon, for the purpose of showing that the real subject of the book is The Service of the True God.

In Daniel's experience as recorded in the second chapter we have the demonstration of what was declared in the first chapter—that Daniel was able to render a service altogether superior in character to that which the so-called wise men of Babylon could render. And the reason for this is stated negatively in these words: "It is a rare thing that the king requireth, and there is none other that can show it before the king, except the gods, *whose dwelling is not with flesh*." Bishop Lowth translates the last clause, "Except that God, whose dwelling is not with flesh." This makes the application still more definite. Believing in the lesson of the sanctuary, that God has made provision for dwelling with flesh, and having accepted this provision, Daniel was able to render such service to the king as demonstrated that he was in very fact a servant of the living God.

The record of the third chapter shows that the three companions of Daniel were brought to a direct test, and were compelled to make their choice between the service of God and the service of Babylon. Their reply to the threat of Nebuchadnezzar shows the basis upon which they rested their decision: "If it be so, *our God whom we serve* is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that *we will not serve thy gods*, nor worship the golden image which thou hast set up." After he had seen their wonderful preservation in the fiery furnace, Nebuchadnezzar recognized them as "*servants of the most high God*," and that they had "yielded their bodies,

that *they might not serve nor worship any god, except their own God*." It is certainly clear that the real subject dealt with in the third chapter is The Service of the True God.

An examination of the fourth and fifth chapters will reveal the fact that the experiences of Daniel in interpreting the dream of the tree to Nebuchadnezzar and reading the handwriting on the wall to Belshazzar grow out of his acceptance of the fundamental truth taught in the sanctuary and its services—the indwelling presence of God as the power and wisdom for service. In the fourth chapter we learn that in a threefold repetition of the statement (verses 8, 9, and 18) Nebuchadnezzar acknowledged the truth of the indwelling presence of the Spirit of God as the basis of the wisdom of Daniel. Both Wintle and Spurrell make this very clear in their translations by using the phrase "the Spirit of the holy God" in the place of "the spirit of the holy gods" in each case. Nebuchadnezzar had already had one demonstration of the superiority of the service which Daniel was able to render, and he now states clearly the reason for it. Nebuchadnezzar recognized in Daniel a man whose service proved that God dwells with flesh. Daniel was able to render the best service to Nebuchadnezzar because he recognized himself as the temple of the living God, and because the service of the true God was carried forward in that temple. In the fifth chapter the same lesson is repeated. When a service was required which "all the king's wise men" could not render, the queen said, "O king, live forever: let not thy thoughts trouble thee, nor let thy countenance be changed: there is a man in thy kingdom, in whom is the spirit of the holy gods [or the holy God]; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him." When Daniel was called in, he reminded Belshazzar of the experience of Nebuchadnezzar, and of the misfortune which overtook him because he refused to recognize himself as the servant of the God who "ruleth in the kingdom of men," and then he held Belshazzar responsible because in the face of this experience he had not heeded the lesson, but had lifted up himself "against the Lord of heaven." It was the mission of Daniel and his companions in Babylon to proclaim the gospel of the kingdom of God, the truth that every man is a servant of God, and that all, from the king to the lowliest man in the realm, are to recognize that their first and highest service is due to God. Nebuchadnezzar learned this lesson, and as a result "excellent majesty was added" unto him. Belshazzar refused the lesson, and as a result Babylon fell, "and Darius the Median took the kingdom." And

thus it is again clear that the real subject of the book is The Service of the True God.

In the sixth chapter we have a record of the test which came to Daniel in the reign of King Darius. The aim of the decree which the presidents and princes secured from King Darius was to make a break in the continual fellowship which Daniel maintained between himself and God by the continual offering of the incense of prayer and praise. In spite of the decree, however, "he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime." After King Darius had yielded to the pressure which was brought to bear upon him by the presidents and princes, and had commanded Daniel to be cast into the den of lions, he said to him, "Thy God whom thou servest continually, he will deliver thee." The next morning when the king came to the den, he said, "O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?" Daniel knew that continual worship and continual service are inseparable, and that both are simply the expression in the life of unbroken fellowship with God. To outward appearance it meant death to him to refuse obedience to the decree of the king, and thus maintain his continual fellowship as the basis of his continual service; but he knew, on the other hand, that it meant death indeed to him if he should by his own act break off his continual fellowship with God. He knew that as a servant of God, in fellowship with him, he was safer in a den of lions than he would be in his own house after having separated himself from God. King Darius saw that Daniel placed the service of God above every other consideration; and though he was a heathen king, yet he expressed the confidence that such devotion to the service of his God would bring deliverance from impending death. And so it did. The prophet Malachi mentions those who say, "It is vain to serve God," but the Lord's promise is, "I will spare them, as a man spareth his own son that serveth him." Daniel's experience is the object lesson which teaches this truth. And it is abundantly evident that the subject of the sixth chapter is The Service of the True God.

We have now briefly sketched the experience of Daniel and his companions, as far as it is recorded in the book of Daniel, and we have found that their mission was to teach the service of the true God in Babylon. It is also evident that their devotion to the service of the true God is simply the revelation in life of the truth taught in the sanctuary and its services. In other words, their mission in Babylon was to reveal the service of the true God in the living temple, the reality of the truth taught in the

service in the temple at Jerusalem. The significance of this fact may be more plainly seen in our further studies.

We have not yet given a direct answer to the question, which we raised two weeks ago, why we ought to study and teach the book of Daniel, but we have not forgotten it. We desire that the answer shall grow out of a study of the book itself rather than be a merely arbitrary statement of our views on the subject. For this reason we shall pursue this study further in connection with the Sabbath-school lessons which deal with the seventh and eighth chapters of Daniel.

A People's War

THERE is an idea generally abroad in Christendom that it is the duty of preachers to look after the interests of religion, and see that religious enterprises are properly put through.

This notion must never be entertained among us. This is a people's battle, and the call of the hour is to individual consecration to service. The preachers are to be but the generals in the campaign, leading the hosts of God into conflict.

In a recent article, Dr. A. T. Pierson discusses some of the backward movements of our time in the matter of missionary enterprises. He says:—

There has been a decline in the sense of individual responsibility. Part of this is due to the very completeness of organization, which should be a help, not a hindrance, to personal work. Societies and boards and committees are not meant as proxies, but as channels. They are not to do work for others, but others are to do their own work through them. They are a mere convenience, meant to promote economy of administration. But, as a telegraphic apparatus is of no use without a circuit, without a current, a board depends on the piety, intelligence, liberality, and zeal of individuals for all the real power in service. If there be no one to go, none can be sent; if there be no gifts, no support can be supplied; and if the individual disciple does not pray, how can there be blessing? Yet how perverse is the tendency to shirk all individual duty, and leave everything to the administrative body, or at best be content with putting a pittance in the annual collection! Every child of God is a divinely constituted committee of one for the evangelization of the world, a debtor to the race, a trustee of the gospel.

We ourselves need the warning suggestion of this paragraph. Our mission boards and our conference committees can never see this work through. There must be a whole people in line of battle, working on the right hand and on the left, going, giving, praying,—living but for the one purpose of carrying this message to the world, and finishing the work that Jesus presses into our hands.

There is a vast difference between an ordinary government war and a people's war. When a far-off campaign is on, the people expect the government to

call for funds and send troops, but the everyday life goes on at home as usual. The cabinet and war-office officials are paid to win the campaign. But when the home land is invaded, and the enemy is at the gate, the people rise up as one man. The farmer leaves his plow, the smith his forge, and the serious reality of war is pressed home to every soul—man, woman, and child. It is no battle by proxy. It is a people's war.

That is exactly what we have on hand now in this fight for God and for right. "To every man his work,"—that is the commission that separates every one of us from the mass, and makes us personally responsible for doing our part. A whole people is to be anointed to service, and sent forth "to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord," and now, too, the solemn message of the day of vengeance of our God. Then of the whole people shall the words be true: "Ye shall be named the Priests of the Lord: men shall call you the Ministers of our God. . . . All that see them shall acknowledge them, that they are the seed which the Lord hath blessed." Isaiah 61.

"To every man his work," and now and henceforward, EVERY MAN TO HIS WORK! until the battle is won.

W. A. S.

The Valley of Decision: A Criticism

THE prophet Joel beheld a scene which he describes as follows: "Multitudes, multitudes in the valley of decision." Joel 3: 14. The language most naturally suggests a multitude of people reined up before some important question in reference to which they must make their decision, whether to accept it or to reject it. This is frequently illustrated in the course taken in regard to great truths which God brings to bear upon men, to test them.

This language, "in the valley of decision," seems so natural and easy in such cases that it is often so applied. How often our ministers, when, in a series of meetings, they have called the attention of the people to the Sabbath, and reined them up to a decision on the question, have used these words of the prophet to describe the situation, "Multitudes, multitudes in the valley of decision," meaning that the attention of the people had been called to the great truths of the message for this time, including, of course, the Sabbath question, and they are now querying and debating how to decide in regard to it, whether to accept and keep it, or to reject it; so they are said to be "in the valley of decision."

Now, notwithstanding this thought is so easily and naturally adopted, we venture to suggest that this idea was not

what was in the prophet's mind at all. This will be seen by the reading of the margin. The subject under discussion is, putting "in the sickle, for the harvest is ripe: . . . the press is full, the fats overflow; for their wickedness is great." Joel 3:13. Then come the words of the text: "Multitudes, multitudes in the valley of decision ["concision, or threshing," margin]." This makes the words of the context consistent: "For the day of the Lord is near in the valley of decision."

While it is true that men are daily making decisions which will tend to their acceptance or rejection in the final day, what the prophet speaks of is not such decisions which people make in their own minds, but the great decision which God will render at last in the cases of all those whose "wickedness is great." Then will be indeed "multitudes, multitudes in the valley of decision," concision, or cutting off, waiting for their final sentence. We have not reached that time yet. Let us, then, labor while we have opportunity, to induce as many as possible to make the right decision now, that they may stand in the great day of "concision" when it shall come.

U. S.

Last-Day Protestantism

Why do Seventh-day Adventists stand apart, denominationally, from other people in the religious world? What is it that justifies them in maintaining this religious separation? A definite and weighty reason is demanded in explanation of their peculiarity in this respect. And in every Seventh-day Adventist mind this reason should be clearly defined.

It is not because it is, naturally, either pleasant or advantageous for them to be peculiar, that they have separated themselves from other churches. It is only for a reason which in their view amounts to a positive necessity for such action, that they occupy this position. Anything short of such a reason would not justify them in it. And that reason is, that they are Protestants. They protest against every manifestation of the papacy, and they cannot remain in any church which is dominated by the principles of the papacy.

It is the manifestation of the papal spirit which has driven Seventh-day Adventists out of all other churches in the world. All Seventh-day Adventists should therefore know what the characteristics of the papacy are, and what are the principles of Protestantism to which as a denomination they are committed.

The essence of the papacy consists in the exaltation of man into the place of God. In the Vatican at Rome sits one who openly proclaims himself the vicegerent of God on earth, invested with authority to command all men in mat-

ters of religious faith and morals. Those who admit his claims do not go beyond his word for the foundation of their faith. They believe, nominally, in God, but their ideas of the will of God are supplied wholly by the teaching of pope and prelates. Thus they look to man instead of God for a knowledge of the way of salvation; and thus it is that a man, mortal, fallible, sinful, like unto his fellow beings of earth, "as God sitteth in the temple of God, showing himself that he is God." 2 Thess. 2:4.

This is the papacy in its full flower; here is seen the fullest development of which the papal system is capable. But the papal spirit has budded and blossomed elsewhere in our world than at the Vatican. The popes are not the only men who have been exalted into the place of God. The papal church is not the only one in which the Word of God has been supplanted by the word of man. The history of the Protestant churches shows the workings of the same antichristian influence. The rule of Protestantism is that God's Word, and that only, is the true foundation of faith, and that the only sure guide into religious truth is the Holy Spirit. But the spirit of self, which leads an individual to cling to his own opinions and practices in opposition to light from God, has prevailed in the Protestant churches, so that, as new light has come to them from the inspired Word,—some new message marking a forward movement in the work of God, and calling for a reform in religious life,—they have rejected it, and fallen back upon the word of man for their justification. Thus when the Sabbath message came, pointing out that God's Word declares the Sabbath to be the seventh day and not the first, they persisted in observing the first-day institution, and for justification in so doing appealed to the writings of the church "fathers." Finding no authority in the Word of God for the first-day sabbath, they turned for authority to the word of man. Against the Scripture for the seventh day they set up the sophistry and speculations of human minds in behalf of the first day, claiming that Christ and the apostles changed the Sabbath day, though there is nothing to support this claim save the historical fact that a change of the day was made in the early centuries under the authority of "the church." This is Catholic church history, and agrees with the papal claim that the church had authority to change the Sabbath, and did change the day as a sign of that authority. But he who goes over to this position can no longer consistently claim to be a Protestant.

The Protestant churches one after the other, have become dominated by a spirit which sets up human ideas, arguments, and traditions against the message of truth from the Word of God.

He who would be guided by that Word alone must of necessity seek a place of worship where "the word of the Lord may have free course, and be glorified." 2 Thess. 3:1. "Where the Spirit of the Lord is, there is liberty," and that Spirit will not remain in any company where the Word of God is bound by human traditions. In the plan of salvation that Word is supreme, as being the sole foundation of faith, without which salvation is impossible. Therefore, as one church fell away from allegiance to the Word of God, and turned to tradition and human authority for support in its system of worship, God called out a new company in whose midst the Word of God could be free, and intrusted to them the message of salvation to the world for their time. It is thus that Seventh-day Adventists have been called out from the churches of this day, and intrusted with the proclamation of the great message announcing the hour of God's judgment, and warning men against the worship of the "beast" and his "image."

For a knowledge of Christian truth and duty, do you look to man? or do you look to God? Your answer to these questions tells in what company you belong, whether in that one in which the spirit of Christian liberty prevails, or in that one dominated by the spirit of the papacy. Is it the Word of God, or the word of the pastor, that settles in your mind the question of Christian duty that has been raised? In the pathway of your religious experience, are your eyes fixed upon some human leader? or do you see "no man, save Jesus only"? Some people think that a religious movement must come to naught unless it can point to some visible leader—some man who directs every action, and whose word in all matters is supreme. We thank God there is no such leader in the work of the third angel's message. There is no one, and we want no one, to draw the attention of the people away from God to himself. If our leader be not Jesus Christ, and if his Word, and that alone, be not sufficient for our faith in all points, then the message we bear is not of God. But by these very tokens we know that it is of God, and that it is moving forward under his guidance to a glorious triumph.

Let us study more and more to be true to the Protestant rule of life,—Jesus Christ, and him only, our leader; the Word of God, and that only, our rule of faith.

L. A. S.

THE report of Carroll D. Wright, commissioner of labor for the United States, shows, says the *Christian Endeavor World*, that in the last twenty years this country has had more than twenty-two thousand labor strikes. The largest number in any one year was 1,799, in the year 1900. The loss from strikes in twenty years is estimated at \$257,000,000 for wages, and \$122,000,000 for employers.

General Articles

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Phil. 4:8.

Is All Well?

GOES the watchman through the night:
Hark the bell!

Are the people safely dwelling?
Are the angels good news telling?
Are the hymns of gladness swelling?
Is there any foe in sight?
Is all well?

Ah! the moon and stars above,
What see they?

Do the workers who are weary
Lose in sleep their troubles dreary,
And awake to hopes more cheery?
Do they know the power of love
For each day?

Watchman, what of this late night?
Hear the knell!

Do you know men tired of trying?
Can you hear prayer end in sighing?
Do you see the people dying?
Is the haven yet in sight?
Is all well?

And the watchman smiled, and said,
Will you tell?

All the sad hearts in the city
Are quite safe in God's great pity;
And the sorrow and the sadness
Shall with morning change to gladness;
God, and love, are overhead:
All is well.

—Marianne Farningham.

Presenting the Truth in Love

MRS. E. G. WHITE.

THE Lord is soon to come. The angels are holding the four winds, in order that God's people may do their long-neglected work. We are not half awake to what might be done in our world. The work moves slowly because the truth has not yet taken full possession of the men engaged in the ministry. Our ministers need to arouse and set in operation lines of work that will give the warning message to those who have never heard the truth. Let them plan and study as to the best way of removing prejudice and reaching the hearts of the people. Present truth has almost lost its power because of the way in which it has been handled.

House-to-house work is one very successful way of reaching souls. But it is not the only way that God has provided for the advancement of his work. Decided proclamations of truth are to be made. But in regard to this work, I am instructed to say to our people, Be guarded. In bearing the message, make no personal thrusts at other churches. Speak the truth in tones and words of love. Let Christ be exalted. Keep to the affirmative of truth. Never leave the straight path God has marked out, for the purpose of giving some one a thrust. That thrust may do much harm, and no good. It may quench conviction in many minds. Let the truth tell the story of the inconsistency of error.

People cannot be expected to see at once the advantage of the truth over the error they have cherished. The best way to expose the fallacy of error is to present truth. This is the greatest rebuke that can be given to error. Dispel the cloud of darkness resting on minds by reflecting the bright light of the Sun of righteousness.

