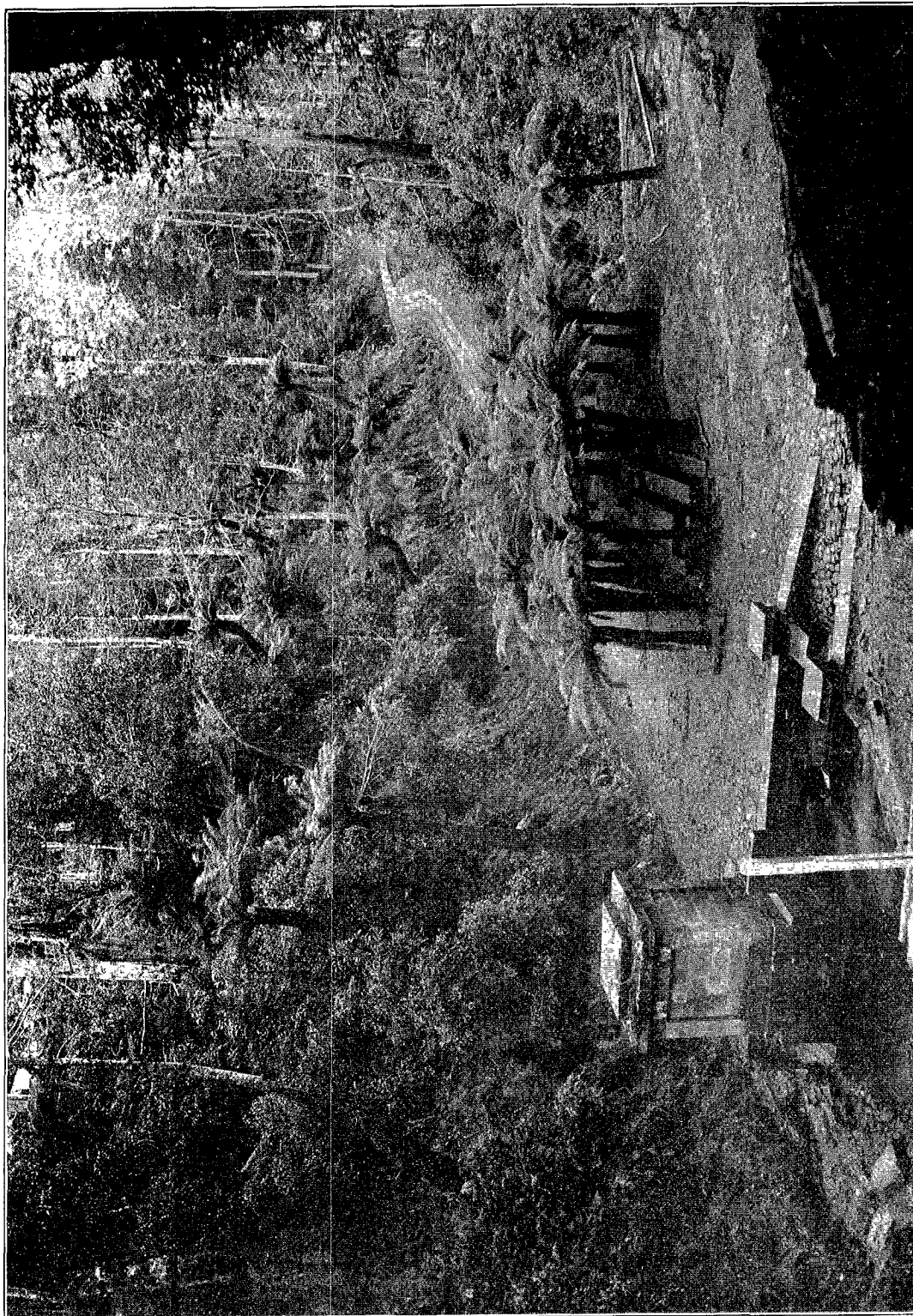


# The Advent REVIEW And Sabbath HERALD

Vol. 79

BATTLE CREEK, MICH., TUESDAY, OCTOBER 14, 1902

No. 41



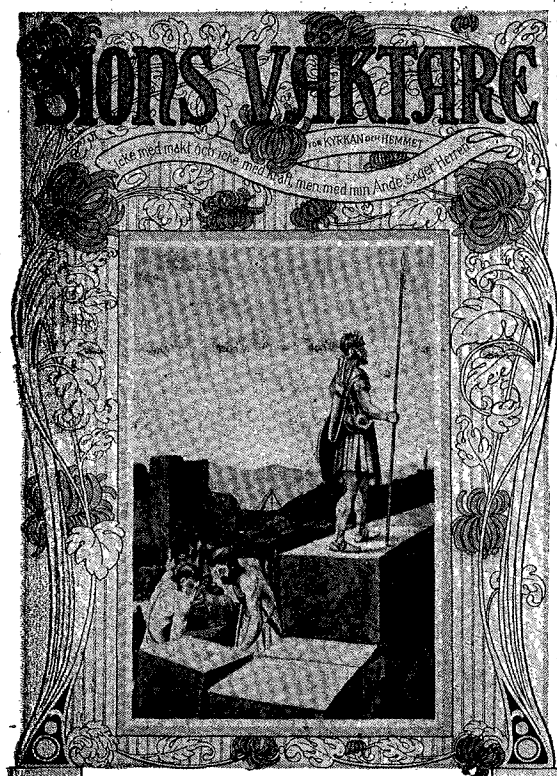


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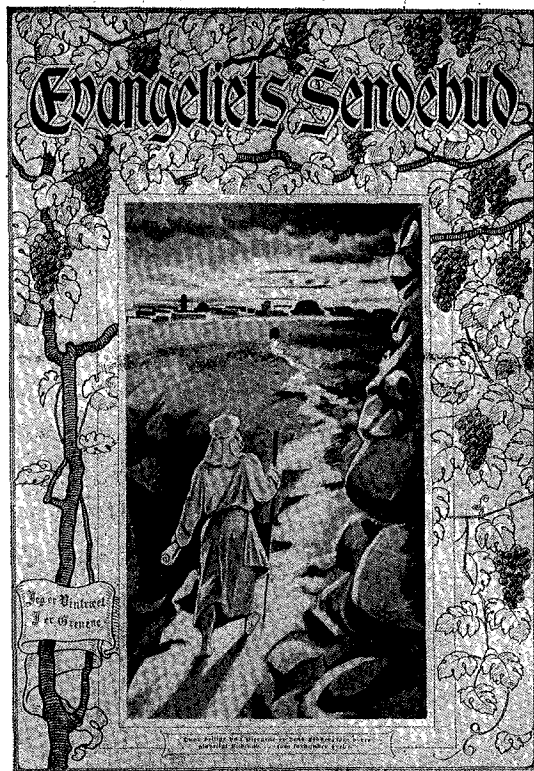


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# The Advent REVIEW And Sabbath HERALD

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

VOL. 79.

BATTLE CREEK, MICH., TUESDAY, OCTOBER 14, 1902.

No. 41.

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

**Issued Each Tuesday by the Seventh-day Adventist Publishing Ass'n.**

**Terms: In Advance**

One Year.....\$1.50	Four Months.... \$ .50
Eight Months..... 1.00	Three Months..... .40
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## Editorial

### Coming in Glory

THE divine Son of God came to this earth that as humanity and for humanity he might bear the consequences of man's transgression. "He was manifested to bear sins." "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." He was the manifestation of the glory of God to this world, but this glory was veiled in the flesh in order that it might be revealed for salvation, and not for destruction. Those whose eyes were anointed were able to see this glory, even though it did not shine out in a way to dazzle the natural eyes. "The Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth." Simeon, "just and devout, . . . came by the Spirit into the temple," and recognized the child Jesus as "a light to lighten the Gentiles, and the glory of thy people Israel." But many of the people saw him only as a man like themselves, and they said, "Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him." Thus was fulfilled the prophecy of Isaiah: "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not." But his second manifestation upon this earth will be in marked contrast with this experience. "They shall see the Son of man coming in the clouds of heaven with power and great glory." "He shall come in his own glory, and in his Father's, and of the holy angels." "The Lord Jesus shall be revealed from heaven with his mighty