You may have opportunity to speak in other churches. In improving these opportunities, remember the words of the Saviour, "Be ye therefore wise as serpents, and harmless as doves." Make no denunciatory speeches. Clear-cut messages are to be borne; but restrain all harsh expressions. There are many souls to be saved. In word and deed be wise unto salvation, representing Christ to all with whom you come in contact. Let all see that your feet are shod with the preparation of the gospel of peace and goodwill to men. Wonderful are the results we shall see if we enter the work imbued with the Spirit of Christ. If we carry forward the work in righteousness, mercy, and love, help will come in our necessity. Truth will bear away the victory.

The truth is to be presented with divine tact, tenderness, and gentleness. It is to come from a heart that has been softened and made sympathetic. We need to have close communion with God, lest self rise up, as it did in Jehu, and we pour forth a torrent of words that are unbecoming, that are not as dew, nor as the still showers, which revive the withering plants. Let our words be gentle as we seek to win souls. God will be wisdom to him who seeks for wisdom from a divine source. We are to seek opportunities on every hand. We are to watch unto prayer, and be ready always to give an answer to every one who asks a reason for the hope that is in us. Let us shall impress unfavorably one soul for whom Christ has died, we should keep our hearts uplifted to God, so that when the opportunity presents itself, we may have the right word to speak at the right time. If you thus undertake to work for God, the Spirit of God will be your helper. The Holy Spirit will apply the truth spoken in love for the soul. The truth will have quickening power when spoken under the influence of the grace of Christ.

Evangelistic Canvassers

Canvassing for our publications is an important and most profitable line of evangelistic work. Our publications can go to places where meetings cannot be held. In such places the faithful evangelistic canvasser takes the place of the living preacher. By the canvassing work the truth is presented to thousands who otherwise would never hear it.

I feel very sorry to know that so many of the books which should be finding ready sale are lying on the office shelves. These books contain the light that people need. May the Lord move upon many of our young people to enter his service as evangelistic canvassers. Our time for work is short. Many, very many, need the promptitude of the "quickly" in them, to lead them to arouse and go to

work. The Lord calls for workers just now.

We need to feel the vivifying influence of the Holy Spirit as the disciples felt it on the day of Pentecost. Of their experience at that time we read: "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness. And the multitude of them that believed were of one heart and of one soul: neither said any of them that aught of the things which he possessed was his own." Selfishness was expelled from the heart. "And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all."

Why is there not now a more diligent seeking of the Lord, that hundreds may be filled with the Holy Spirit, and may go forth quickly to proclaim the truth, "the Lord working with them, and confirming the word with signs following"? Our commission is to let the light shine forth everywhere from the press. By the printed page the light reaches the isolated ones, who have no opportunity to hear the living preacher. This is most blessed missionary work. Canvassers can be the Lord's helping hand, opening doors for the entrance of truth.

Let Christian youth be selected to circulate the books containing present truth. Youth who have no religious experience should not be accepted as canvassers for our books, because they cannot properly represent the precious truth to be presented. To send such youth into the canvassing field is unjust to them and to the Lord's work. This is a sacred work, and those who enter it should be able to bear witness for Christ.

In this work the youth should be connected with those older in experience, who, if they are devoted to God, can be a great blessing to them, teaching them in the things of God, and showing them how best to work for him. If the youth will work out their own salvation with fear and trembling, they will know by experience that God is working with them, to will and to do of his good pleasure.

Not only men, but women, can enter the canvassing field. And canvassers are to go out two by two. This is the Lord's plan.

As long as probation continues, there will be opportunity for the canvasser to work. When the religious denominations unite with the papacy to oppress God's people, places where there is religious freedom will be opened by evangelistic canvassing. If in one place the persecution becomes severe, let the workers do as Christ directed: "When they persecute you in one city, flee ye into another." If persecution comes there, go to still another place. God will lead his people, making them a blessing in many places. Were it not for persecution, they would not be so widely scattered abroad to proclaim the truth. And Christ declares, "Ye shall not have gone over the cities of Israel, till the Son of man be come." Until in heaven is spoken

the word, "It is finished," there will be places for labor, and hearts to receive the message.

Young men, your help is called for. Make a covenant with God by sacrifice. Take hold of his work. He is your efficiency. "Be strong, yea, be strong."

What Does It Mean?

1 Tim. 4:1-5

We do not know how many requests have come in during the last two years for an explanation of the above-named scripture. In response to these requests we present the thoughts that follow.

Here is the text, quoted from the American Standard Revised Version:—

"But the Spirit saith expressly, that in later times some shall fall away from the faith, giving heed to seducing spirits and doctrines of demons. Through the hypocrisy of men that speak lies, branded in their own conscience as with a hot iron; forbidding to marry, and commanding to abstain from meats, which God created to be received with thanksgiving by them that believe and know the truth. For every creature of God is good, and nothing is to be rejected, if it be received with thanksgiving; for it is sanctified through the word of God and prayer."

1. The text has no *special* reference to the *last* days. It relates to *later* times than apostolic, to the great apostasy which had in Paul's day already begun. Acts 20:29, 30; 2 Thess. 2:7.

2. It does not necessarily refer to *one special* class which does all these things, but to "some," among whom all these things should be done. It predicts apostasy in general, with particular characteristics or evidences of its manifestations.

3. All the things herein condemned are primarily the result of departing "from the faith." The only true faith there is, is living, personal faith, that which makes life connection with God, that which dwelt in our blessed Lord—"the faith of Jesus." "The faith" does not relate to "body of doctrine." That idea is a fruit of the apostasy, a justification of lifeless formality.

4. The doctrines, or teachings, of demons are teachings that are contrary to the Word of God. Primary among these is that old word of the serpent, "Ye shall not surely die: . . . ye shall be as God." Gen. 3:4, 5. Out of that has grown the doctrine of natural inherent immortality, eternal torment, universal salvation, ultra Calvinism, purgatory, intercession of saints, prayers for the dead, works of supererogation. The system of human merit has been built up on just such a foundation,—that Christ's offering and work and ~~and~~ and life are not sufficient, but that these must be supplemented by man.

5. And all these are the fruits of hypocrisy. One of the fearful denunciations which fell again and again from the lips of Him who "knew what was in man" was that of "hypocrites," applied to the leaders of the Jewish nation. Yet they boasted of their good works, and laid upon others heavy burdens and

grievous to be borne, in ceremonial actions and numerous fastings and ablations. The same hypocrisy was even more evident in the apostasy. Departing from God's plan and substituting the human, covering inward sins and selfishness with a cloak of hypocrisy, became ever more manifest as the centuries of apostasy rolled by. Under such influences conscience soon becomes hard and speechless.

6. "Forbidding to marry" would not involve the prohibition of all marriage. Neither would it include advice against hasty and unwise marriages. We can see the fulfillment of the Spirit's prediction in the enforced celibacy of the priesthood in the Roman Church and in those organizations which, under the pretense of holiness, forbid all marriage of its members as fornication.

7. The word translated "meats" is *broma*, meaning *food* of any kind. See John 4:34; Matt. 14:15. In the latter text it is rendered *vituals*, its literal meaning. "Commanding to abstain from foods" does not mean instruction or advice as to what foods are good, proper, or injurious. It does not say commanding to abstain from flesh meats or cereals or fruit; but from food in general. It would not apply to a physician who should forbid grains and enjoin flesh, nor to a vegetarian who should denounce flesh meats as injurious, and advise with all the ardor of his soul a diet of fruit and grains. The prophecy relates to enjoined and stated fasts as meritorious in themselves, even as the forbidding to marry. These can be seen in plenty in the enjoined fasts in the Roman Church. Fasts are often beneficial if voluntary and reasonable; they are good for the spiritual, mental, and physical man; but they should be voluntary. "If ye died with Christ from the rudiments of the world, why, as though living in the world," says Paul to Christians, "do ye subject yourselves to *ordinances*, Handle not, nor taste, nor touch, . . . *after the precepts and doctrines of men?* Which things have indeed a show of wisdom in *will-worship*, and humility, and severity of the body; but are not of any value against the indulgence of the flesh." Col. 2:20-23. Fast if need be, but be sure it is not will-worship, self-righteousness, or from mere commandments of men.

8. God has created all that man needs for food, of every variety. Let the Christian select from that abundance, as he is able, what will glorify God.

9. "Every creature," meaning a created thing, whether animal, mineral, or vegetable, would in common sense include only the things that God gave for food. Because "*every creature*" is used, we would not gather that it meant that men were bound to eat everything that God had created. Nothing that God has created for man's good and God's glory is to be rejected at the *command of men*. Let every child of God know the truth of this, and so eat with thanksgiving.

10. "Sanctified through the word of God and prayer" would certainly seem to limit the food to be used to that which God had himself given and set apart for

man's use, and upon which man could with assurance pray for God's blessing.

This much for 1 Tim. 4:1-5. The food set apart for his children by the all-wise Father is another matter which each one must find out for himself. There will be articles in this paper, there are articles continually in health magazines, which tell us what the best foods are. But the final decision must rest with the individual soul. Let him choose for God. "Whether therefore ye eat, or drink, or whatsoever ye do, *do all to the glory of God.*" 1 Cor. 10:31. Let his Spirit guide. Bring all appetites into subjection to him, and be guided, not by man-made rules and ordinances, but by the Word of God and sanctified common sense.—*Signs of the Times.*

Preparing a People

JENNIE OWEN MC CLELLAND

"In my Father's house are many mansions: . . . I go to prepare a place for you, and if I go and prepare a place for you, I will come again, and receive you unto myself." John 14:2, 3. While he is preparing a place, he is also preparing a people for that place. This work may be spoken of in two phases: his work in their behalf in heaven, and his work in their behalf on earth. This includes the whole gospel.

Christ once lived a life on earth exactly similar to ours, except that it was free from sin. He lived as a humble, obedient child; he worked as a faithful, painstaking tradesman; he became an active laborer in giving the gospel of salvation to all who would hear him, and he was the great physician for all bodily ills, and the comforter for all kinds of sorrow. He bore our sicknesses and carried our sorrows, and finally gave up his life on Calvary, just outside of Jerusalem on earth, that we might have eternal life inside the New Jerusalem in heaven, and finally on the new earth. Then he ascended to the right hand of the Father, there to do a work for man in heaven, and to continue to work through the Holy Spirit on earth.

In Heb. 4:14 we read, "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession."

Christ's earthly experience is spoken of as in a special manner fitting him for this priestly work. "Though he were a son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him; called of God an high priest after the order of Melchisedec." Heb. 5:8-10.

"Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor those that are tempted." Heb. 2:17, 18. Christ is not only a merciful

and faithful high priest, but he is one who is touched by every feeling of weakness in those who come to him. "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Heb. 4:15. He knows the feeling of our infirmities, for he has felt the power of temptation in every point; so we can never come into a difficulty that he does not understand, or in which he cannot feel for us. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Verse 16.

His work as priest is to make reconciliation for the sins of the people, and to dispense mercy and grace and help in every time of need. Is the priesthood of Christ such a living reality to you that you can go to him to receive all this? He is able to do all this for you. There are thousands who need the salvation and help and comfort of just such a high priest, but they do not know where to find it.

Anciently the heavenly priesthood of Christ was shadowed forth to man through an earthly priesthood, which represented it. The death of Christ was represented by the death of lambs and various animals, and the priest ministered their blood in behalf of the repentant sinner. This blood of animals did not take away the sin, for "it is not possible that the blood of bulls and of goats should take away sins." Heb. 10:4. It was simply a figure for the time then present.

Christ as high priest is spoken of in Heb. 8:1, 2, thus: "We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Christ is now a minister of the heavenly sanctuary, of which the earthly one was a figure. But while it was a figure, it was not the "very image." It had truly many lessons to teach, and yet it fell short in many ways. So while many lessons in regard to the priesthood of Christ are taught by comparison with it, we find in Heb. 7:23-25 a very encouraging one taught by contrast. Speaking of the earthly priesthood, it says, "And they truly were many priests, because they were not suffered to continue by reason of death: but this man, because he continueth ever, hath an unchangeable priesthood, wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."

The marginal readings add force to these verses. The priesthood does not "pass from one to another" as did the earthly priesthood, because of the death of the priests, but Christ continueth forever. Each time we go, we shall find the same dear, loving Priest awaiting us, able not only to save to the uttermost, but to save "evermore" (margin) those who come unto God by him.

"The Lord Knoweth How"

"I will trust, and not be afraid." Isa. 12:2.

THE storm-clouds are rolling across the horizon,

And peal upon peal of the thunder is heard;

The flashes of lightning are vivid and awful,

Yet never a fear in this bosom is stirred;

For is it not written, and everywhere shown,

"The Lord knoweth how to deliver his own"?

The foe we contend with is artful and cunning,

And many, indeed, are the snares he has laid:

We are not unmindful of Satan's devices, Though of his temptations we are not afraid;

For is it not written, and everywhere shown,

"The Lord knoweth how to deliver his own"?

"The Lord knoweth how," though we often are puzzled,

And to our conceptions no pathway is clear;

But since we are guided by Infinite Wisdom,

The word he hath spoken forbids every fear;

For is it not written, and everywhere shown,

"The Lord knoweth how to deliver his own"?

"The Lord knoweth how," is our strength in our weakness,

The promise of sunshine, though storm-clouds appear;

A peaceful assurance amid every battle, The way of escape from each trial and fear;

For is it not written, and everywhere shown,

"The Lord knoweth how to deliver his own"?

—Selected.

Promise Versus Practice

THE church is full of people who are willing to do something for the Master to-morrow. Only give them an opportunity and they will promise to do almost anything that we may suggest, if we allow them to wait until to-morrow.

Procrastination is one of the devil's most effective devices. As long as people limit their service to promise of aid at some future time, he does not fear the result. What the world needs, what the church must have if she would carry out her great commission, is men and women who are ready for work to-day.

It is an old maxim that there is no time like the present. Do all you can to-day, and you will have more time for rest to-morrow. Have you been promising to attend to some duty, to call upon some suffering one, or aid some worthy cause with your money? Then do it to-day. Shame upon any intelligent man or woman who can rest content by simply promising to do their duty at some time in the future, while to-day, with all its grand possibilities and all its weight of responsibility, is allowed to pass away unimproved.

In the face of the fact that the present hour is the only time that we can

call our own, is it not folly, yes, is it not a crime against our Lord, when we put off the duties that are pressing us on every hand to-day, with mere promises to do our duty in the future?

Friend, think over the absurdity of your position if you have been paying the debt that you owe your Lord with promises.—George D. Gelwick, in *New York Observer*.

A Brief Note of Warning

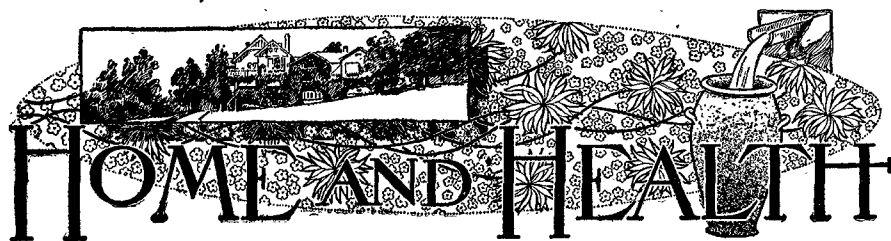
J. W. H. GEISS

DOUBTLESS the reading of the Twentieth Century New Testament may be made both profitable and interesting, or, if there is not constant caution in its study, it may be hurtful and misleading. This may be seen from the following:—

The translators have set themselves not only to put the words of God into the current language of to-day, but also their aim is to leave no ambiguity as to the meaning of the text. An example is found in Rom. 10:4. The Authorized Version reads, "For Christ is the end of the law for righteousness to every one that believeth." The Twentieth Century has it, "For Christ has brought law to an end for all who believe in him, that they may attain to righteousness." The Authorized Version gives a literal rendering, and it may be that the translator had no very clear notion as to what the word "end" meant, and so left the interpretation open. But the modern translator is quite sure that Christ abolished the law, and so he states that the law is brought to an end. It is seen by this example that the theological opinions of the modern translators are, and must be, strongly impressed on the translation, and this fact the reader will do well ever to keep in mind while studying the book.

It may be remarked as regards the text quoted above that the translator does violence to the original words used by Paul. The word "end" is not used in the Greek language with any thought of abolition, but to convey the idea of finishing, perfecting, consummating. Christ is the "perfection of the law." That is the simple rendering of the Greek words written by Paul. Using the same root-word on the cross, Christ said, "It is finished," not meaning that anything was abolished, but that it was perfected.

It will be seen from this example that the translator in this work cannot avoid giving the impress of his doctrine to the sacred text. The doctrine taught by the Twentieth Century Version is likely to be the ordinary theological views current among the denominations. In a careless reading of the book it would be quite likely that the reader might be imbued with just that teaching which we desire to avoid. How deep is our need of divine guidance amid the concealed pitfalls which are everywhere around us in the world to-day! Surely, before taking up any book and putting the writer's thoughts into our mind, we need to plead with the loving Father that our reading may be for edification and not for destruction.



A Deed and a Word

A LITTLE spring had lost its way
Amid the grass and fern;
A passing stranger scooped a well,
Where weary men might turn;
He walled it in, and hung with care
A ladle at the brink;
He thought not of the deed he did,
But judged that toil might drink.
He passed again, and lo! the well
By summer never dried,
Had cooled ten thousand parching
tongues,
And saved a life beside.

A nameless man, amid a crowd
That thronged the daily mart,
Let fall a word of hope and love,
Unstudied from the heart;
A whisper on the tumult thrown,
A transitory breath—
It raised a brother from the dust,
It saved a soul from death.
O germ! O fount! O word of love!
O thought at random cast!
Ye were but little at the first,
But mighty at the last!

—Selected.

Food for Infants

LAURETTA KRESS, M. D.

IMPROPER feeding is the most active cause of infantile disease. A great deal of suffering and many premature deaths result from digestive derangements.

How many puny children, with shrunken, wasted frames, would quickly become happy, healthy, and well-nourished, if fed according to their requirements. There is rarely any lack of food, for mothers are only too willing to provide for their little ones; it is for want of food which they can digest and assimilate that so many suffer.

The pernicious habit of cramming something into the child's mouth every time it is opened is responsible for endless mischief. Regularity is a necessity in infant-feeding, and the frequency of the meals must be determined by the physical condition of the child.

Few children cry from hunger; pain resulting from overfeeding is a much more likely cause, and a little warm water internally, or a warm application externally, will usually give speedy relief. Whatever is done, more food must not be crowded into the stomach merely to hush the child's voice. Many a voice has been forever hushed in this way.

Milk obtained from the purveyors, dairymen, or milkmen, should not be relied upon, as it is often a carrier of various diseases, and is always adulterated with preservatives which are injurious, and especially dangerous to the structures of the feeble infants. As high as eleven grains of boracic acid have been discovered to the pint of milk. It

has been acknowledged that the milk trade would have to be abandoned if the preservatives were not used, as the milk would spoil before it could be delivered at the homes of our cities.

The best food for babies is undoubtedly mother's milk. Whenever possible, infants should be nursed for eight or ten months, but not longer. Children who have inherited good constitutions do not require more than five meals—four in the daytime and one at night—in each twenty-four hours, except during the first two months of infant life. Between the fourth and eighth months the interval should be prolonged to five hours, and at the end of the first year only three meals a day need be provided, the child being allowed to sleep soundly all night.

To break a child of night nursing, a little warm water may be administered in the bottle in place of the customary milk; the baby will drink freely, and then drop off to sleep again.

Feeble or premature children must be fed rather more frequently than those of sounder constitutions, and they require extra care.

Never allow an infant to sleep at the breast or with a feeding-bottle in its mouth; let it stop eating as soon as its hunger is appeased. Science rightly condemns the baby "comforters," so commonly employed, because they cause a waste of saliva, and are conducive to the acquirement of bad habits. This constant suction is responsible for the frequency of posterior nasal growths and enlarged, inflamed tonsils. Nor is it advisable to give sugar teats, or sweets to soothe a crying child. Some mothers administer sugar and water the first few days of life, but this practice causes spasms and similar disturbances. Herb teas are unnecessary and often harmful. Plain water is by far the best drink for young children.

When the mother is unable to suckle her child, so that artificial feeding becomes a necessity, cow's milk, properly sterilized and diluted, is the best substitute. Since it is hard to keep the nipples and tubes of feeding-bottles clean and free from germs, it is much better to teach the baby to eat from a spoon. Although more of the mother's time is taken up by this method, the results justify its expenditure.

At the third or fourth month, sanitarium infant food, zwieback (twice baked bread), finely grated or powdered, or pulverized granose flakes, may be added to the milk. These products are much more easily digested than the majority of so-called "infant foods," and are certain to be pure and unadulterated.

The present is an age of commercial

fraud. Notwithstanding the stringent laws against food adulteration, this nefarious practice is on the increase. During the summer months milk is very subject to the addition of flavoring matter and preservatives. Hand-fed infants, dependent as they are upon milk and milk preparations for subsistence, are the chief sufferers. Milk unsterilized is quite unsafe, and should never be used.

The proper time for weaning is from the tenth to the twelfth months, the change of diet being made gradually. When the child reaches the age of nine months, begin to feed it on nicely toasted granose flakes, a small dish at the beginning of each meal. Occasionally simple soups, and ripe or stewed fruits, for the regular meal, may be substituted. Adopting this plan, when the infant is twelve months old, nursing may altogether cease without being missed greatly by the child.

Very gradually additional articles may be introduced into the daily bill of fare; but meats, cheese, coarse vegetables, tea, coffee, condiments, spices, pastry, rich puddings, and all other substances difficult of digestion must be studiously avoided.

Nearly all children crave fruit, and this is perfectly natural. Ripe fruit and all kinds of fruit juices may be provided abundantly, for they are well adapted to the digestive organs of the young. The scraped pulp of raw apples or pears, ripe peaches, and in fact any of the semi-tropical fruit products may be freely eaten at the regular mealtime; for the fruit pulp furnishes just the material needed for the plump little bodies so characteristic of early childhood.

The craving for sweets by the child is also a natural one, and should be satisfied with wholesome sweet fruits, as the fig, the date, the well-ripened banana, etc.

The free use of cane sugar and candies by children is undoubtedly largely responsible for the prevalence of decayed teeth among the young.—*Australasian Good Health*.

What Does It Mean?

MRS. A. C. A.

Not long ago there appeared in one of our State papers a notice of a "home wanted for a bright, pretty little boy four years old." After some correspondence with the author of the notice, she said that mine was the only response she had received to the notice. The query at once presented to my mind was this, What does it mean? Surely among hundreds of our people there is more than one home. I wonder, if Christ should come to these homes, asking for a place to lay his weary head, if there would be just one home open to him. Yet he said, "Inasmuch as ye did it not to one of the least of these, ye did it not to me." Matt. 25:45.

Some say to me, "I do not see how you can tie yourself up with a lot of somebody else's babies." I answer, I do not see how you can dare think of

sharing the home Christ is preparing, when you refuse to shelter him in the form of homeless, friendless children. Others say, "It is such a great responsibility to raise children." True! but did you ever think that perhaps God will hold you responsible for allowing them to grow up after Satan's own mind instead of training them for the Lord yourself? These are God-given opportunities to be co-workers with him.

There are many homes which might be opened to the friendless, but alas! the heart is locked up tight. Will the Saviour force an entrance?—No, never! Will you open your heart and home to him? "Whoso shall receive one such little child in my name receiveth me." Matt. 18: 5.

Pleasure Gatherings

D. H. KRESS, M. D.

O, THERE is no harm in young people meeting together to spend a pleasant evening in singing, games, and having refreshments! How often we hear this said by old and young. I do not think it impossible for the young to spend an evening together profitably, but it is highly improbable. I have seen many such gatherings; have consented to go to some in order not to appear peculiar, but invariably I have left, saying, This is the last time I shall ever go to a place of this kind, even though the gathering should be made up of the sons of God, who meet together with the best of motives. One thing we can always be sure of: Satan comes also among them. Sometimes he acts an important part in getting up and arranging the program. Even though the motives of those who get up these gatherings should be pure, this is not the case as a rule with those who attend. It is necessary for each to analyze his motives carefully. We might with profit ask ourselves the following questions:—

Do these gatherings increase my love for God? Do they give me a greater relish for religious themes and truths? Do they tend to build up the new man which I am to put on daily, or the old man with his affections and lusts? What motives prompt me to attend these gatherings? Am I in search of pleasure, or am I seeking the kingdom of God and his righteousness in these places? Am I trying to seek pleasure under the garb of godliness? "This know also, that in the last days perilous times shall come. For men shall be lovers of . . . pleasures more than lovers of God; having a form of godliness, but denying the power thereof."

Naught but Christ can satisfy the cravings of the child of God who has tasted and seen that the Lord is good. "Unto you . . . which believe he is precious," "the chiefest among ten thousand," the One "altogether lovely." What is the chaff to the wheat? We are living in perilous times indeed, in the last days. It is dangerous in these days to be found anywhere but in the path of duty and right. It is dangerous to camp for one moment on the enemy's ground.

He is going about seeking whom he may devour. Heretofore, he has been restrained from devouring even pleasure seekers.

God has shown favor to the inhabitants of this world, hoping that his long-suffering and goodness would lead them to repentance. It has been demonstrated that the prediction is true: "Let favor be showed to the wicked, yet will he not learn righteousness." Now a change is to take place in his dealings with men. Heretofore his restraining influence has been felt everywhere and in everything. But this restraint will be removed, then Satan, the prince of the power of the air, will be permitted to exercise his power in destruction. This will be witnessed by tidal waves, winds, cyclones, hail storms, volcanic eruptions, earthquakes, etc. "There shall be . . . distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory."

But even in this God makes the wrath of Satan to praise him. "When thy judgments are in the earth, the inhabitants of the world will learn righteousness." What his favor failed to accomplish, his judgments will accomplish. Many will reflect and see how wonderfully God has protected them. This will lead them to seek shelter and trust under the shadow of the Almighty. Not fear, but love, drives them there for security. They realize that there is no security anywhere else.

Children of godly parents, forsake not their counsel and advice. "Obey your parents, in all things: for this is well pleasing unto the Lord." Especially should these words be heeded in the last days. "For the Lord shall rise up as in Mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act. Now therefore be ye not mockers, lest your bands be made strong: for I have heard from the Lord God of hosts a consumption, even determined upon the whole earth. Give ye ear, and hear my voice; hearken, and hear my speech." Heretofore, God's mercy has been mingled with Satan's wrath. We have all been dealt with better than we deserved. But when the angel of mercy is folding her wings ready to depart from the earth, its inhabitants that have not found refuge in Christ, will taste of the wine of the wrath of God unmingled with mercy.

Why spend time in searching out of Christ that which can be found only in him? Do you long for pleasure? My Saviour has pleasures to give. "In thy presence is fullness of joy; at thy right hand there are pleasures forevermore."

"ACCORDING to Addison, the woman who does not make her family comfortable will herself never be happy at home, and she who is not happy at home will never be happy anywhere."

A Letter

DEAR SISTERS: Are we not often more ready to pray for deliverance from trying circumstances than we are to ask grace and strength to turn these circumstances to the best account? We have need to pray that in the bonds of sickness, of daily drudgery, or of uncongenial association, we may still live Christlike lives. We forget that our experiences are needed to bring us into the light of a stronger faith. He chastens us for our good. We learn that God's love for us may choose out ways of blessing that seem to us the very essence of sorrow, but he thus leads us into grief that he may lead us out into a fuller faith in him, and into a richer experience.

There are lessons we must learn. How can we know his power and wisdom unless we get into situations from which his power and wisdom must rescue us? The afflictions that come sooner or later into every life are sent that we may know ourselves. Nothing short of them could have loosed the moorings that held us to the world, and impelled us to reach out for the hand of our Heavenly Father. Then let us trust him more simply and implicitly. He makes no mistakes, and with tender, individual guidance leads us up into new power for his service, into new gladness in his fellowship.

"He who hath led will lead
All through the wilderness.
He loveth always, faileth never,
So rest on him to-day, forever."

MRS. F. MALSTER.

Use What You Have

If you have a happy voice,
Sing that others may rejoice,
Till it soothes the mourner's woe,
Peace and hope on him bestow,
Breathing pathos in each word.
Frozen fountains may be stirred;
Slumbering souls may wake again
At some long-forgotten strain.
If you have a precious thought
That to you has gladness brought,
Shrine it not within your breast:
Write it, and make others blest!
Oft some written thought will reach
Hearts grown loath of human speech—
Hearts by faithless promise grieved—
Hearts by lying lips deceived.
If you have a loving word,
Speak it where it can be heard:
Souls are languishing to-day
For the words that you might say.
Earthly burdens sorely press,
Loving words can make them less,
And no soul can suffer loss
Thus who lifts a brother's cross.

—Selected.

My Safety

WHY should I fear lest coming days
May bring me loss or gain?
I have my Lord's assurance that
His love will still sustain.
However dark the clouds may be,
They need not cause alarm,
If I but cling for safety to
His everlasting arm.

—G. D. Gelwicks, in N. Y. Observer.

It is the right of every child to inherit from its parents a sound physical constitution.

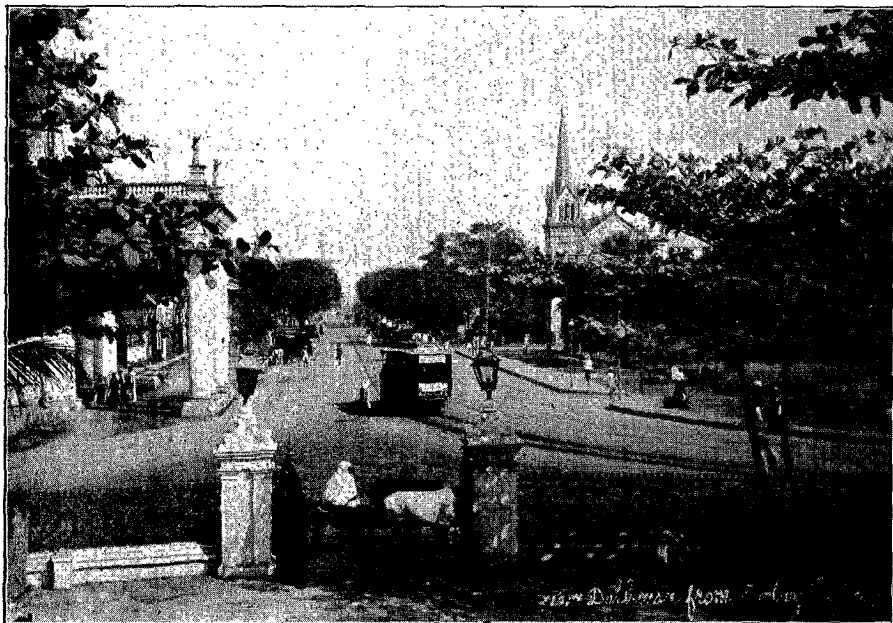
THE WORLD-WIDE FIELD

Rangoon, Burma

J. L. SHAW

AFTER a three days' voyage across the Bay of Bengal, I reached Rangoon, Burma, eight hundred miles from Calcutta. In pleasant weather this is an enjoyable trip, and the mild sea breeze offers a welcome change from the stifling heat of the Indian plains. Rangoon,

They have a slight Chinese resemblance, though they differ from them in habits and customs. The caste prejudice, so strong in India, is far less perceptible in Burma. The people are open-hearted and very liberal. It is said on good authority that a traveler can go from one end of Burma to the other without a pice (a half cent). They gladly share



A STREET IN RANGOON

the largest city of Burma, has a population of about two hundred and fifty thousand, and is situated twenty-one miles from the sea, on the left bank of the Rangoon River. The Burmese claim that it was founded in 585 B. C., or during the Babylonish captivity, but have no proof save a legend for their assumption. Up to 1852 it was very small, but since that time it has been in British possession, and has grown rapidly. The streets differ from most Oriental roadways, being broad, and running at right angles. The houses are mostly made of teak, a wood resembling walnut, which grows in abundance in Burma, and forms one of the chief exports of the country.

The awful plague of India has never obtained a foothold in Rangoon, owing to the stringent regulations enforced. Upon the arrival of our boat in the river, a gentleman and a lady doctor came on board and examined every passenger. All natives of India, of whom there were about seven hundred, were sent to a segregation camp to remain ten days. I, with other European passengers, was allowed to land, but was required to report for examination daily for ten days, at the Municipal Health Office. It affords a source of relief to be outside of the area infected by plague.

The Burmese differ from the Indians in race, religion, language, and color, belonging as they do to the Mongolian race.

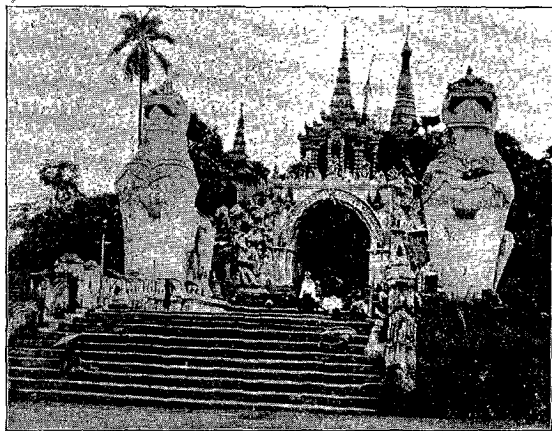
with others, thinking little of the morrow. Generosity is a part of their religion, and to turn a hungry stranger from their door is thought by them a great sin. The Buddhist priests, of whom there are many, receive all their food from the people. Every morning, dressed in their yellow robes, and with their bowls for food strapped in front of them, the priests may be seen passing by the houses. They do not ask for food, but are supposed to confer a great favor upon the giver by allowing him to give them food. Buildings called monasteries are also built for the priests and for others who need shelter.