angels, in flaming fire . . . when he shall come to be glorified in his saints." We are now in the time of trial and test, preparing for the revelation of this glory. "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy."

"Echo it, hilltops, proclaim it, ye plains;  
Jesus is coming again!  
Coming in glory, the Lamb that was slain;  
Jesus is coming again!"

### A New Creation

IN the beginning "God created man in his own image." Man was a part of that complete work which God looked upon, and "behold, it was very good." Through sin the image of God was marred in man. The gospel is the provision which God has made to restore his own image in man, and the restoring process is a creative process. David recognized this in his prayer for forgiveness and cleansing. "Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me." The fact that redemption is a creative process, a work which can be done by God alone, is made the basis of the statement that salvation must be wholly of God, and not by our own works: "For by grace have ye been saved through faith; and that not of yourselves: it is the gift of God: not of works, that no man should glory. For we are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them." The experience of salvation is the experience of a new creation: "Wherefore if any man is in Christ, there is a new creation: the old things are passed away; behold, they are become new." Neither the performance of a ceremony nor the omission of a ceremony will take the place of the creative process: "For neither is circumcision anything, nor uncircumcision, but a new creation." And the fact that all things were created in Christ is set before us in the Scripture as the sure foundation upon which we may rest our hope of a new creation. "In whom we have our redemption, the forgiveness of our sins: . . . for in him were all things created, in the heavens and upon the earth." It is thus evident that redemption is sim-

ply the accomplishment of the original plan to create man in the image of God, and that the Creator and the Redeemer are the same. "Thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee."