In different parts of the city are high spire-shaped monuments called pagodas. To these the Burmese go to worship Buddha. Some of these are over three hundred feet in height, and are covered wholly or in part with gold leaf, which glitters in the sunlight. It is said that every village in Burma has one or more large or small pagodas. In the foundation of each, some of the personal remains of Buddha are supposed to be buried; and like the popish relics of the cross, there are probably enough so-called remnants from Buddha to make many

Buddhas. I visited one of these shrines called Shway Dagohn Payah, the largest in Burma, being three hundred and seventy feet in height, a little higher than St. Paul's Cathedral in London, with a perimeter at the base of thirteen hundred and fifty-five feet. In the massive foundations are said to be one tooth and a few of Buddha's hairs, placed there at the time of its erection, which took place in 588 B. C., according to the claims of Buddhists. The larger part of this structure is covered with gold leaf. One of the kings of Burma, toward the end of the eighteenth century, used his own weight in gold toward this purpose. Around the base of the pagoda are many images of Buddha, which mostly represent him in a sitting posture, with legs and arms folded, devoutly meditating. Many of these are covered and recovered with gold. My guide, to show how lavish his people are with their gold upon their god, rubbed from off a gold-be-daubed idol an appreciable amount, and placed it in my hand.

Before these idols are a multitude of people repeating prayers and counting beads, and offering sacrifices, which usually are candles. These are lighted and placed before the image; and being many, the odor and the appearance are very unpleasant. By itself is a large chest to hold gifts. On some occasions it is said that Buddha's followers fairly rain their gifts of gold into this receptacle. When heathens pour out their offerings with such a lavish hand, what ought Christians to do?

I found Brethren Meyers and Watson of good courage in the work. They have sold a large number of books, and taken a goodly number of subscriptions for *The Oriental Watchman*. This literature has been having an effect upon the people, and so keen was the interest that meetings were started, and Brother Meyers soon found his time occupied in explaining the truth. I do not know that I ever saw people who were more anx-



ENTRANCE TO SHWAY DAGOHN PAYAH

ious to study the Bible than were those I met at Rangoon. They never seemed to tire of the Word, and often our studies continued till eleven and twelve o'clock at night.

Among other interesting cases was that of a Burmese sister who has been keeping the Sabbath for two years. She has for years been a Bible student, and be-

cause of the plain instruction found in the Word, began keeping the Sabbath. She tried in vain to get her family and friends to join her in obeying God, but they would not give heed. She told us that she determined to die rather than give up, though she did not know but that she was the only Sabbath keeper in the world. When she learned that we were teaching the same thing, she came to us with glad heart to listen, and drank in the truth eagerly. Though not able to express herself in English, she understands what is said to her; and being familiar with the Bible, she can turn from one place to another, and find words to express her ideas. She asked us whether we gave the servants rest on the Sabbath, and referred to the commandment; and she also wished to know whether we built a fire or did any cooking on the Sabbath, referring us to Ex. 16: 23. Her mother was a convert of Judson's, and she herself was baptized about thirty years ago. Since then she has given most of her time to Bible study and work for others, preferring an unmarried

Religion in the Philippine Islands

Rev. Curtin G. Roop, in The Missionary

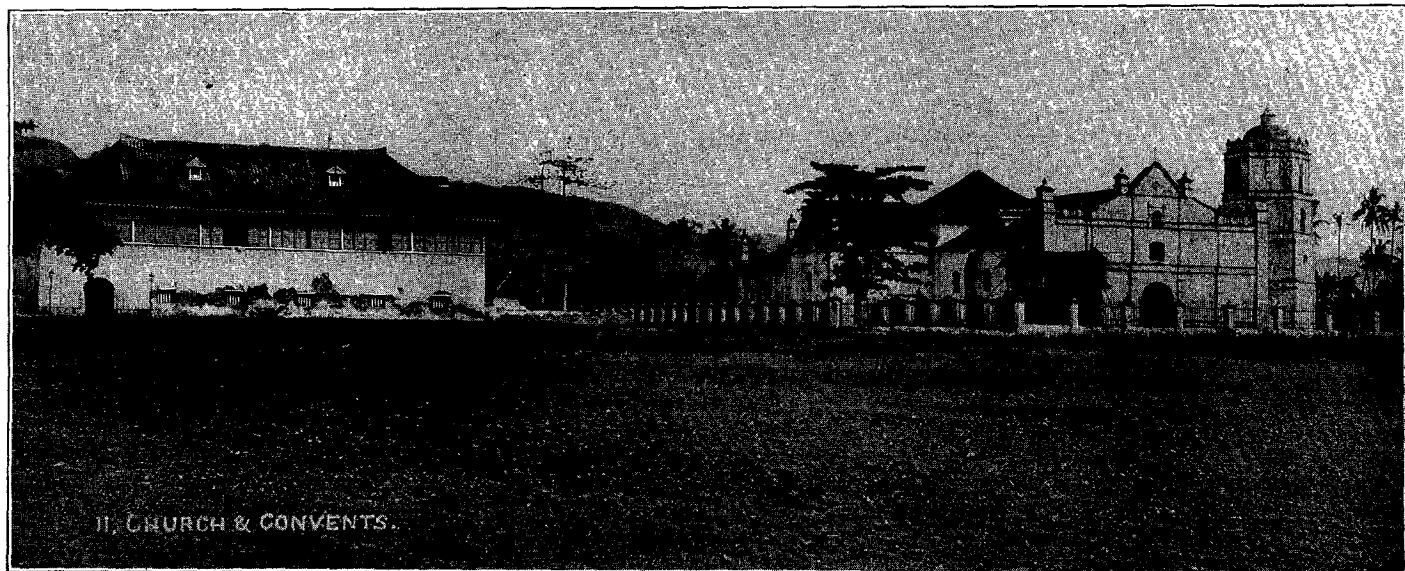
Review of the World

(Concluded)

WITH four hundred soldiers, Legaspi conquered the Philippines for Spain, 1565-71. The conquest, however, was actually accomplished more by the Augustine missionaries accompanying the expedition than by the military force. The natives being without deep-rooted religion, and the Tagalogs especially being of a tractable disposition, they were easily won by the placid persuasion of the friars and the ceremonial trappings of Spanish Catholicism. A traveler of the time writes that no town resisted conversion, and there were not priests enough available to baptize and shepherd the converts. The Inquisition, having headquarters in Mexico, kept its commissioners in the Philippines, but never found it necessary to exercise severities against the natives. The first preachers were Augustine friars; following them came the Franciscans, Do-

ing watered the mik brought; when hard pressed, he confessed, but pleaded that he had diluted it with holy water. Thus he felt guilty in the act, but strangely confused Christianity and ethics. So do the people in general fail to absorb the spiritual and ethical essence of Christianity.

Moreover, a deep substratum of primeval superstition underlies their conventional Christianity. Illustrations of this fact abound. For instance, the Tagalogs, the most advanced tribe, believe to this day in an evil divinity, Tic-Balass, dangerous to the man who does not respect him nor carry herbs about himself. Every time an Indian passes beneath one of the large fig trees, believed to be the favorite dwelling place of this divinity, he makes a sign with his hand, and says, "*Tavit Po*" (By your leave, my Lord). Among them Assuan is another evil divinity still thoroughly and almost if not quite universally believed in. This divinity is believed to affect women unfavorably who are in child labor. At such times the Indian may be seen sitting astride



CHURCH AND CONVENTS, CEBU, P. I.

life that she might be entirely free to study the Word and teach it to others. With her knowledge of the Bible, her warm heart of love for others, and the influence she has among those who know her, she may be a great blessing to the Burmese in imparting to them the knowledge of the truth. Thus we see that the Lord is going ahead of us to prepare the way, and is raising up Sabbath keepers before we get into the field.

Burma, with its eight million souls, is open for the third angel's message. In many respects the outlook is more favorable than in India. The caste prejudice is less; the women are free from the seclusion of the zenanas, and the language is said to be far more simple. A worker should go to this field at once to learn the language and assist the laborers there in pressing forward the work laid down by Judson so many years ago.

If the needs of the world do not stir you as they once did, you ought to be alarmed.

minicans, Jesuits, and bare-footed Augustines. For thirty or forty years the religious affairs of the islands were under these orders, after which they were placed under the organized administration of secular clergy subject to an archbishop at Manila.

The converts from the first till now have grasped only the form of Christianity, not its substance. They attend church on Sunday; they celebrate religious festivals with music, illuminations, and fairs, exploiting relics and trinkets for sale. Outward observance they exaggerate. For instance, on some of the days of the week preceding Easter not a vehicle is allowed to appear on the streets of Manila. They confess; they take sacrament once a year at least; and some, especially women, spend one half of their time between Mariolatry and the confessional. But, withal, in matters relating to the spiritual and ethical substance of Christianity they are but children. For instance, a milkman was accused by one of his customers with hav-

his house, cutting and thrusting in the air, sometimes for hours, to drive away the Assuan. Among the Bicolos, Christianized neighbors of the Tagalogs, Calapuitan (Lord of the Bats) is a much-regarded divinity. Bats being found in caves, the natives fear to enter there, and when they do so, are careful to respect Calapuitan by conforming all their movements and talk to this Lord of the Bats. For instance, they would not mention the torch they happened to be carrying except by the formula, "Lord Calapuitan's torch." The farther back into the interior, the more rife, of course, is primeval superstition. But even in the metropolis, Manila, it is only the small minority of Spanish and half-castes that are even relatively free from superstition.

As one goes far back into the interior, Christianity shades off into paganism, and some sections will be found where the two are blended. Thus there is not only variety but confusion of religions in the islands. For instance, there is a

small sect of pagan natives living on the slopes of the volcano Yriga, some of whom are criminal exiles from the villages, but more of whom have voluntarily withdrawn thither on account of aversion to the labor and conventionality of village life. These people, though pagans, yet decorate their walls with crucifixes as talismans. They say that if these crucifixes were not of some value, the Spaniards would not use so many of them. Similar confusion of paganism and Christianity is found among the Cimarones, a tribe found in the central islands, who live not in villages, but independently in the forests. These pagan people have adopted a few Catholic forms. When, for example, according to their primeval custom, they make an offering of rice at each corner of the field after sowing, they use some Catholic prayers, which suit them just as well as their old heathen forms. They also occasionally have children baptized. Otherwise they are pagan. Among the Tinguanes an oath is administered to the head men, in some instances by the Spanish, as follows: "May a pernicious wind touch me, may a flash of lightning kill me, may the alligator catch me asleep, if I fail to fulfill my duty." Thus paganism is retained, though Christianity is partially accepted. Shall we not say that many of the people, then, are Christian-pagan, and that not in transition, but in a fixed state, about as old as Spanish Christian occupation?

Confining ourselves to the purest general type of Christianity existing in the islands, we find the grossest admixture of superstition. The saints have been largely substituted for the old pagan *anitos*, or idols. Miraculous images, patron saints, marvelous shrines, etc., abound. The oldest miraculous image is the Holy Child of Cebu, reputed to have been found on the shore of the island of Cebu in 1565. It is said to be an image of the holy child Jesus. It is a wooden image fifteen inches long, with ebony features, and is kept in a strong-room in the Church of the Holy Child, on the island of Cebu. When exposed to view before the populace, it has the honors of field marshal accorded to it. During the annual feast held in its honor, January 20th, pilgrims from the remotest islands and from across the sea come to purify their souls at the shrine of the Holy Child. By far the most popular shrine, however, is that of the Virgin of Antipolo, now in the parish church of Antipolo, not far from Manila. This image was brought from Mexico by a governor-general of the islands. In the month of May thousands repair to this shrine. It is estimated that there is brought hither by devotees about thirty thousand dollars during the season of the pilgrimage. The history of the public celebrations of this image furnishes an extreme picture of superstition, not to say idolatry. The shrine business in general is quite attractive to enterprising priests, for it is about the most lucrative undertaking in the islands.

Patron saints also figure largely. The patron saint of Manila is St. Francis of

Tears. Thereby hangs a tale. An image of St. Francis Asissi, kept in the house of a native near Manila, was seen to weep copiously, so that many cloths were moistened with its tears, while with hands outstretched for three hours it asked God's blessing on Manila. Then, on closing its hands, it grasped a cross and a skull so firmly that these appeared to be one. Vows were straightway made to the saint, who was styled protector of the capitol. Thus the crassest superstition in the name of Christianity itself universally prevails.

The Christian church in the islands is administered by the Archbishop of Manila. He is a metropolitan, having authority over the Ladrones, Carolines, and Pelew Islands, besides the Philippines. The parish priest, however, is the chief factor in administration, both civil and religious. For two hundred years he was about the only tie in sympathetic touch with the people, and begets in them perfect submission to his authority, not to say superstitious reverence for him personally. There are, it has been estimated, about twelve hundred Spanish priests in the islands. Most of them have been educated in Spain, where they generally originate from the lower classes. Besides these there are native priests, who hold subordinate positions, and are very jealous of their Spanish superiors. This jealousy and division of feeling among the priesthood prevents consolidation of power in the islands, a thing which Spain has always guarded against.

Abuses in the religious administration are by no means lacking. Here might be mentioned the sale of indulgences for revenue; the dishonest and corrupting exploitation of shrines; the widespread licentious immorality of the priests; the suppression of intelligence; exorbitant burial and marriage fees, because of which natives must often beg to secure the burial of their dead—indeed, the dead are sometimes disinterred and thrown upon a bone heap because of failure of relatives to continue burial annuities. And large numbers of the people live in marriage relations without having their union solemnized by any rite, because of inability to pay the exorbitant fee of the priest. Much might be said, much has been written, concerning these abuses, and their sum total is perhaps the cause, together with oppressive taxation, of the late Philippine rebellion against Spanish rule.

In the southern islands, as has already been said, we find the Mussulmans in possession. When the Spanish arrived, some of the strongest chiefs here were already Mussulmans. It is supposed that this religion was originally brought to the islands by Arab missionaries. Simultaneous with the arrival of the Spanish in the north there came from Borneo a chief who afterward combined the Mohammedan powers in the south. About thirty or forty years later the Spaniards from Luzon in the north attempted the conquest of these Moslems in the south. The effort failed, and thus was begun a mutual warfare, largely piratical on the Moslem side, which lasted for two hun-

dred and fifty years, or until the middle of the present century. Only within twenty-five years has the sovereignty of Spain been acknowledged in these southern islands, and then with the explicit proviso that the Moslems are not to be disturbed in their religion. The attempts of the Jesuits (who flourish mostly toward the south) to convert them to Christianity have all been futile, for the panditas (Moslem priests) and the Romish priests are equally fanatical. The Spanish from the first have found in these Moros, as they call them, peoples who, unlike the pagan tribes of the north before encountered and easily converted, had a deep-rooted religion of their own, and would not yield to be converted to Christianity. Only on the northern edge of the island, in Mindanao, has the Christian religion any hold at all. Here are found some Jesuit missionaries.

On the other hand, to say that this part of the archipelago is Mohammedan would be true in only a qualified sense. It is Mohammedan in the same sense that the northern part is Christian—namely, the coast and the towns are Mohammedan, but in the interior a variety and confusion of religion prevails, similar to that in the interior of the northern islands.

The customs and administration of the modified Mohammedanism of the Philippines are less clearly outlined by writers than are the practices of the Christianized portions of the islands. We learn, however, that each Friday is dedicated to worship. On this day the faithful are called to the temple by the beating of a box or hollow piece of wood. They here engage in modified forms of Moslem worship. At the beginning of each year and at important events they hold a very solemn ceremonial. The city of Sulu, on the island of the same name, is their Mecca, so to speak. The original Mecca of the Mohammedan world, however, claims their pilgrimages. Strangers are not allowed in the sultan's mosque at Sulu, and, indeed, strangers are rarely found in the city. The higher clergy are represented by the sheriff, who has temporal as well as religious power. Pundita is the name for priest. He seems to be chief in his district, somewhat as the Spanish parish priests are in the north. He performs all the functions of the priest, receives the vows of the *juramentados*, and expounds to them the mysteries and glories of that better world whither they will go without delay if they die spilling Christian blood. These *juramentados* are persons who vow to die killing Christians, and believe that, meeting death thus, they will go to especial bliss. Having thus devoted themselves, they fall upon the first Christian they meet, and slay until slain. Besides the priestly offices already named, the pundita usually exercises the functions of physician in the community. The head of authority, however, in church and state, is the sultan of the Sulu Archipelago, who exercises absolute power. He, in turn, is said to acknowledge the sultan of Turkey as his superior.

A complete treatment of the religion of the Philippines requires the separate mention of the Chinese. They have always been in the islands, but with very few exceptions have not embraced the religion of their adopted soil. They have generally come as traders, bringing along with them their idol images as well as their wares. Indeed, it is thought by some writers that some of the images found on the seashore, and now exploited at Christian shrines, were lost at sea by wrecked Chinamen, and washed ashore.

Summing up the present religious state of the Philippines, we find in the northern three fifths of the archipelago, on the coast and extending inland, superstitious Roman Catholic Christians; in the deep interior, primeval native pagans, and intermediate conglomerates of religion; in the southern two fifths of the archipelago we find Mohammedanism, modified by Malay superstition; and, in the interior of Mindanao especially, aboriginal Malay paganism holds full sway.

A CHARACTERISTIC story is told about Dr. Carey, the pioneer missionary in India, who, before he left this country, was a shoemaker, or, rather, as he himself put it, a cobbler. He used to go about from village to village preaching; for his soul was filled with the love of God. One day a friend came to him, and said, "Mr. Carey, I want to speak to you very seriously." "Well," said Carey, "what is it?" The friend replied, "By your going about preaching as you do you are neglecting your business. If you only attended to your business more, you would be all right, and would soon get on and prosper; but as it is, you are simply neglecting your business." "Neglecting my business," said Carey, looking at him steadily. "My business is to extend the kingdom of God. *I only cobble shoes to pay expenses.*" — *Selected.*

A NEWSPAPER published at La Paz, the capital of Bolivia, gives a description of the treatment which the British and Foreign Bible Society colporteur received at the hands of the Jesuits in that city. Having heard of his arrival at La Paz and of the Bible work he was accomplishing, they sent a messenger to invite him to their convent. He went, and found an audience of three hundred persons or more gathered in the room. First he was opposed by the prior only, but very soon all the monks united against him as he stood there alone among them all. The newspaper article states: "Unable to resist the colporteur's valid arguments, these holy men began to insult him. Then the prior gave him a first blow, which was followed by many others from the fathers, until they opened the door and thrust him out into the midst of a mob gathered at the entrance to the convent." But for the noble conduct of some young man among the crowd, who released the colporteur and carried him safely to his lodgings, he would have been lynched.

THE FIELD WORK

The Voice of the Stars

THE cares of the day were over,
And my spirit, somewhat depressed,
In the calm of a summer evening
Had sought to find a rest.
As I watched the bright stars shining,
Rich gems in an arch of blue,
They whispered the sweet old story,
That is still so strangely new.

Far, far away to the northward,
With a clear and radiant light,
Shone the star that guides the pilgrim
Through the silent hours of the night.
An emblem, methought, of Jesus,
Who ever remains the same,
Whose eye still guides the believer,
Who trusts in his holy name.

There, too, hung the great north dipper,
And it seemed to say to me,
"Come, drink of the living water,
That floweth so pure and free;
The fountain is Christ, your Redeemer,
Who suffered for all mankind,
And they who drink of this water,
Shall true refreshment find."

The crown, in its regal beauty,
Appeared in the western sky,
And told how the Prince of heaven
Once left his throne on high,
To wear on his brow the thorn-crown,
So great was his love for me,
That I the crown of the righteous
Might wear in eternity.

I looked at the sparkling sickle,
And thought of the day to come,
When, armed with his sickle, the reaper
Should gather the harvest home.
You may plant, and I will water,
No labor shall be in vain,
And the Lord of all the harvest
Shall garner the golden grain.

I watched the stately Orion,
With gleaming buckler and sword,
And thought of the well-armed Christian,
Whose sword is the Holy Word,
Whose girdle is truth, and whose helmet
The hope of salvation, free,
Whose shield is faith; 'tis the armor,
Dear Christian, prepared for thee.

I searched through all the heavens
For an emblem of his love.
Would I find it? — Yes, clear shining
From the deep-blue arch above
Were the seven little sisters,
A fitting emblem were these;
For seven, the perfect number,
I found in the Pleiades.

Above me, belting the heavens,
Stretched the beautiful Milky Way,
Like the path by the Spirit lighted,
That ends in eternal day.
They come from the north, from the southland,
From the far east, from the west,
Who traverse the narrow pathway
To the city of the blest,—

The city whose hidden glories
God's children shall behold,—
The throne, the river, the mansions,
The streets of burnished gold,
And the hand that leads them thither,

A gate of pearl unbars:
'Tis the story breathed in the stillness
Of the evening by the stars.
— *Marion Lumley, in N. Y. Observer.*

Trinidad, British West Indies

OVER one year has passed since I was called to take oversight of the work in this island. At that time but little was being done by the canvassers, and the general impression was that the canvassing work was finished. With the assistance of Brother P. Porter, of Jamaica, a class of fourteen was gathered for a ten days' drill. At the close of this meeting the field was divided systematically, and the canvassers were given their territory for work. From this time the canvassing work began to progress. Not all were successful, but the reports show that about forty-five hundred books and pamphlets containing more or less of the message for this time have been circulated, besides a large number of papers. About fourteen hundred of the books sold were one-dollar books, the financial condition preventing the accomplishment of much with the larger works.

During the past year one church building has been dedicated, and two others are nearing completion. We have also been able to pay for two church lots. One church has been organized, and a second is being developed as a result of the tent effort. Twenty-three persons have received baptism, and nearly as many more have applied for baptism at our next quarterly meeting. Not all of those who were baptized accepted the truth this year, some having kept the Sabbath for a longer time.

Since December, 1901, Brother George F. Enoch has taken charge of the tract society business, doing what church work he could in connection with his other duties. One native worker has been employed since February. The way has just opened for a native East Indian of some experience to devote his time the coming year to labor for his own people in the island. Another native brother, an ordained minister of the A. M. E. Church, has resigned his position, and will canvass for "Thoughts on Daniel and the Revelation" for a while.

Soon after the Martinique disaster our tract society printed a ten-thousand edition of a little tract, entitled "The Voice of the Volcano, or God's Call to Repentance," in which we endeavored to call attention to the meaning of these calamities. We also prepared a little tract on the "Coronation." The sales from these two tracts has more than met the cost of publication.

From September 3-15 we held our second canvassers' institute here at San Fernando. Thirty-six persons were in attendance regularly, and eighteen were assigned to some place in the field. Two will go to the neighboring island of Tobago.

While we are glad for what has been accomplished, yet we feel that only a small work has been done in comparison with what must be done before the Lord comes. Destruction and pestilence are

in the land, plainly revealing the fact that we have but a short time in which to rescue the perishing. May we be quick to seize the present opportunities before they pass, and give the warning message for this time. W. G. KNEELAND.

Tennessee

MANCHESTER, EARLEYVILLE, ERIN.—I came to Manchester, Tenn., in March, and held a series of meetings there, also in Earleyville, and was able by the help of God to bring the truth before the people in such a way that a company was raised up in each place to keep the commandments of God. Church officers were elected for both churches. I then came to Erin, to attend the camp meeting, and I have remained here with other laborers to follow up the interest. We are having a good congregation, and some have decided to keep all of God's commandments. We are of good courage. B. HAGLE.

Washington, D. C.

W. A. SPICER, O. O. Farnsworth, and the writer spent September 18-22 at Washington, in the interest of the work in that city. The difficulty over the racial question has been increasing for years. When the church was first organized, it was a mixed congregation, but until recent years the membership was largely European. The colored membership of late has increased far more rapidly, so much so that not one third of the people present at the time we were there were Europeans.

The racial prejudice was of such a nature that many of the white people's friends could not be induced to attend the services with them; hence, in order to avoid the difficulty, and thus be enabled to reach all classes of people, the General Conference Committee decided last spring to send two ministers there, that services might be held in the special interest of each race, and thus no one be deprived of hearing the third angel's message through racial prejudice. Accordingly, Elders J. S. Washburn and L. C. Sheafe were requested to take up labor in Washington, which they did with excellent results, more than fifty persons accepting the truth.

On Sabbath, September 20, the morning hour was devoted to presenting to the church and congregation some of the reasons why it would be well to have two congregations instead of one, as formerly. There were some objections urged against such a plan, but under existing circumstances it was evident that there was no other way of getting the truth before a certain class of people, for whom Christ gave his life as well as for other classes. The whole problem resolves itself into this: the Lord holds every Christian responsible to adapt himself by practical education to circumstances and conditions as they are known in the world, that he may be, under Christ, a savior to the largest number of people. The question in its kindred forms was further considered in the evening. Six hours was devoted to its public study. All the church members present, except two, finally voted letters to those desiring them, thus forming a second organization. The new congregation, composed of forty white people, was organized into a church on Monday evening, taking the name The Second

Seventh-day Adventist Church of Washington, D. C. I am informed that there are about twenty or thirty other persons who had ceased going to church on account of the conditions already mentioned. These will soon unite with this church.

There is a debt of thirty-five hundred dollars on the church property, but it is worth several thousand dollars more. It was left to the colored congregation, and the few white people remaining with them. I am sure that a much better understanding was reached by all who were interested in the principles discussed. Quite a general wish was expressed that the Lord would be with and prosper each congregation, and that all would still remain brethren and sisters in Christ.

All Christians are freeborn; and this certainly involves the thought that if, under God, one believes that he can do better service by having his membership in a mixed congregation than otherwise, even though he is in a section of the country where the question is radically agitated, it is certainly his Christian privilege so to do; while a similar right must be conceded to those who, under the Lord, take another view of the question. We need Christian liberty within the soul, rather than simply a form of words without. H. W. COTTRELL.

Minutes of the Canadian Union Conference

THE first biennial session of the Canadian Union Conference was held in connection with the Quebec camp meeting, at Waterloo, Quebec, Sept. 10-15, 1902, the first meeting being called at 10:30 A. M., of the 10th, with Elder W. H. Thurston in the chair. Elder Collie led in the devotional exercises, earnestly asking the blessing of the Lord upon the deliberations of the conference.

The following delegates were seated at the first meeting: from the field at large, W. H. Thurston and S. D. Hartwell; from Ontario, J. W. Collie; from Quebec, S. A. Farnsworth, H. E. Rickard, J. M. Ellis, and J. C. Nichols; from Maritime, George E. Langdon, M. S. Babcock, and F. A. Tracy; from Newfoundland, H. J. Farman. At a subsequent meeting William Ostrander was seated as a delegate from Quebec.

The minutes of the meeting held at South Lancaster, Mass., Dec. 3, 1901, at which time the conference was organized, were read and approved.

President's Address

"The organization of the Canadian Union Conference went into effect Jan. 1, 1902. It embraces the provinces of Ontario and Quebec, the maritime provinces, and Newfoundland. In looking the field over, it was evident that more laborers were needed, and we began at once to supply this demand.

"Up to date there have been sixteen laborers brought in from the States, and yet there are rich fields waiting for the faithful worker.

"The maritime provinces were organized into a conference last May, and each province in the conference was supplied with two or more laborers. Two local camp meetings and several general meetings have been held in the union conference during the summer, and ten tent efforts have been in progress. As a result of these efforts a large ingathering of souls should be realized.

"In St. John's, Newfoundland, a health institute has been established, with the Drs. Lemon in charge, and a good work is being done. The institution has been running only three months, and it is now self-supporting. It is true that a building had to be fitted up for giving treatments, and some further outlay of means will be necessary for the enlargement of the institution to meet the increasing demand, but we believe that the money is forthcoming.

"At a legal meeting held at St. John's, Newfoundland, Sept. 2, 1902, the following resolution was adopted:—

"*Resolved*, That the medical missionary workers sustain the same relation to the mission field and to the Canadian Union Conference as other workers in the island; and that no line of separation be recognized between the medical missionary work and other departments of work in this field."

"Dr. A. E. Lemon has been granted ministerial license, and Dr. Carrie J. Lemon, missionary credentials, and they are both on the pay roll of the Canadian Union Conference as conference laborers, the same as the ministers, and are in full harmony with this arrangement.

"Looking at the situation as a whole, the outlook is good, the churches are much encouraged, and the missionary spirit is being revived.

"In regard to the educational work it has been thought best, instead of planning for one large industrial school for the entire conference, as first suggested, to establish a school in each local conference as soon as practicable.

"NEEDS OF MISSIONARY WORK IN NEW DISTRICTS

"While safeguarding the essential interests of our established work through the conference, what we would seem at the present time to need in extended missionary districts and in our large cities, are the best practical ways (1) of securing a sufficient number of suitable Christian workers; (2) of properly distributing these laborers with due regard to economy and efficiency; (3) of obtaining the resources to sustain these laborers and their indispensable institutions; (4) of inspiring and helping them to secure and maintain a uniform policy of advance, uniting under proper regulations all our resources for vigilant and energetic progress. The publishing work, and our future policy and details of operation, should receive careful consideration at this meeting, and a permanent location should be decided upon for our headquarters.

"I thank you all for your hearty cooperation thus far in the Canadian Union Conference work, and trust that the Lord will direct in all future plans and efforts in this important field."

Elder Collie gave an interesting report of the work in Ontario. Elder Farnsworth spoke for the work in Quebec, giving a brief report of the work of the past year, which he said was encouraging to the brethren of the conference. A number of laborers have been taken into the field during the year, some of whom are being supported by other conferences. Elder Farman reported advancement in the work in Newfoundland, the future prospects being bright. He strongly urged the importance of more laborers' being sent there. Elder Langdon reported the work in the Maritime Conference, and spoke encouragingly of the outlook.

The Chair being empowered, by vote of the conference, to appoint the usual committees, reported the following: Nominations, George E. Langdon, H. J. Farman, J. M. Ellis; Credentials and Licenses, J. W. Collie, S. A. Farnsworth, M. S. Babcock. The delegates were appointed as a committee of the whole on Plans of Work.

Elder W. A. Spicer was invited to take part in the deliberations of the conference.

The time of the second meeting of the conference was taken up in discussing the question of the publishing work, and conference headquarters. It was the consensus of opinion that the interests of the conference would be best served by continuing the publishing work in Canada, and a motion was carried authorizing the Chair to appoint a committee of two with himself to consider the matter of location. The east and the west were represented on this committee, which consisted of Elders Langdon, of New Brunswick, and Collie, of Ontario. This committee subsequently reported, recommending Montreal as the headquarters, and suggesting that the time of making the change in location be left to the discretion of the conference president and the secretary. Report adopted.

Elders Rickard, Collie, and Babcock were appointed as a committee to consider the matter of legal incorporation, and after taking time for investigation, verbally reported, recommending the incorporation of the Canadian Union Conference Association, with a board of seven trustees, to be elected at the regular sessions of the conference, for the purpose of holding property in the Dominion of Canada, not otherwise provided for.

The constitution was, by vote, amended by striking out the word "eleven" and inserting the word "nine" in Section 3, Article V, thus reducing the number on the executive committee; also eliminating the word "educational" from the same article, and providing that superintendents of organized mission fields should be members of the executive board.

Upon the recommendation of the Committee on Nominations, the following persons were elected as officers for the ensuing two years: President, W. H. Thurston; Vice-President, J. W. Collie; Secretary, Treasurer, and Auditor, S. D. Hartwell; Executive Committee, W. H. Thurston, J. W. Collie, T. H. Robinson, S. D. Hartwell, A. E. Lemon, M. D., and E. P. Auger, together with the presidents of Quebec and Maritime Conferences and the superintendent of the Newfoundland mission field; Trustees of the legal incorporation, W. H. Thurston, J. W. Collie, S. A. Farnsworth, George E. Langdon, T. H. Robinson, S. D. Hartwell, and M. S. Babcock; Publishing Committee, W. H. Thurston, J. W. Collie, S. D. Hartwell, E. P. Auger, George E. Langdon; Mission Board for Newfoundland, Elders H. J. Farman and W. H. Thurston, Dr. A. E. Lemon, and Brother Johnston, and one to be supplied.

Ministerial credentials were granted to W. H. Thurston and H. J. Farman, and ministerial license to Dr. A. E. Lemon and S. D. Hartwell. Missionary credentials were given to Mrs. Carrie Lemon and Miss Clara Farman.

The following recommendations were passed, after interesting discussion:—

"Whereas, We recognize that the medical and evangelical work are one,

and should be placed upon the same basis, and,—

"Whereas, The Newfoundland Health Institute has taken the initiative in resolving and placing the medical work on the same basis as the evangelical work, therefore,—

"Resolved, That the workers in each department report to, and their accounts be settled by, the executive committee in the field in which they labor.

"Whereas, The Ontario Tract Society, in order to obtain possession of the territory of the Province of Ontario from the Review and Herald, assumed the responsibility of certain accounts, which have proved to be worthless, and,—

"Whereas, This assumed indebtedness is a part of the accounts turned over to the Canadian Union Conference by the Review and Herald, therefore,—

"Resolved, That that assumed indebtedness be forgiven the Ontario Conference, except those parts of the account for which they have received value; for these they will be expected to pay."

The matter of the forgiveness of the debts which were turned over to the conference was quite fully discussed by Brethren Thurston, Spicer, Collie, and others, all concurring in the opinion that we should expect settlements to be made of all accounts where it was evident that value had been received by the creditors, as the proceeds of these accounts had been intended for the benefit of the union conference.

Four meetings were held, and all the business of the conference was performed with a unanimity of purpose and feeling, which was encouraging, and all felt that the conference had been a profitable one, and the different conferences of the union were more closely bound together. Adjourned *sine die*.

W. H. THURSTON, President;

S. D. HARTWELL, Secretary.

West Virginia Camp Meeting

THE West Virginia camp meeting was held at Parkersburg, September 11–21. The weather was excellent except that the evenings were rather cool. The camp was located on the electric line, about one mile from the city. The conference is numerically small, but a good representation was present. The attendance from the city was good. Besides the ministers of the local conference, there were present, either all or a portion of the time, W. A. Spicer, E. E. Franke, R. A. Underwood, S. H. Lane, Frederick Griggs, S. N. Curtiss, and the writer. The medical work was represented by two graduates from Battle Creek. A good work was done for all the people, and many were spiritually revived. Several young people gave themselves to the Lord.

The conference is practically out of debt, as it now owes only about two hundred dollars on the old tract society debt. Eight hundred and fifteen dollars was received in cash and pledges in the interest of the conference work. We devoted one meeting to the interest of the book, "Christ's Object Lessons," and sold five hundred and four books to private individuals, which completes the conference quota.