### The Sign of Creation

THE Lord gave to his people the Sabbath as a sign between him and them, based upon the fact that he created all things in six days and rested upon the seventh day. "Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord. . . . It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." Through the observance of this sign they were to know the Lord as their God. "And hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God." Through this sign they were to know the Lord as the one who sanctified them. "Moreover also I gave them my Sabbaths, to be a sign between me and them, that they might know that I the Lord do sanctify them." Christ was the one through whom the creative work was wrought. "All things were made through him; and without him was not anything made that hath been made." It is plain therefore that the Sabbath is a sign, through the observance of which we may know Christ as the Creator and Redeemer. The Sabbath is the sign of the original creation, and also of the new creation. The gospel of salvation is not an emergency plan devised after sin had entered into the world. The preservation of what he had created was involved in the original creation, and redemption is simply the carrying out, in spite of the fact of sin, of the original purpose. In the very act of being the agent in creation the Son of God pledged himself to become the agent in preserving and restoring that creation, and all the power of the original creation is pledged for the new creation. This creative power for salvation is experienced only by those who believe. The gospel "is the power of God unto salvation to every one that believeth." It therefore follows that "the Sabbath of the Lord is the sign of what Jesus Christ is to those who believe in him. The observance of it by faith—the true observance of it—brings into the life of the believer in Jesus, as noth-

ing else can, the living presence and power of Jesus Christ." This is the reason why the Sabbath reform must have a large place in this final message which is to reveal the fullness of the gospel of "Christ in you, the hope of glory."

### ***Bought With a Price***

PAUL, in sizing up man as a subject and candidate for redemption, does it in this forcible and convincing manner: first, he lays down a fact, which is overwhelming in the duties and obligations it imposes. Here is the fact: "Ye are bought." 1 Cor. 6:20. This statement contains the root idea of redemption, which some modern critics dare to brand with the reproach of being merely a mercantile transaction.

But this reproach does not make it any less Scriptural. The whole statement is a double declaration of the idea, upon which some are inclined to heap contumely and scorn. The entire statement reads: "Ye are bought with a price." The doctrine of the atonement, which the apostle here so plainly enunciates, involves tremendous responsibilities and unlimited encouragement. For thus he says, in verse 19: "Ye are not your own." Then the great fact follows: "For ye are bought with a price." This is the central idea of redemption. The negative side of Paul's argument is presented in the verse last quoted. For if we are bought, we are not our own.

Allusion is made to the price. What is that price?—The Father gave his Son. The Son gave himself. He united his divinity with humanity. He surrendered his own happiness in glory, his repose, his body, his soul, his life. He poured out his soul unto death. Isa. 53:12. Let the bloody sweat, the desertion, the betrayal, the scourging, the cross, his pierced and broken body on the tree, measure for us, as far as we can comprehend it, the magnitude of that price by which our redemption is secured. And if once we accept of this redemption, it will forever remain true; for Christ himself says that no man shall be able to pluck out of his hand those whom the Father has given him. And it will remain the great fact of our lives, never to be outdone in importance by any other event in our experience.

"Ye are not your own." 1 Cor. 6:19. We are not our own, to choose for ourselves, or mark out our own pathway. Ships are steered by their pilots.

We are not our own, to waste our time in idleness, amusement, or speculation; not our own, to follow our own caprices, prejudices, wayward wills, or depraved appetites. We are instructed that whatever we do, whether we "eat, or drink, or whatsoever ye do," we should "do all to the glory of God." 1 Cor. 10:31.

We are not our own, to offer our services to another master. We are to cleave

to the One who has bought us, and on whom we depend for redemption.

We are not our own, to serve self. That deceitful and torturing giant is dethroned. Now comes a great and wide-spread duty. Mark and study carefully these words: "Therefore glorify God in your body and in your spirit which are God's." 1 Cor. 6:19, 20. "Know ye not that your body is the temple of the Holy Ghost which is in you?" 1 Cor. 6:19. And this temple is not to be injured nor defiled; for "if any man defile the temple of God, him shall God destroy." 1 Cor. 3:17. We are enjoined to "cleanse ourselves from all filthiness of the flesh and spirit." 2 Cor. 7:1. These earthly bodies are called "our vile body" (Phil. 3:21), yet Paul says they are "the Lord's," and are designed to be instruments by which he is to be "glorified." "Glorify God in your body, and in your spirit, which are God's." Body and spirit takes in the whole man; and glorifying the Lord in both must take in all moral duties.

We glorify God in our body by patiently enduring, and by being faithful in the performance of all our duty in his work; by holy diligence; by bowing to God in reverence and worship; by maintaining a well-governed body through self-denial; by obeying the Lord's will with delight.

We glorify God in our spirit by holiness, faith, zeal, love, humility, and hope. Christians may expect to be watched by the enemies of Christ. Christians make a higher profession than others, and more is justly expected of them.

We once heard of a man, not many miles from Battle Creek, nor many years ago, who claimed great freedom from sin, perfection of character, and uniformly faultless, holy living. His claims were so prominent, boastful, and pronounced as to become offensive to many. A friend determined to test him on these points. So riding with a neighbor past his house, a few days afterward, he saw this man standing outside his house, one morning, washing his face. Alighting from his carriage, and suddenly approaching him, he caught up the basin of water with which the holiness man was washing himself, and dashed the contents of the basin full in his face. Without explanation he started to return to his carriage; but before getting beyond the reach of his arm, this man professing Christian holiness and perfect freedom from sin, with a well-directed blow of his fist laid his interviewer sprawling on the ground before him. The course both parties in this incident pursued is open to criticism. First, number one approached the other very abruptly, rudely, ungentlemanly, and without excuse except for a specific purpose. Secondly, the man who had made so high a profession of holiness dishonored his religion, and

wounded his Master by falling into a towering passion, and manifesting his resentment in such a manner. Alas, that either party should have thus fallen into the snare of the devil! We have no sympathy with those who excuse themselves from following Christ on account of imperfections, discovered or imagined, on the part of professed Christians. No excuse! If you discover flaws in others, just enter the list of believers, yourself be an example to the flock, and show others how they ought to live to be consistent. So doing, you will be a savor of life unto life. U. S.

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

THE first three Sabbath-school lessons in the present quarter are devoted to a verse-by-verse study of the text of the seventh chapter of Daniel. The subject of the lesson for October 25 is Modern Babylon.

We have already called attention to that remarkable prophecy uttered by the apostle Paul in which he declared that there would be "the falling away," a great apostasy, in the church before the coming of the Lord. In this prophecy no duration is assigned to the apostasy, but simply the two limits are mentioned. It had begun its working at the time when the prophecy was written, and it would be brought to an end only by the coming of the Lord. In connection with the study of this prophecy we asked, "Is there any way of locating the rise of this great apostasy and of following its development?" Our study of this seventh chapter of Daniel certainly ought to help us to do this.

It is plain that the fourth beast of this chapter is Rome, "the fourth kingdom upon earth." It is also established beyond a reasonable doubt that the little horn is a symbol of the papacy. It is further evident that the chief purpose of the prophecy of this seventh chapter is to locate definitely the territory, the time, and the work of this little horn, the papacy. But by placing Paul's prophecy concerning "the falling away" by the side of Daniel's prophecy concerning the little horn, it becomes clear that the two prophecies deal with the same general subject. The man of sin and the little horn both find their counterpart in the papacy, and the details given by the prophet Daniel concerning the rise, the duration, and the work of the papacy supply the information needed in order that we may be able to tear off the mask from "the man of sin," and reveal him in his true character. The view given to John in The Revelation supplements the view given to the prophet Daniel, and identifies the principles of the papacy with those of ancient Babylon. By combining the three views of the papacy given to Daniel, Paul, and John, we may draw the following conclusions:—



1. Between Paul's time and the coming of the Lord there would be an apostasy in the church of the same kind as there was in Jerusalem before the Babylonish captivity.

2. This would be the final attempt to overthrow the kingdom of God in the earth, and would be defeated only by the coming of the Lord.

3. This warfare against the interests of God's kingdom in the earth would be manifested in blaspheming God, in persecuting his saints, and in an attempted change of the law of the heavenly kingdom.

4. The evil principle which would lie at the bottom of all this effort to pervert right principles would be self-exaltation.

5. A period of 1260 years was assigned to the supremacy of this enemy of God's kingdom, during which he would reign over the kings of the earth. This time has been shown to extend from 538 to 1798.

6. This long-continued effort to destroy God's kingdom would be made under the claim of doing the service of God as his representative.

7. The method of procedure would be to revive and adopt the same principles which prevailed in ancient Babylon, the open enemy of God's kingdom in the earth, but to cloak these principles under Christian names and forms.

8. In carrying out this purpose this modern Babylon will demand the same worship and service to be rendered to it as ancient Babylon demanded of Daniel and his companions.

9. Those who are faithful to the truth will triumph over this modern Babylon. For "the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

In view of these conclusions the study of ancient Babylon and its teachings, and the experiences of Daniel and his companions in Babylon, is invested with a new interest. A thorough acquaintance with the principles wrought into the history of ancient Babylon is necessary in order that we may be prepared to recognize these same principles when they reappear in the professed Christian church in modern times in the great apostasy which the apostle Paul has foretold. History is being repeated. The papacy, while professing to be the only true church of Christ, is simply a fleshly organization in which the abominations of ancient Babylon are reproduced under the mask of Christianity. The professed Christianity of the papacy is the paganism of ancient Babylon masquerading before the world under the cloak of Christianity. When the mask is torn

from the face of the man of sin, we shall find that he is simply the incarnation of the principles taught by the wise men of Babylon. This is Satan's masterpiece of deceit.

In ancient times Babylon and Jerusalem were entirely distinct. The one was in Chaldea, the other was in Judea: in the one was the temple of Belus, in the other was the temple of the true God: in the one, gross idolatry was openly practiced; in the other, it was forbidden: the ritual of the one was wholly distinct from the other; the one stood for the principle of self-exaltation, the other for the principle of self-renunciation. There was not the slightest danger that a worshiper of the true God would make the mistake of supposing himself in the temple at Jerusalem taking part in the worship of the true God when he was joining in the worship of Baal in the temple of Belus. The two systems were entirely distinct. But the mystery of iniquity consists in substituting the whole system of Babylonish worship for the worship of the true God in his temple, under the claim that it is a pure Christianity. This is "the man of sin" sitting in the temple of God, "setting himself forth as God."

The church in Jerusalem in Daniel's time and in modern times came under the power of Babylon for the very same reason. "In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it. And the Lord gave Jehoiakim king of Judah into his hand." The cause is thus stated: They "were carried away to Babylon for their transgression." Of the little horn, modern Babylon, it is stated, "He shall speak words against the Most High, and shall wear out the saints of the Most High: and he shall think to change the times and the law; and they shall be given into his hand until a time and times and half a time." The cause in this instance is the same as before. "And the host [the church] was given over to it [the little horn] together with the continual burnt offering through transgression." Dan. 8: 12, R. V.