Brother Spicer and the writer were called to Washington, D. C., several days before the close of the meeting, hence the interest developed later will be reported by others.

Elder S. M. Cobb was again elected conference president, and all enter upon the work with renewed courage.

H. W. COTTRELL.

The Medical Missionary Movement in Chicago

WE are sure that all our brethren will be glad to know something of the interesting experiences that God is giving us in our Chicago medical missionary work.

The work faithfully done by those who preceded us is now beginning to bring a blessed harvest. Some of the leading pulpits in the city are being opened to us. At important occasions we have had opportunities to present the truths that are dear to us. Men and women whose work has been honored by God, have become friendly to our work, and are manifesting an interest to investigate the truths for this time.

One of our oldest and most experienced workers is spending her entire time this month in visiting leading pastors in the city, interesting them in *The Life Boat*, securing opportunities for us to speak in their pulpits, and making arrangements for having schools of health conducted in their churches. Thus far she has met with most gratifying results.

Fully a dozen of our workers are selling *The Life Boat*, either in the residence portion of the city or to business men in the great office buildings. One of our sisters sold two hundred and fifty copies of one number in one of these mammoth buildings. The success that has been met with in this work exceeds our fondest expectations. The most ordinary and inexperienced worker sells from twenty-five to forty copies in about four hours. As three cents is earned on the sale of each copy, it can be readily seen that the problem has at last been solved of how we can take in scores of workers, and give them the splendid opportunities for training that the Chicago work affords, and at the same time offer them an opportunity to earn their support.

Before these workers start out in the morning, they have a consecration meeting, and unite in earnest prayer for divine guidance. Those who have had the privilege of attending our experience meetings would not doubt for a moment that these prayers are answered. The workers take note of the homes where the people desire Bible readings, and where cottage, health, and gospel meetings can be held, and these openings are more than we can fill.

Chicago contains two million inhabitants, or more than many of our large States. We are maintaining in this city a sanitarium, a hospital, the Workingmen's Home, a splendid mission, a rescue work for women, a great medical missionary dispensary effort in the stockyards district, a free visiting nurses' work, and a hygienic restaurant, which from every point of view is the best there is in the vicinity of the Chicago University. Engaged in these various departments are nearly one hundred and fifty young people.

We want fifty more earnest, consecrated, self-sacrificing young men and women to begin a training as missionary nurses, and at the same time share the splendid missionary opportunities that are spread out before us in this city; but they should come prepared to pay several dollars each week for their board and

room, or else be willing to sell *The Life Boat* to pay for the same. We would be glad if a dozen of our leading ministers and conference or tract society secretaries, leaders of young people's societies, and others occupying responsible positions in our work, would come, upon the same terms, and remain with us a month, or longer if providence so directs, and engage in missionary work, thereby coming so closely in touch with this work, and gaining such an experience in reaching all classes of people, that when they go back to their own fields of labor, they will be the means of arousing thousands of our people to engage in neighborhood gospel work.

Multitudes are standing still, doing nothing, pleading as an excuse, "No man hath hired us;" that is, no one has set them to work.

One business concern among us has been donating one hundred and fifty dollars a month to pay the rent and maintain some of the running expenses of the Life Boat Mission and some other departments of our work. We have received notice that they do not see their way clear to continue the contribution beyond this month. We want one hundred men who will give us a dollar a month to keep this important missionary center from being closed. We want ten thousand children to sell fifty thousand copies of *The Life Boat* each month, both for their own good and for the good of the community in which they live. This is only five copies apiece each month. Most of them could do much more. The circulation of the August number was fifty thousand. If our children will take hold of this work, we believe that they will easily double this circulation in a few months. We want people of mature years to introduce *The Life Boat* to their most influential neighbors, and to all the pastors in their community, and try to get them to subscribe for it. It will make friends for our work, and will increase their love for spiritual things and their confidence in God, and create an appetite for all the other good things we have to feed them on. If these requests are reasonable and proper in view of the time in which we are living, and the scenes and experiences into which we are about to be plunged, why not act upon them? God wants to make this people the greatest soul-saving denomination in the world. Gideon had to gather thirty thousand men in order to find three hundred who really possessed the spirit of battle. May the Lord grant that a great missionary wave may sweep over this people, and that there shall be found a larger proportion of genuine missionaries in our ranks than there was found in Gideon's company.

DAVID PAULSON.

BROTHER J. N. ANDERSON writes that during a recent typhoon not less than eighty lives were lost in and about Hong-kong. Many of these fatalities were on land, and were caused by the collapse of houses.

BROTHER FREEMAN recently baptized two Basutos. One of these was the eldest son of Brother Kalaka, who has recently accepted the truth. This no doubt will gladden the heart of Brother Kalaka, and will encourage and strengthen the little band of workers at the Basuto Mission. Brother Freeman expects others to be ready for baptism soon.

Silent Messengers

Our Books, Tracts, and Periodicals

E. R. PALMER :: :: :: Editor

Strong in Thy Strength

I can of mine own self do nothing.—Jesus.

I can do all things through Christ which strengtheneth me.—Paul.

STRONG in thy strength, O Jesus, forth to thy work we go;

Trusting thy love so precious, ever thy praise to show.

We would not dread the future, we cannot change the past;

Strong in thy strength, O Jesus, we shall o'ercome at last.

Strong in thy might, O Jesus, we everything can do;

Thou, who from sin dost cleanse us, canst keep us faithful too.

Surely we should not falter, nor should our courage fail!

Nerved with thy might, O Jesus, through grace we shall prevail.

Fill'd with thy love, O Jesus, that wondrous love divine,

Where thou shalt lead we'll follow; are we not wholly thine?

On to the work we'll hasten, where'er the field may be;

Fill'd with thy love, O Jesus, gladly we'll work for thee.

—Fairlie Thornton.

"ALTHOUGH the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation. The Lord God is my strength, and he will make my feet like hinds' feet, and he will make me to walk upon mine high places." Hab. 3: 17-19.

THE Scripture quoted above applies very aptly to the situation in Australia. For seven years the most terrible drought ever known there has been laying the great grazing portions of the country waste, and creeping down closer and closer to the coast line. Year after year as times have become harder, and the severity of the drought has increased, the subscription-book business has steadily developed, until it is more prosperous now than ever before. No one but the child of faith, who has learned that the resources of God are always accessible, can give an explanation for this interesting development.

IN another column we present a full monthly report of the canvassing work in Australasia. We think this will be interesting to all our workers; for it will show what books are being sold most successfully, and the prosperity which is attending the work, notwithstanding the hard times. This report is an illustration of what can be done when the times are very bad. Should we not do as well where the times are prosperous?

AT first glance it may seem that we ought to be able to do better work when the crops are good, and when wages are high, and yet it is a fact, and scores of

illustrations might be presented to demonstrate it, that the work of the gospel has always prospered most under adversity. When prosperity is in the land, the people forget God, and men are not as likely to give their lives to self-sacrificing work as when they are being taught by adversity that God must be their all in all. What is your personal condition, dear reader, in this time of unparalleled prosperity in the United States? Are you drifting with the world into speculation? or are you still walking the path of self-denial and humble service?

VERY naturally our canvassers rejoice that the crops are good, and there is danger that State agents and other laborers will make this prosperity a rallying cry for new agents. We are in great need of faithful canvassers. The harvest field is ripe, and the laborers are few; yet we do not want any one to enter this service because the crops are good. Those who do will drop out when the crops are a failure. Only those men are wanted whose hearts are appealed to by the needs of a lost world. No one should enter the work while times are prosperous who would not if all the crops were a failure. Our book and periodical work will doubtless be carried forward until the message has reached all nations, but it will be carried through the trying experiences of the last days by men who have learned that their resources are in God, and who are therefore not dependent upon any outward conditions.

IT is a law of physics that energy is a constant, never-changing quantity. It can neither be created nor destroyed by man. The power of the natural forces of this world are always the same whether seen or unseen. The energy in coal may be changed into heat, heat into mechanical power, mechanical power into electricity, and electricity into light. The energy has not been increased nor diminished. It has simply changed its form. Sometimes it is visible and sometimes invisible, but it is always accessible to one who has learned its secrets.

WHAT is true of energy is also true of God's riches. They are the resources of his children, and are always accessible to those who know where to find them. God is not impoverished by a drought, nor made rich by fine crops. His wealth is unchangeable. To-day he gives bountiful harvests and good wages; tomorrow his blessings are hidden by droughts and strikes. But surely his resources are not changed. The same God who can create wine for the use of man by the natural process, is just as able to turn water into wine for the use of his children when the natural supply has failed. The same God who makes the wheat grow can feed the multitude without a wheat crop, or rain manna from heaven in the desert. The supply is always at hand. God's power is always the same, but we must learn the secrets of his power, or our work will always vary according to outward conditions, and we shall have our ups and downs like ancient Israel in the wilderness.

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh

findeth; and to him that knocketh it shall be opened." "Not by might, nor by power, but by my Spirit, saith the Lord of hosts. Who art thou, O great mountain? before Zerubbabel thou shalt become a plain." We must learn the blessed secrets of his power, and then we shall have victory over our difficulties, and conquer through him who stands above all temporal things, and overrules them according to the faith of his children.

"To be used by God in his closing work is the greatest honor that can be bestowed upon any individual. It matters not where or what the work is, to be used, to become an instrument in his hands, the result of which brings salvation to souls, is the most glorious thing on earth."

ONCE it was my working, His it hence shall be;
Once I tried to use him, now he uses me;
Once the power I wanted, now the Mighty One;
Once for self I labored, now for him alone.

— A. B. Simpson.

Monthly Summary of Australasian Canvassing Work, for the Month Ending April 30, 1902

"Herein is my Father glorified, that ye bear much fruit."

VICTORIA

ORDERS VALUE

"Home Hand-Book"

G. Burgess, Ballarat Dist..	28	\$234 12
G. Hubbard, Donald.....	20	167 50
D. Deering, Donald.....	17	132 00
R. S. Bell, Allendale.....	12	77 50
L. Currow, Gippsland....	35	278 75
H. Harker, Wimmera.....	32	260 00
C. Hosking, Gippsland....	8	71 00
J. B. Anderson, Kyneton..	18	151 50

"Ladies' Guide"

Mrs. M. Masters, Hamilton	12	63 75
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"Desire of Ages"

H. Hughes, Sale.....	7	57 62
B. Judge, Euroa.....	16	107 62
W. Ryder, Euroa.....	15	97 68
Miscellaneous	4	23 87

"Coming King"

Miss Rule, Euroa.....	34	105 62
Mrs. Lear, Euroa.....	28	98 12
W. Codling, Castlemaine..	30	93 62
J. F. Ward, Castlemaine..	44	127 93
G. Stewart, Warragul....	24	73 62
	384	\$2,221 82

NEW SOUTH WALES

"Home Hand-Book"

W. Gregg, Jillyby.....	7	\$52 50
W. Richardson, Mann'g R.	24	190 00
M. A. Connell, Manning R.	30	227 50

"Daniel and Revelation"

A. E. Hodgkinson, Emma'l	73	299 37
R. Salton, Tenterfield....	33	123 75
T. Reekie, Tenterfield....	13	45 62
G. A. Wood, Guy Fawkes..	18	71 87
W. R. Lamb, Kiama.....	16	66 87
H. J. Cooper, Byron Bay..	87	245 37

"Desire of Ages"

C. S. Badger, Bega.....	71	407 50
Geo. Ryder, Cowra.....	15	85 00
Mrs. Edwards, Balmain..	15	48 87

"Coming King"

E. Atkins, Wollongong...	19	41 12
Miss K. Jennett, Wollong'g	5	10 87
Mrs. Guest, Wollongong...	26	53 75
Mrs. Gregg, Campbelltown	39	202 50
	491	\$2,172 46

WEST AUSTRALIA

"Ladies' Guide"

C. J. Anderson, Geraldton	46	\$275 24
E. Cleal, Subiaco.....	5	29 00

"Desire of Ages"

F. Masters, Beverley....	39	180 62
R. A. Caldwell, S. W. Line	103	526 37
Mrs. Chapman, Geraldton.	6	33 37
	199	\$1,044 60

NEW ZEALAND

"Home Hand-Book"

R. L. Irving, Gore.....	31	\$245 00
J. Knox, Palmerston N...	14	113 75

"Ladies' Guide"

Mrs. Covell, Greymouth..	34	169 29
Mrs. Smith, Ch. Ch.....	13	65 00

"Patriarchs and Prophets"

W. W. Ward Marton....	14	9 50
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"Coming King"

G. Johnson, Wairoa.....	6	29 25
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"Heralds of the Morning"

C. Reynolds, Ch. Ch....	18	4 50
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"House We Live In"

H. Williams, Dunedin....	4	23 62
A. Hansen, Palmerston...	21	44 50
	155	\$704 41

TASMANIA

"Ladies' Guide"

Miss Adcock, Campb'town	25	\$150 00
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"Home Hand-Book"

W. W. Fletcher, Howell..	3	22 50
I. W. Rigby, Scottsdale..	32	242 50
A. W. Fair, Scottsdale..	19	155 00

"Coming King"

Miss Horne, Launceston..	28	63 00
Mrs. Furniss, Launceston.	6	11 87
	113	\$644 87

QUEENSLAND

"Bible Readings"

W. F. Ford, Townsville..	31	\$109 99
F. Brett, Townsville....	82	298 12

"Home Hand-Book"

H. Streeter, Goombungee.	1	9 50
A. W. Horwood, Bundab'g	5	29 87

"House We Live In"

Miss Laurison, Bundaberg	7	9 87
Mrs. Streeter, S. Brisbane	8	10 25
Miss Mills, Hamilton....	32	38 50
Mrs. Eldrett, New Farm..	20	24 25
Miscellaneous	9	47 00
	195	\$577 35

SOUTH AUSTRALIA

"Bible Readings"

T. Whittle, Glanville....	15	\$55 62
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"Great Controversy"

M. Janeczek, Victor Hbr.	15	53 00
C. Ellsley, Murray River.	7	26 12
A. W. Waight, Burnside..	9	38 87

"Patriarchs and Prophets"

Mrs. Arnold, Clarence Pk.	10	48 25
Miss Gunther, Thebarton.	7	32 25

"Home Hand-Book"

A. P. Roesner, Pt. Pirie..	5	44 50
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"Man the Masterpiece"

A. P. Roesner, Pt. Pirie..	4	25 00
	72	\$323 61

TOTALS

Victoria	384	\$2,221 82
New South Wales	491	2,172 46
West Australia.....	199	1,044 60
New Zealand.....	155	704 41
Tasmania	113	644 87
Queensland	195	577 35
South Australia	72	323 61
Grand Totals	1,609	\$7,689 12



Donors to the Relief of the Schools

The Total Cash received on the Relief of the Schools Fund up to Sept. 29, 1902, is \$46,444.23

NAME	AMOUNT
A friend (Berrien).....	\$ 2 00
Mrs. J. K. Gilbert.....	2 25
A. & M. Carnahan.....	8 00
Fritz Guy.....	10 00
B. F. Anderson.....	2 50
Mrs. Nellie Brahs.....	25
B. F. Hubble.....	5 00
F. H. Henderson.....	5 00
Rachael Vanmeter.....	1 00
H. Spohn.....	5 00
F. E. Wagner.....	100 00
A. C. Shannon.....	10 00
Cyrus Fauble.....	10 00
Mary A. Stamp.....	4 61
W. & M. A. Brain.....	2 50
Mrs. M. L. Field.....	5 00
Mrs. M. J. Horn.....	2 00
C. W. Lusk.....	1 00
Mrs. Stripe.....	1 00
A friend.....	25
Mr. & Mrs. D. F. Hupp.....	50 00
R. & R. Fisher.....	15 00
W. H. Hicks.....	10 00
A friend.....	1 00
J. R. Bagbee.....	5 00
Clarence Mantor.....	1 00
A. E. Baker.....	5 00
Eva Baker.....	50
Cora Baker.....	50
Pearl Baker.....	25
Lewis Baker.....	50
John Baker.....	50
Simeon Baker.....	10
Brother Flinn.....	1 00
Sister McCully.....	50
C. H. Abbott.....	2 00
T. C. Matthew.....	1 00
Mr. & Mrs. McCully.....	2 50
Brother Burkhardt & family.....	4 25
Eva Sawyer & family.....	1 10
W. E. McKinley.....	2 00

The Third Campaign

We are now about to enter upon the third campaign for the relief of the schools. We must go in to win, with faith and courage firmly grounded in Jesus Christ, the great emancipator from all debt.

Looking back over the past, we see much for which to be thankful in this good work. God has wrought wonderfully, and already much more has been accomplished than even the most sanguine had dared to hope. "The sale of 'Christ's Object Lessons' is the Lord's own plan, and his blessing is attending the effort being made to carry this plan to completion."

As the last century was drawing to a close, all our leading schools in the United States found themselves almost hopelessly in debt. They were owing in the neighborhood of three hundred and fifty thousand dollars. Year after year the interest was being added to the principal, and the financial bondage of the institutions designed of God to be well-springs of life for the denomination, was becoming more and more complete.