Ancient Israel lost sight of the truth taught in the sanctuary and its services, and their worship became a mere round of ceremonies. The indwelling presence was no longer experienced, and they were no longer able to teach this gospel to the nations about them. Then they were given into the power of Babylon, that they might by the loss of the outward temple and its services learn the real lesson taught by the temple and its services. Modern Israel has passed through the same experience, and for the same reason. Ancient Israel was called to separate herself from Babylon that she might restore and build Jerusalem. Modern Israel is being called out of

Babylon for the same purpose, and this is the last call before the final and utter fall of Babylon. "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. . . . And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all."

We are now, perhaps, prepared to see why we ought to study and teach the books of Daniel and The Revelation. It is only through the experiences and prophecies of these books that we are able to recognize and point out the devices of the enemy by which he has attempted to substitute ancient paganism for genuine Christianity, and by so doing to make of none effect the essential provision of the gospel for the continued presence of Christ in the church in his representative, the Holy Spirit. In no other portion of the Scripture has the enemy's plan of campaign for these last days been revealed with such clearness that we may know just how to order the battle in order to be sure of victory. Every individual, then, ought to study these books, that he may be prepared to act his part intelligently in the closing days of this great controversy.

### "Consider Him"

THE Word of God exhorts us to "consider him that endured such contradiction of sinners against himself," lest we be weary and faint in our minds. Heb. 12: 3. It is thus that we are to run with patience the race set before us in the Christian life.

We think it is a hard thing to be misunderstood by others,—to have our good intentions misinterpreted, our motives misjudged. But consider how God and his Son have been and are to-day misunderstood by the beings created in their image. The Father, who so loved the world that he gave to it his only begotten Son, and Jesus Christ, the Son, who so loved mankind that he consented to make in their behalf the amazing sacrifice consummated on Calvary, have been continually misjudged by those upon whom their infinite love has been bestowed. God has been represented to the world as a tyrannical being, a stern judge sitting on the throne of dominion in the heavens, watching for every shortcoming of the sinner, to lay up an account against him; a being whose chief aim is to see that strict justice is meted out to the transgressor, and whose wrath must be propitiated by the shedding of innocent blood. He who was in every way entitled to the love of his human children, and who more than an earthly parent longs for their affection, has been por-

trayed as an all-powerful monster, to be considered only with emotions of fear, coupled with a desire to be as far removed as possible from his notice.

Jesus Christ, his Son, came unto his own in the world, and his own received him not. He was wounded in the house of his friends. He was despised and rejected. He was betrayed by one of his disciples, and put to death by his own people as a malefactor. Such "contradiction of sinners" has never fallen to the lot of any of his followers.

If we are misjudged for right doing, we are made partakers of the sufferings of Christ, which to the Christian is an occasion of rejoicing. We enter into fellowship with him; for fellowship with Christ is "the fellowship of his sufferings." Without partaking of these there is no fellowship.

Jesus Christ endured all this "for the joy that was set before him." The same joy is set before us, and with the eye of faith we may look beyond the grievances of the present hour, and be strengthened to go forward, as he did, to the end of the race. We can afford to be misjudged even by those closest to us, if we make that use of the trial which will bring us into closer fellowship with God.

L. A. S.

### Working Out the Plans

WE must have plans for our work. There must be system in our movements. An army in the field without a plan of campaign can accomplish little. Infinitely more worthy of study and careful planning is this blessed work of God.

But many put the plan in the place of the working out of the plan. Annual conferences are held, and all the people join in discussing plans, and voting resolutions. Then many go home as if their work were done, saying, in effect, "Now we shall see how the plans work!"

Of course the plans cannot work. The best plan ever devised never did a stroke of work. The plan itself must be worked. Good plans are but as the intrenchments thrown up in front of the enemy on the battle field. The intrenchments amount to nothing unless the soldiers man the intrenchments.

During the past summer our conferences, in camp meetings assembled, have been laying down plans. Resolutions have been adopted, urging the people to push the circulation of our literature, to engage in personal effort for souls, to be faithful in remembering the mission offering week by week. These plans are the intrenchments thrown up for the coming year's campaign. Now let us all man the intrenchments, each in his place.

Certain kinds of breastworks are better than others. Military science devotes no little attention to the subject. But, after all, it is the quality of the man behind the gun that counts.

Whatever our plans, however carefully

thought out, or however faulty, if only behind these lines of attack there be found a united people, true to King Jesus, with hearts courageous and faces set like a flint toward the front, victory, and that speedy and glorious, is assured.

There is no possible way of keeping the blessings of the camp-meeting season save by engaging now in definite soul-winning service. This is a people's war. Christ himself is given of God to be "a leader and commander to the people." He calls now upon every soul of us to man the intrenchments.

W. A. S.

### Sure Salvation

It is commonly said that there are two things absolutely sure in this world—death and taxes. To this statement the Christian can make one very important addition, expressed by the word "salvation."

There is nothing in the world so absolutely certain as the salvation of the follower of Christ. Some in the past have escaped, and others living now will escape, death; for many of this generation are to be translated alive, as Enoch and Elijah were, at the coming of the Lord. To a greater or less extent, many people escape paying taxes. But no possible combination of circumstances can defeat, in a single case, the ultimate salvation of those who live the life of faith. Whatever could defeat the salvation of one child of God, would have to defeat omnipotence and omniscience.

Many people are prone to regard their salvation as a very uncertain, and all but impossible, thing; and by so doing they place themselves in the attitude of defeat, and give great advantage to the enemy of their souls. Our attitude toward God's great gift must not be of this negative character, but just the opposite. The victory has been gained; every foe of the Christian has been met and conquered; and this has been done for us. The work of securing our salvation is already done. Our work is to believe, and to let Jesus Christ come in and occupy his rightful place in the heart. Doing this, we may calculate upon salvation with all certainty, and let that certainty show itself in our actions every day of our lives. Surely God, who has at such great cost provided this salvation, will be pleased to have us make of it a real thing, and make manifest our confidence in him, instead of putting salvation far off into the realm of theories and dreams, or of things beyond the reach of ordinary people.

L. A. S.

Nor how much power God has, but how much faith you have, is the vital question in your religious life.

"THE coin we use in this world is not current in the other; we must therefore go to God as petitioners, and not as purchasers."

## Note and Comment

SABBATH keepers in this country have little conception of the difficulties which beset the pathway of the commandment keeper in some portions of the Old World, or of how slight a thing sets in motion the forces of persecution against our brethren there. Here is an example which we find given in the last issue of the *Sentinel of Christian Liberty*. It is part of a description of some recent experiences of a Seventh-day Adventist native missionary in Turkey:—

The readers of *The Sentinel* will remember that a seventh-day observer in Constantinople was arrested last year through the misrepresentation by the police of some portions of the REVIEW AND HERALD, received from the United States. The police court took the case and referred it to the legal court while holding our brother in prison. The legal court had the matter that had been objected to translated, and found nothing that could be construed as being against the government. The item announcing that the sultan had at last paid the money due to the United States was not considered a harmful thing, and the article headed, "The Macedonian Cry," was found to have no reference to the modern Macedonian question. So the REVIEW AND HERALD was vindicated, and the brother released. But the general plaintiff referred the case to the higher court, claiming that the REVIEW AND HERALD contained harmful words against the government, and that our brother must be punished. After a careful investigation by the higher court he was found guiltless. So the REVIEW AND HERALD was cleared in the higher court also. Now the general plaintiff, not content with the decision, has raised the case to the supreme court. We look for the end with much interest.

IN France there exists an "Anti-alcoholic League," which appears to have been doing effective work in the cause of temperance reform. This is indicated by the fact that the "Chamber of Distillers" has brought suit in the Paris courts against the Anti-alcoholic League, to recover damages, on the ground that the agitation against alcohol has caused a falling off in the trade in intoxicants. It would be a queer court, verily, which would seriously consider a claim for damages of this sort.

"WE are now fairly well assured," says the *Pittsburg Christian Advocate*, "that the opium trade between India and China is about to cease. The anti-opium movement in China, having spread and gathered force, and the awakened conscience of the English people, setting itself against a traffic so destructive to the Chinese, have silently joined hands, and the days of the traffic are numbered." We trust the *Advocate* is not mistaken in this conclusion.

## 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.

### Be Still, My Heart

LET nothing make thee sad or fretful  
Or too regretful,

Be still;  
What God hath ordered must be right,  
Then find in it thine own delight,  
My will.

Why shouldst thou fill to-day with sorrow  
About to-morrow,

My heart?  
One watches all with care most true,  
Doubt not that he will give thee too  
Thy part.

Only be steadfast, never-waver,  
Nor seek earth's favor,

But rest:  
Thou knowest what God wills must be  
For all his creatures, so for thee,  
The best.

—Paul Fleming.

### Christ the Missionary's Example

MRS. E. G. WHITE

CHRIST said to his disciples, "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves."

Satan's efforts against the advocates of the truth will wax more bitter and determined to the very close of time. As in Christ's day the chief priests and rulers stirred up the people against him, so to-day the religious leaders will excite bitterness and prejudice against the truth for this time. The people will be led to acts of violence and opposition which they would never have thought of had they not been imbued with the animosity of professed Christians against the truth.

And what course shall the advocates of truth pursue? They have the unchangeable, eternal Word of God, and they should reveal the fact that they have the truth as it is in Jesus. Their words must not be rugged and sharp. In their presentation of truth they must manifest the love and meekness and gentleness of Christ. Let the truth do the cutting; the Word of God is as a sharp, two-edged sword, and will cut its way to the heart. Those who know that they have the truth should not, by the use of harsh and severe expressions, give Satan one chance to misinterpret their spirit. As a people we must stand as did the world's Redeemer. When in controversy with Satan in regard to the body of Moses, Christ durst not bring against him a railing accusation. He had every provocation to do this, and Satan was disappointed because he could not arouse in Christ a spirit of retaliation. Satan was ready to misrepresent everything that was done by Jesus; and the Saviour would give him no occasion, not the semblance of an excuse. He would not turn from his straightforward course of truth in order to follow the wanderings,

and twistings, and turnings, and prevarications of Satan.

We read in the prophecy of Zechariah that when Satan with all his synagogue stood up to resist the prayers of Joshua the high priest, and to resist Christ, who was about to show decided favor to Joshua, "the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?"