At the Battle Creek College the situation was the worst. Her debt was about eighty-four thousand dollars, without a single available asset from which to pay a dollar. Then it was that the teachers and students met together, day after day, and pleaded with God to send relief. Those hours were dark and sad, yet

blessed. And of them the servant of God has written: "God heard the prayers and saw the tears of a few poor men who struggled with an intolerable burden of debt, and in the night gave to me, his humble servant, the plan of 'Christ's Object Lessons' for the relief of the schools."

But with the plan there came to God's chosen servant another thought: "I have depended upon this book to pay my workers, and I must be just before I am generous." Then she adds, "In the night season I was considering the problem of my finances. I desired to save money to pay my debts, that I might be free from the burden of interest; but I could see no other way for the schools to be relieved than for me to give 'Christ's Object Lessons' for this purpose, and I said, 'It must be done.' Then the conflict ended; light filled my mind."

Thus, in sacrifice, was laid the foundation stone of this blessed work. Thus was the birth of a movement which has grown until it has become one of the greatest and most successful enterprises ever undertaken among us.

The first copies of "Christ's Object Lessons" were ready for delivery in October, 1900, and at that time the first campaign for the relief of the schools began. It was carried on with varying success, in different conferences, through the winter of 1900-01. Up to the time of the General Conference, in the spring of 1901, there was definite record of 46,553 copies having been sold. Besides this, about twenty-four thousand copies were in the hands of the people, and sales were daily going on.

These were great results; every one felt glad for them. Many, however, were of the opinion that the most that could be done in the sale of "Christ's Object Lessons" had already been accomplished. It was thought that people had given away copies to all their friends who would care to receive them, and had sold to all who could be persuaded to buy, and that, from this on, while a few books would be sold from time to time, the number would be limited, and that there would never be a "boom" again in the sale of "Christ's Object Lessons."

The summer of 1901 passed away, and autumn, the time set for the beginning of the second campaign, arrived. It had been voted at the General Conference that during the autumn and winter of 1901-02 a Herculean effort should be made to push the book again. But at the very outset, the writer, to whom had been intrusted the general charge of that work, was taken dangerously ill, so that no aggressive work was done by the Relief of the Schools office. For some reason or other the sale of the book almost entirely stopped. October, November, and December—the best months of all the year for disposing of our literature—rolled away, with a record of only a mere handful of sales. It looked as if the work was dead beyond a possibility of revival.

There were those who said, "I told you so; there was a great boom last year, but the thing was overdone, and this is the result. It can never be resurrected."

But God willed otherwise. He had said that "the plan for the sale of 'Christ's Object Lessons' was heaven-born." He would not let it thus ignominiously fail. True, the best months for the sale of the book were over; and the most inclement season of the year was at hand. It was even a time de-

scribed by the giver of the book as "not bright or cheerful, with difficulties standing in the way of rapid advancement."

Nevertheless, the Spirit of God was moving upon the hearts of our leading men to give their influence to this work, to put their shoulders to the wheel, and in the name of the Lord make things move.

In the month of January, 1902, Elder A. G. Daniells, the General Conference president, opened the second campaign for the sale of "Christ's Object Lessons." The first battle was fought in the Lake Union Conference in behalf of Emmanuel Missionary College. Sister E. G. White addressed a ringing appeal to ministers and people to aid the school, just struggling into life. The Spirit of God filled the hearts of the brethren and sisters everywhere, and men, women, and children engaged in the blessed work.

It was not long before everywhere the spirit of working with "Christ's Object Lessons" for the relief of the schools, caught like tongues of holy fire all over the land. The Pacific Coast States, which, up to that time, had done but little, began to work in earnest. In the territories of Union College (Nebraska) and Keene Academy (Texas) most determined and well-organized efforts were begun. The New York and New England Conferences, in the East, led the van for the freedom of South Lancaster Academy. In Canada plans were laid to begin the warfare, the proceeds of the sales to be used for the erection of an industrial school, in which the youth of Sabbath keepers in the Dominion could be trained for the kingdom of God. A little later Elder George I. Butler and his colleagues began the work in the Southern Union Conference, for the benefit of the Graysville Academy and the Huntsville Industrial School. Up to that time but little had been accomplished in the South. Since then the work has gone with power.

Thus all over the land, from the Atlantic to the Pacific, and from the Dominion of Canada to the Gulf of Mexico, the second campaign with "Christ's Object Lessons" for the relief of the schools was waged. And its victories brought hope to the hearts of the weary workers who for so long had struggled with "intolerable burdens of debt;" and the hearts of thousands of soldiers of the cross who engaged in the warfare were made glad; the believers were unified, and many souls were added unto the Lord and the church.

All this was done in the unfavorable season of the year, when the weather was inclement, and the holiday trade a thing of the past. All these things were accomplished when very many thought that the sale of "Christ's Object Lessons" was dead beyond reviving.

Figures concerning the actual number of books which were sold during this campaign will be published in another article. Suffice it to say that the number of sales during the second campaign were more than double those of the first campaign. This is evidence of a great work and a great victory. It was contrary to the expectations of almost all. It was unprecedented in a movement of this kind. That many books could be sold by the generality of our people in the first campaign, under the influence of their first love, very few were disposed to deny; but that about double the number of books could be sold in the

second campaign, after the first blush was over, and the novelty of the work was worn off, scarcely any had faith to believe.

Such, nevertheless, was the result of the second campaign. In the history of the Adventist Church it must go down as marking a bright era in the story of the preparing of the people to meet their God.

And now the time has arrived for the opening of the third campaign for "Christ's Object Lessons." The three months prior to the Christmas holidays are the best for the sale of our literature.

When the relief of our schools was undertaken in 1900, three years were set aside, and, as it were, dedicated to this work. Two of these seasons have passed away, and now the third and last struggle is before us. What shall be its record?

Everything favors us. Peace, thank God, reigns in the earth. Prosperity, unprecedented, fills the land. Persecution and prejudice against our people burn low. God has given us favor in the eyes of our fellow men. Shall we not take advantage of all these things? Who knows what another year may bring forth? The voices of heaven softly murmur to us, through a thousand different channels: Son, go work to-day in my vineyard; for the might cometh, when no man can work.

In every conference, in every church, at every hearth and fireside, let plans be laid for the completion of this work. Let those who have already sold their quotas, and those who have not, join hands once more, for the third and last time, that the work so nobly begun may be gloriously finished.

Again we say, The time for the third campaign is here. The hour for the last battle in this work has arrived. The crisis is upon us. Will it be a stepping-stone, or will it be a stumbling-block? We are a spectacle unto God, to angels, and to men. Which way the tide of this work shall set is now for us to decide. The destiny of the schools from which our youth are to go forth to the battle fields of the message waits upon our actions, and what shall those actions be?

P. T. MAGAN.

Current Mention

—Twenty thousand Navajo Indians in Arizona are reported to be on the verge of starvation.

—Crops in England are reported to be almost a complete failure, except in the northern districts, this result being due to heavy and continuous rains.

—In 1896 the importation of diamonds and other precious stones into this country represented the sum of \$5,000,000. At the present time the yearly figures for the like purpose are \$23,000,000.

—Another glimpse into the corruption that characterizes municipal politics in the large cities of this country is afforded by the arrest, on September 8, of eighteen members and ex-members of the house of delegates in St. Louis, Mo., on information given by an ex-member who has turned State's evidence. The arrests are for receiving bribes in connection with the granting of street railway franchises in that city.

—Stockton, Cal., was visited by a \$500,000 fire, September 28.

—Emile Zola, the French novelist, was found dead in his room at his Paris residence, September 29, asphyxiation being regarded as the probable cause.

—Secretary-of-War Root has announced that he will retire at an early date from President Roosevelt's cabinet, as he feels obliged for financial reasons to resume the practice of law.

—By vote of the Danish Parliament, September 19, it was decided to sell the Danish West Indies to the United States. It is expected that the sale will be concluded before the end of November.

—Young women of the clerks' union in St. Paul, Minn., have organized a league, every member of which is pledged not to marry, nor to receive attentions from, any man not belonging to one of the labor unions.

—A Bombay, India, dispatch states that a wealthy Parsee of that country offers the sum of \$5,000,000, to be placed in the hands of a trust for charitable purposes, the income to be devoted to the relief of persons in any country who have become the victims of sudden calamity.

—Secretary Hay's note of protest to the powers of Europe regarding Rumania has elicited this comment from Prince Ghika, of Rumania, which shows how imperialism has robbed the United States of its "world power" in behalf of just government: "Supposing that Europe accepts Mr. Hay's interference, and consents to act in behalf of the Rumanian Jews, what will Mr. Hay say if Rumania requests the powers to intervene and stop the persecution of negroes in the United States, and demand explanations in regard to the treatment of Filipino prisoners?"

—The war cloud which is always more or less visible in Asia Minor, is at this time assuming formidable dimensions, according to reports which come from that country. Albania and Macedonia are in almost open revolt against Turkish authority, and in Bulgaria the government is unable to maintain order. In Rumania the persecution of the Jews has drawn the attention of the powers of Europe, and a note of protest from Secretary Hay. "It is quite possible," remarks the *Chicago Tribune*, "that Secretary Hay's note marks the reopening of the Balkan question."

—The pressing problem of finding a way to end the anthracite coal strike has finally been taken up by President Roosevelt, who has invited the coal magnates and President Mitchell of the miners' union to confer with him on the subject, October 3. It is said that he will try moral suasion first, and coercion afterward if necessary. Meanwhile the mayor of Detroit has sent invitations to the mayors of other cities, and to State governors, asking them to send delegates to a convention to be held in Detroit, October 9, to protest against the continuance of the strike. The National Association of Manufacturers will also use its power and influence to bring the strike to an end. A strong sentiment has sprung up in some sections in favor of federal ownership of the mines.



List of Missionary Acre Pledges

J. A. Burkey, \$5.
 Peter Krickman, \$3.
 J. VanDyke, \$1.
 F. L. Griffin, \$1.
 Mr. & Mrs. H. Bonde, \$2.
 A. R. Meeks, \$5.
 Enoch Baker, \$10.
 J. F. Holden, \$10.
 J. D. McKay, \$2.
 J. J. Fancher, \$3.
 Kate Marshall, \$1.
 H. H. Martin, \$5.
 R. J. Martins, \$2.
 E. R. McFall, \$1.
 Birdie Watson, \$1.
 T. J. Hickman, \$1.
 Etta Nicholas, \$3.
 C. B. Willson, \$2.
 Peter Arnbrecht, 50 cts.
 August Korgan, \$1.
 A. R. Hill, \$2.
 Mr. & Mrs. J. J. Jobe, \$1.
 C. Sorenson, \$2.
 Marion E. Carr, what I can.
 E. M. Lacy, proceeds of 5 dozen brooms.
 Annie R. Phillips, eggs laid on Sabbath until December, 1902.
 Josephine Klostermyer, proceeds from eggs for 1 month.

In Partnership

Sowing and Planting for God

OUR soil being in the best possible state of tillage, the next thing to consider is the seed to be put into it. A recognized principle of agriculture is the selection of the best seed of its variety. One of the heads of departments in our State Agricultural College said to me, the other day: "We are learning more and more to appreciate the importance of selecting the largest and best quality of the seed we wish to sow." If farmers would make this their practice, they could generally save the excessive prices which they are obliged to pay for new varieties.

Besides this we should see to it that we secure the best variety of the class we are dealing with. If, for example, you decide to grow corn, then it is your business to find the best known varieties of corn. More than that, you ought to get the particular variety best adapted to your soil and climate. Seed that produces abundantly in Texas or Georgia could hardly be depended upon for Michigan or Illinois.

When you sow your seed, reckon that you are sowing it for God. Ask him to care for it, and to give abundant increase. But while you do this, do not forget to count on giving the Lord the share he claims. The very fact of casting your seed into the ground to die shows that you have confidence in God that he will multiply it for you in time of harvest. Let God have confidence in you, from the day that your seed is put into the ground, that you will give back to him his own. Thus God and you will have a partnership interest in that piece of grain. This will be greatly to your advantage.

In Michigan last fall I was teaching a class in agriculture, and desired them to sow an acre of wheat for trial and observation. The only field available was one where late potatoes were planted. The class took hold with a will to dig the potatoes, and prepare the

ground. It was pine land, sandy soil, and new, rough ground. October 11 came before it was ready for sowing.

We selected the best seed to be found in the neighborhood, of the "golden chaff" variety. The seed was thoroughly cleaned, spread on the barn floor, and carefully sprinkled with a solution of formalin (one ounce to three gallons of water) to kill any smut germs. After drying, it was sown October 11. A little less than one bushel and a half was put on the acre, and as we had no drill, it was sown broadcast. The fall was cold, and the wheat made little start, but it was committed to God, and he had it in keeping. At the time of sowing, the air was swarming with Hessian flies. But frosts destroyed these insects before our wheat was out of the ground to receive their eggs. The winter seemed unfavorable, but still God cared for his seed. From that acre twenty-two bushels of the finest quality of wheat was harvested. I do not know how much was lost in handling and in other ways.

Did you sow and plant for God last season? If not, do it this year. If you did, return him his own, and do it again. All the title of the seed is the Lord's. Appear not before the Lord empty. Lev. 27:30; Deut. 16:16, 17. Sow for your Lord, and remember that the word, "Whatsoever a man soweth, that shall he also reap," is true literally and spiritually. Be a fair and faithful partner.

J. C. ROGERS.

NOTICES AND APPOINTMENTS

Bismarck, North Dakota

THERE will be a general meeting at Bismarck, N. D., October 11, 12, and we hope to meet with the members of that church, and with as many others of our brethren as can conveniently come. JOHN G. WALKER, President.

A Consecrated Worker

THE Tennessee River Conference desires to secure an experienced lady Bible worker to engage in Bible work among the whites in Nashville, Tenn. One is desired who has some burden for the South, and is willing to be taught the best methods of labor in this peculiar field. It is a good field in which to labor. Address the president of the Tennessee River Conference, W. J. Stone, Franklin, Ky.

The Advocate of Christian Education

"WHERE no wood is, there the fire goeth out." Some people attempt to keep alive their interest in Christian education without feeding their minds with mental food on that subject. The gospel of education should be understood by every Christian.

It is Mandell Creighton who says: "People in general must be really interested in what their children are taught, and must take the trouble to understand what they should be taught, and how that teaching shall be given."

The October issue of *The Advocate* is a special issue. It contains a report of the proceedings of the Educational Conference of Christian Teachers held at Berrien Springs, Mich., in August, 1902. This matter is alive and up-to-date. It tells how children should be educated, and the duty of the church toward the children. If you are not a regular reader of *The Advocate*, send for this special issue. Subscription price, 50 cents a year, 5 cents per copy. Address *The Advocate*, Berrien Springs, Mich.

Notice

OUR church in Boston, Mass., has secured Gilbert Hall in Tremont Temple on Tremont Street, where their regular Sabbath services will be held as follows: Sabbath school at 1:30 P. M. and preaching at 3 P. M.
K. C. RUSSELL, Pastor.

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.

FREE RENT to any man who understands broom making, and is able to start himself in the business. Address George W. Laughlin, Seattle, Wash.

WANTED.—To buy or rent a small farm near church school. A fruit farm where there is plenty of timber, preferred. Address S. L. Stafford, Willow Lake, S. D.

WANTED.—To correspond with some one, married or single, wishing a steady place on a farm. A good chance for the right person. Must be Sabbath keeper. Address G. W. Masters, Flint, Mich.

WANTED AT ONCE.—Twenty-five robust men as laborers on the new Sanitarium building in Battle Creek, Mich. Wages, 17½ cents an hour. Address John I. Gibson, Secretary Building Committee.

WANTED.—Three practical, Sabbath-keeping, married coal miners to work in the mines in the winter and in the stone quarry in summer, at good wages. Coal is good thickness, and has good roof. Apply at once to G. C. Quillin, Killbuck, Ohio.

WANTED.—An all-round bookbinder—one who can make a blank book from start to finish. Permanent position at good wages. Must be thorough workman and sober. Married Adventist preferred. Address W. E. Lawrence, 1269 Union St., San Francisco, Cal.

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 ¼ mile. S. D. A. church building adjoining farm. A good home for any one, especially for family with children. Would exchange for good property in Battle Creek, Mich. For particulars address Wm. Dunlap, Burrough, Cal.

Publications Wanted

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

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

Adelia Wolfe, Decatur, Iowa, periodicals and tracts.

Mrs. Amanda Camp, Farmington, N. M., REVIEW, Signs, Sentinel, Instructor, Life Boat.

T. J. Stowe, Davidson, N. C., REVIEW, Signs, Good Health, Youth's Instructor, Life Boat, Little Friend, tracts.

Obituaries

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

THATCHER.—Brother Mich el Thatcher, of Cohoctah, Mich., fell asleep in Jesus, Sept. 10, 1902, at the age of seventy-three years. Words of comfort were spoken from Isa. 25: 8.
S. E. WIGHT.

MORSE.—Died in Glennville, Cal., Aug. 20, 1902, of heart failure, our mother, Isabella F. Morse, aged 56 years, 4 months. Mother was born in Canada, but most of her life was spent in Minnesota, where she united with the Seventh-day Adventist Church in 1887. A husband, two daughters, and one son are left to mourn their loss.
MINA MANN.

MORRISON.—Died in Canon City, Colo., June 9, 1902, Judith Morrison, aged 75 years, 10 months, 8 days. She was converted when twenty-eight years of age, and joined the Methodist Church, and eighteen years later she joined the Seventh-day Adventist Church. She was a faithful Christian and devoted mother. Eight children survive her.
CARRIE RANDOLPH.

PETERSON.—Died at Munger, O. T., Sept. 9, 1902, Georgie R. L. Peterson, aged 9 years, 9 months, 6 days. Georgie was sick three weeks with typhoid, and afterward was attacked with hemorrhage of the bowels, from which he died. We expect to meet him in the first resurrection. Funeral services were conducted by the writer, using as a text 1 Thess. 4: 13, 14.
E. L. MAXWELL.

ROBINSON.—Died at Mulhall, O. T., Aug. 21, 1902, of heart failure, Phoebe I. Robinson. Sister Robinson was converted in early life and united with the Methodist Church. About five years ago, under the labors of Elder O. S. Ferren, she accepted the truths of the message at Sheridan, Wyo. Words of comfort were spoken by the writer, from Ps. 34: 7, assisted by the Methodist pastor.
C. SORENSON.

FIELD.—Died at his home in Cedar Rapids, Iowa, July 13, 1902, William Vincent Field, aged 69 years and 5 days. In 1860 he accepted the third angel's message under the labors of Elder M. E. Cornell, and ever after was faithfully devoted to it. Mother and three children, two sons and the writer, are left to mourn; but we all look forward to the time when "the mossy old graves where the pilgrims sleep shall be open as wide as before." The funeral sermon was preached by Elder J. H. Kraft.
MRS. FLORA V. DORCAS.

DORSEY.—Miss Ella Dorsey, of Allegheny, Pa., was drowned in Gogau Lake, near Battle Creek, Mich., Aug. 27, 1902. The deceased was 21 years of age. She accepted the truth four years ago, and about three months ago left her home to take the nurses' course at the Battle Creek Sanitarium. She was a good musician, and often rendered valuable service in large public gatherings addressed by the writer. The last few months of her life were the happiest and most spiritual in all her Christian experience. She leaves a mother, five sisters, and a brother. The funeral services were conducted by the writer before a large company of sympathizing friends in her home residence. Ps. 116: 15 and Rev. 14: 13 were presented as a token of love and comfort.
C. S. LONGACRE.

SAXBY.—Died in Battle Creek, Mich., at the home of her daughter, Mrs. E. W. Bordo, of infirmities of old age, Sept. 23, 1902, Sister Euphemie H. Saxby, having completed her seventy-sixth year the day before her death. She was the mother of Elder W. H. Saxby. In the days of her childhood she was converted and joined the Baptist Church. Later she accepted the Bible doctrine of the second advent of Christ, and thus became a pioneer in the great advent movement. Under the labors of Elder Joseph Bates she, with her husband, accepted the third angel's mes-

sage, and was a faithful member of the Seventh-day Adventist Church till the day of her death. She leaves three sons, one daughter, and other relatives to mourn their loss. Her strong faith in the soon coming of her Redeemer, and in his power and promise to raise the dead, took away the terrors of death, and she looked beyond the grave with a bright hope of a place in the glorious home of the redeemed. She was laid to rest in Oak Hill Cemetery till the morn of the resurrection.
I. D. VAN HORN.

HILL.—Fell asleep in Jesus, at Rochester, Ind., Sept. 11, 1902, Sister Sarah Levenia Hill, wife of Dr. William Hill, aged 60 years, 5 months, and 17 days. In 1874 Brother and Sister Hill listened to the presentation of the views held by Seventh-day Adventists, in a tent effort at Rochester, Ind., conducted by Elder J. H. Waggoner and the writer. Sister Hill was a thorough Christian of many virtues,—kind, loving, tender, and true. Her every-day actions were examples of fortitude in the Christian faith. Heart failure was the immediate cause of her death. She leaves a loving husband, two brothers, one sister, and a large circle of friends to mourn their loss. The funeral was conducted by the writer, assisted by Elder P. G. Stanley.
S. H. LANE.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected June 26, 1902.

	8	12	3	10	14	4	36
EAST	*Night Express	*Night Express	*Night Express	*Night Express	*Night Express	*Night Express	*Night Express
Chicago.....	pm 10.00		am 6.45	am 10.30	pm 9.00	pm 5.50	pm 11.30
Michigan City.....	am 11.50		am 12.30	am 12.30	am 12.30	am 12.30	am 12.30
Niles.....	am 1.05		am 1.30	am 1.30	am 1.30	am 1.30	am 1.30
Kalamazoo.....	am 2.40	am 11.30	am 2.40	am 2.40	am 2.40	am 2.40	am 2.40
Battle Creek.....	am 3.30	am 12.00	am 3.30	am 3.30	am 3.30	am 3.30	am 3.30
Marshall.....	am 4.10	am 12.30	am 4.10	am 4.10	am 4.10	am 4.10	am 4.10
Albion.....	am 4.40	am 1.00	am 4.40	am 4.40	am 4.40	am 4.40	am 4.40
Jackson.....	am 5.20	am 1.30	am 5.20	am 5.20	am 5.20	am 5.20	am 5.20
Ann Arbor.....	am 6.00	am 2.00	am 6.00	am 6.00	am 6.00	am 6.00	am 6.00
Detroit.....	am 6.40	am 2.30	am 6.40	am 6.40	am 6.40	am 6.40	am 6.40
Falls View.....	am 7.20	am 3.00	am 7.20	am 7.20	am 7.20	am 7.20	am 7.20
Niagara Falls.....	am 8.00	am 3.30	am 8.00	am 8.00	am 8.00	am 8.00	am 8.00
Buffalo.....	am 8.40	am 4.00	am 8.40	am 8.40	am 8.40	am 8.40	am 8.40
Rochester.....	am 9.20	am 4.30	am 9.20	am 9.20	am 9.20	am 9.20	am 9.20
Syracuse.....	am 10.00	am 5.00	am 10.00	am 10.00	am 10.00	am 10.00	am 10.00
Albany.....	am 10.40	am 5.30	am 10.40	am 10.40	am 10.40	am 10.40	am 10.40
New York.....	am 11.20	am 6.00	am 11.20	am 11.20	am 11.20	am 11.20	am 11.20
Springfield.....	am 12.00	am 6.30	am 12.00	am 12.00	am 12.00	am 12.00	am 12.00
Boston.....	am 12.40	am 7.00	am 12.40	am 12.40	am 12.40	am 12.40	am 12.40
WEST							
Boston.....	pm 8.00		pm 11.40	pm 11.40	pm 11.40	pm 11.40	pm 8.00
New York.....	pm 8.40		pm 12.20	pm 12.20	pm 12.20	pm 12.20	pm 8.40
Syracuse.....	pm 9.20		pm 1.00	pm 1.00	pm 1.00	pm 1.00	pm 9.20
Rochester.....	pm 10.00		pm 1.30	pm 1.30	pm 1.30	pm 1.30	pm 10.00
Buffalo.....	pm 10.40		pm 2.00	pm 2.00	pm 2.00	pm 2.00	pm 10.40
Niagara Falls.....	pm 11.20		pm 2.30	pm 2.30	pm 2.30	pm 2.30	pm 11.20
Falls View.....	pm 12.00		pm 3.00	pm 3.00	pm 3.00	pm 3.00	pm 12.00
Detroit.....	pm 12.40		pm 3.30	pm 3.30	pm 3.30	pm 3.30	pm 12.40
Ann Arbor.....	pm 1.20		pm 4.00	pm 4.00	pm 4.00	pm 4.00	pm 1.20
Jackson.....	pm 2.00		pm 4.30	pm 4.30	pm 4.30	pm 4.30	pm 2.00
Battle Creek.....	pm 2.40		pm 5.00	pm 5.00	pm 5.00	pm 5.00	pm 2.40
Kalamazoo.....	pm 3.20		pm 5.30	pm 5.30	pm 5.30	pm 5.30	pm 3.20
Niles.....	pm 4.00		pm 6.00	pm 6.00	pm 6.00	pm 6.00	pm 4.00
Michigan City.....	pm 4.40		pm 6.30	pm 6.30	pm 6.30	pm 6.30	pm 4.40
Chicago.....	pm 5.20		pm 7.00	pm 7.00	pm 7.00	pm 7.00	pm 5.20

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

Trains to 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.

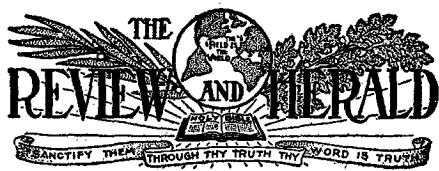
R. N. R. WHEELER,
Ticket Agent, Battle Creek.

GRAND TRUNK RY SYSTEM.

	8	4	6	2	10	76
EAST						
Chicago.....	AM 11.05	PM 3.00	PM 8.15		AM 9.00	
Valparaiso.....	PM 12.42	4.41	10.10		11.25	
South Bend.....	1.58	6.00	11.40		PM 1.05	AM 7.50
Battle Creek.....	4.00	8.00	AM 2.05	AM 7.00	3.40	PM 6.30
Lansing.....	5.20	9.21	3.31	8.30	6.29	
Durant.....	6.09	10.06	4.23	9.30	7.30	
Saginaw.....	7.10	11.00	5.25	10.30	8.10	
Bay City.....	8.45		6.10	11.40	9.45	
Detroit.....	9.00		7.15	11.50	10.30	
Flint.....	10.30		8.45	12.21	11.28	
Port Huron.....	11.40	AM 12.30	9.00	PM 12.20	12.30	
London.....						
Hamilton.....	AM 5.40	7.05	PM 1.55	PM 8.55	AM 3.40	
Suspension Bridge.....		8.30	3.05	9.00		
Buffalo.....	PM 3.47	PM 7.24	AM 7.28	AM 8.56	PM 3.47	
Philadelphia.....	4.30	8.25	8.25	9.30	4.30	
New York.....						
Toronto.....	PM 4.00	7.00	AM 7.00	7.00		
Montreal.....	AM 8.10	PM 1.05	PM 1.05	PM 1.05		
Portland.....	8.40	6.40	1.40	4.40		
WEST						
Portland.....	AM 8.15	PM 8.30	PM 8.30			
Boston.....	11.30	7.30				
Montreal.....	PM 10.30	AM 9.00	AM 9.00			
Toronto.....	AM 7.35	PM 4.50	PM 11.30			
New York.....	PM 5.45	AM 8.00	AM 8.00			
Philadelphia.....	6.30	8.45				
Buffalo.....	AM 5.55	10.00	PM 10.05			
Suspension Bridge.....	7.00	2.00	11.15			
London.....						
Port Huron.....	PM 12.00	9.00	AM 8.01	AM 6.50	PM 3.50	
Flint.....	PM 1.25	11.01	8.01	8.54	5.54	
Bay City.....	AM 1.40		8.01			
Saginaw.....	PM 12.15	9.30				
Detroit.....	AM 1.30	10.00				
Durant.....	PM 1.50	AM 10.05	6.00	9.30	6.30	
Lansing.....	2.35	12.54	6.44	10.42	7.53	
Battle Creek.....	3.55	2.18	7.10	PM 12.30	9.30	AM 12.30
Kalamazoo.....	4.40	3.15	8.00	1.00	10.30	PM 5.30
Niles.....	5.00	3.25	8.15	1.10	1.00	
Michigan City.....	5.45	3.40	8.30	1.20	1.10	
Chicago.....	6.30	4.10	8.45	1.30	1.20	

No. 2-4-8-Daily No. 10-16-Daily ex't Sunday No. 3-5-7-Daily No. 9-11-76-Daily ex't Sunday.

G. W. VAUX, † Daily except Sunday. W. C. CUNLIFFE, A. G. P. & T. A., Chicago. Agent, Battle Creek.



BATTLE CREEK, MICH., OCTOBER 7, 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.

DURING the month of October, and the early part of November, the third campaign for the relief of our schools should open all over the land. The work of the first and second campaigns was blessed of God, and accomplished great good. It is designed that the campaign to be waged during the coming winter shall bring to a close the drama of debt upon our schools, witness their freedom, and usher in the jubilee.

Be sure to read the article on page 20 of this number of the REVIEW, entitled "The Third Campaign."

RECENTLY an article was published in the REVIEW, from Sister White, entitled "What the Sale of 'Christ's Object Lessons' Will Accomplish." This has been reprinted in tract form, for the benefit of laborers and others working among our churches in behalf of "Christ's Object Lessons." We believe that this little leaflet will be of great assistance in the circulation of this good book.

Workers may obtain these from their State tract society offices. Tract societies may order from the Financial Secretary of the General Conference, P. T. Magan, Berrien Springs, Mich.

WE call attention to the advertising of our special numbers of the Scandinavian papers on the second page of this issue.

These special issues of the Swedish and the Danish-Norwegian papers should have a large circulation. We know of no better missionary work our tract societies could engage in than the circulation of these papers among their Swedish and Danish neighbors.

They contain excellent matter for those people, and being neat and attractive in design, they will be easy to sell. All our American people should help our foreign brethren in the circulation of these special numbers.

"THE indications now are that the labor riot records will be broken this year," reports the Harrisburg (Pa.) *Telegraph*, speaking of the conditions in the Pennsylvania coal fields. There is something wrong with the "prosperity" which breeds or is marked by such dis-

turbances. Christianity alone is able to prevent them, and the progress of Christianity represents true prosperity in any land.

To Workers in Other Lands

DURING the camp-meeting season, just closed, all hearts have been stirred anew by the calls from the fields abroad. The brethren pledge greater faithfulness in the regular weekly offerings. We believe we are on the eve of seeing a greater proportion of the energies of the denomination devoted to the vast fields abroad. Our hope depends upon hastening through every land with the warning cry, and our hearts are with you in the fields where the closing work is to be done.

Now, at the year's end, with the season of special prayer approaching, we should have the needs set afresh before us by you who are facing the multitudes. The cry continually rings in your soul. Please give us at once, in a short article, the call of this very hour in your part of the field. Crowd into a few paragraphs the actual situation that you face, and the evidence that grace saves sinners where you are. Send this to the Mission Board. The brethren and sisters at home never tire of hearing how the battle goes at the front. Let every worker respond.

W. A. SPICER,
Secretary Mission Board.

The Offerings Increasing

THE following letter, from the elder of one of the largest churches in Ohio, shows what may be accomplished with the weekly offering envelopes if they are used faithfully:—

As I read of the urgent need of means to be used in sending out laborers to the needy fields, my own soul is burdened. I am sure that this burden must rest with all its intensity upon those who are receiving these earnest appeals from our lonely brethren who are practically without help in the dark continents and islands of the regions beyond.

I am glad to say by way of encouragement that the envelope plan is being pushed in our church. We are making a strong effort to have every one remember this work each week, with the result that our weekly offerings have increased many fold. The first week the offering was many times what we had been in the habit of receiving, and since that time it has steadily increased. With God's help we plan to follow it carefully until all are doing something.

If you have not tried these little reminders, the weekly offering envelopes, send to the Mission Board for a package, and see what they will do for your offerings. We shall be glad to furnish, free, a supply sufficient to provide every member of your church with one every Sabbath during the quarter; and when this supply is exhausted, we have more for you. Let us hear from every church elder who has not already received the envelopes.

MISSION BOARD.

A New Book

THROUGH the courtesy of the publishers, we have received a copy of the new book by Col. H. H. Hadley, entitled "The Blue Badge of Courage." Many of our readers are acquainted with the author of this book, and are more or less familiar with the work of rescue to which he has devoted his life, in behalf of those who have fallen into sin and misfortune; all of which is here told in a very fascinating and interesting way. But it is not so much for the entertaining and readable style of the work that we recommend it as it is for the useful lessons that may be learned from it by all those who are anxious to labor for the Master, in behalf of those who need help, and who may be helped. Colonel Hadley points to the right Source of help and strength for those who would "rescue the perishing." The temperance reform in England seems to have lacked greatly in this respect, in not incorporating into its foundation work dependence on divine power for the salvation of men. Colonel Hadley, in his Introduction, says that he "has endeavored to show in 'The Blue Badge of Courage,' what young men, without money or education, whose lives are blasted by drink and kindred sins, may do, or rather, what a higher Power can do with and for them." The suggestions of this book can but be very helpful, and its influence good. We would be glad to see it circulated everywhere. Published by the Saalfeld Publishing Co., Akron, Ohio; also published in New York and Chicago. 468 pages; neatly bound in cloth. Price, \$1.25. U. S.

THAT life is a failure, from the Christian standpoint (and this is the true standpoint), which does not show a brighter pathway before it than that which it leaves behind. Growing old brings no regrets to the Christian; there is always something better before him than anything he has known in the past. This is one of the beauties of the Christian life, in contrast with the life of worldliness. "The path of the just is as the shining light, that shineth more and more unto the perfect day." Prov. 4:18.

THE foreign university in Shansi, China, which was erected as a memorial of the missionaries who sacrificed their lives in the Boxer uprising, and whose societies refused to accept any indemnity for their murder, has been united with the native university, which is a part of the new educational system now being promulgated in that land. The foreign university is under the control of the missionaries, and this union is taken as an indication of a great change for the better in the prospect for the dissemination of Christianity in the Chinese empire.