The course of Christ in dealing even with the adversary of souls, should be an example to us in all our intercourse with others, never to bring a railing accusation against any; much less should we employ harshness or severity toward those who may be as anxious to know the right way as we are ourselves.

### The Truth as It Is in Jesus

Those who have been educated in the truth by precept and example should make great allowance for others who have had no knowledge of the Scriptures except through the interpretations given by ministers and church members, and who have received traditions and fables as Bible truth. They are surprised by the presentation of truth; it is as a new revelation to them, and they cannot bear to have all the truth, in its most striking character, presented to them at the outset. All is new and strange, and wholly unlike that which they have heard from their ministers, and they are inclined to believe what the ministers have told them, that Seventh-day Adventists are infidels, and do not believe the Bible. Let the truth be presented as it is in Jesus, line upon line, precept upon precept, here a little, and there a little. Speak of the love of God in words easy to be understood. Bible truth, presented in the meekness and love of Jesus, will have a telling influence upon many minds.

Many souls are hungering for the bread of life. Their cry is, Give me bread; do not give me a stone. It is bread that I want. Feed these perishing, starving souls. Let our ministers bear in mind that the strongest meat is not to be given to babes who know not the first principles of the truth as we believe it. In every age the Lord has had a special message for the people of that time; so we have a message for the people in this age. But while we have many things to say, we may be compelled to withhold some of them for a time, because the people are not prepared to receive them now.

When a discourse is given, the people may listen with interest, but it is all strange and new to them, and Satan is ready to suggest to their minds many things that are not true. He will seek to pervert and misrepresent the speaker's words. What shall we do? The discourses presenting the reasons of our faith should be published in little leaflets, and circulated as widely as possible. Thus the falsehoods and misrepresentations which the enemy of truth constantly tries to keep in circulation would be revealed in their true character, and the people would have an opportunity of knowing just what the minister said.

Those who introduce the leaven of truth amid the mass of false theories and doctrines may expect opposition. Satan's batteries will be opened upon those who advocate the truth, and the standard bearers must expect to meet many sneers, and much reviling that is hard to bear.

The message of warning is to be given in all the highways and byways. The cities are to be worked, not merely preached to; there must be house-to-house labor. After the warning has been given, after the truth has been presented from the Scriptures, many souls will be convicted. Then great carefulness is needed. The human agent cannot do the work of the Holy Spirit, we are only the channels through which the Lord works. Too often a spirit of self-sufficiency comes in, if a measure of success attends the efforts of the worker. But there must be no exaltation of self, nothing should be attributed to self; the work is the Lord's, and his precious name is to receive all the glory. Let self be hid in Jesus.

There is danger of indulging a controversial spirit. But those who really love the truth, who have received it into the heart as a living principle, will have the greatest desire to reveal in words and actions the sanctifying power of truth upon the life. They will be representatives of the truth, showing its transforming power upon their own character. When opposed, they will not retaliate. Children and youth cannot, unless they are under the direct influence of the Spirit of God, correctly represent the sanctifying power of truth upon mind and character. And there are many grown-up persons who need to enter the school of Christ and learn his meekness and lowliness of heart, else they will venture to do that which Michael the Archangel dared not do. The railing accusations will be at their tongues' end. There are many fathers and mothers who would to-day engage in the work of God if encouraged, but who, in their own home life, prove themselves unfit to handle sacred responsibilities. They are only grown-up children. There are very few parents who represent the character of Jesus in the home.

### The Believer Is Complete in Christ

Christ represented his Father; he knew how the Father would do under any and every circumstance, and he did just as the Father would do. He made manifest in his work the ways of God. The living God was working through his Son. Jesus, when he was found in fashion as a man, had a realizing sense of the world's needs, and he employed his human, God-given powers for the benefit of men, while in every act of mercy and healing he drew upon the divine power, even the power that made the worlds. The Lord Jesus is all ready to impart the very same aid to all who will consecrate their powers to his service, who feel the need of the impartation of his grace. To all who desire to be recipients of his Spirit, the virtue flows out from Christ. And it is in this way that the character of God, the perfection of Christ and the Father, is brought before the world. The

human agent is complete in Christ. Learning in the school of Christ, daily studying his life, we become one with him, and reflect the virtues of his character.

He who is daily a learner in the school of Christ can say, "As the Father gave me commandment, even so I do." Thus did the Son of God in his human life, leaving us an example of perfect obedience, prefacing every deed with such words as these: That which the Son seeth the Father do, he doeth also. "This commandment have I received of my Father." The history of Christ's human life in our world is the record of his purpose toward us for the manifestation of his divine perfection. He was the light shining in darkness; and what is the record? "And the darkness comprehended it not." The standard is high, for Christ is our standard, and he could justly claim perfection in all his works. But how few, in their practice, will follow the Lamb of God whithersoever he goeth. Following Jesus, imbued with his Spirit moment by moment, the human agent would represent Christ, as Christ represented the Father.

(To be concluded)

### An Appeal to Our Missionary Societies

GEORGE F. ENOCH

TO-DAY there seems to be a lack of concentration, of working with a definite aim in view. We are wont to deal in glittering generalities. We read our books and our papers, the reports of our missionaries and their various calls, and in a general way are interested in all of them, and think we have a great missionary burden. The genuineness of this burden is shown by our self-sacrifice to help the needy fields.

To test your missionary society, does it take some earnest plea from the overflowing heart of a burdened missionary whom you have sent to the front of the battle? Does the plea receive a ready response by the sending of re-enforcements? or does it arouse your sympathies for a passing moment, after which you pursue the even tenor of your way, leaving him who looks to you for help to bear the brunt of the battle made heavier by your neglect, and perhaps to fall beneath the load?

Those who are out in the front ranks do not look back to the peace and pleasure of home, and long to be there. Once they have tasted the sweets of self-sacrifice and toil for Jesus, their hearts are in the front ranks. They do not desire to be elsewhere; but it is encouraging to them to know that re-enforcements are behind, supporting them, and ready to step in should they fall in the battle.

So let us appeal to Seventh-day Adventist missionary societies everywhere to go to the Lord with the various calls coming from all parts of the world, and ask him to place upon them a burden to do something definite in response.

The situation in Port of Spain should appeal to us to do a definite work. This

beautiful city of sixty-five thousand inhabitants is a most interesting mission field, as English, French, Spanish, Portuguese, and East Indians are found here in large numbers. We have done much for the work here; two of our veteran missionaries lie buried in the public cemetery, and others have been called back on account of failing health. We have a company of more than one hundred believers, and yet we have no suitable place of worship.

A few words of explanation might help us to understand the matter. The members of our church are from the humbler walks of life, and most of them have suffered pecuniary loss through accepting the truth, yet it is more precious to them than the pleasures of this life or the riches of Egypt. We are not sitting with folded hands, but are trying to erect a monument for God in this city. By little acts of self-denial and sacrifice we have raised here, since the first of January, one hundred dollars in sixpences and shillings. We are not weary, for we have found this work a pleasure; but while we are so slowly accumulating this money, time, precious time, is passing, and souls that might be reached if we had a suitable place of worship are passing into eternity.

As an illustration of what is being done, I might refer to the work of our missionary society. We have been doing work on the envelope plan, carrying our readers through a systematic course of readings on the truths for this time. Over one hundred envelopes have been used each fortnight, and already we have evidence that good is being accomplished.

When the volcano, within our very hearing, wrought such destruction, we felt that with pen and voice we ought to carry its meaning to the people. We had ten thousand tracts printed, and our brethren in all parts of the island carried them to the people, selling them for one cent each. Not only was enough realized to cover their cost, but already fifteen dollars' profit has gone into the building fund. Then the coronation of Edward VII gave us an opportunity to speak of the glory of the kingdom of God, and talk of the power of the King of kings and Lord of lords. We accordingly had a ten-thousand edition of a coronation tract printed, and so enthusiastic was the response, that almost the whole edition was sold within two weeks.

The word comes to us that a wave of speculation is sweeping over America, and that Satan is succeeding in tying up large amounts of money by holding out the hope of large returns in a few years. We only wish that every one could see such things as we see them.

The storm of God's wrath will soon break upon the world, and destroy us with our idols. When one dollar invested in God's cause now will accomplish more than ten dollars in the near future, why do we tie up our money in worldly enterprises? Let us draw our money out of all things worldly, and deposit it in the bank of heaven, by investing it in God's cause.

We are thankful for the donations al-

ready received for a church building in Port of Spain. From New York, Dakota, Missouri, Pennsylvania, Michigan, and Oregon the donations have come, but there is not yet half enough. Which societies will make Port of Spain their definite burden until sufficient money is realized to erect in this city a fitting monument to the Lord?

Let us all lift together just a little longer, then the battle will be fought, and the victory won, and we shall all unite our voices in the mighty chorus of praise at the harvest home.

### A Confidential Word With a Penitent Soul

E. J. WAGGONER

You say that you cannot overcome your besetting sin; that you have tried, and failed; that the temptation comes so unexpectedly and so strong that you cannot resist it. Let me tell you what that sort of talk really means, and perhaps you will change your tone. You are virtually saying that Satan is more powerful than Christ; "for the battle is not yours, but God's." The controversy is between Christ and Satan over your soul. You belong to the Lord; but Satan claims you, and you have been serving him, and he has no mind to give you up. Christ will not arbitrarily claim even his own; he has all power in heaven and in earth, but he will not control you without your consent. All he asks of you, and that which he earnestly longs for, is that you unreservedly give yourself into his hands, acknowledging him as your sole Master and Lord. When you do that, and as long as you continue it, he holds himself responsible for your salvation.

Now, you say that you long for freedom from sin, and that you accept the Lord as your Saviour. If that is really so, can you not see that when you say you cannot overcome, you are really saying that the devil has more power than Christ? But that is not so. Christ has "all power." It is, however, a fact, if we are overcome by sin, that Satan has more power in us than Christ has, for Satan is the one that works in the children of disobedience. "He that committeth sin is of the devil;" but the Son of God was manifested for the sole purpose "that he might destroy the works of the devil;" and thanks be to God, he is abundantly able to do it. God gives us the victory through our Lord Jesus Christ, and it is the victory that he has already won. We wrestle "with principalities and powers," but Christ has "spoiled" them, disarmed them, Col. 2:15. Therefore, "this is the victory that hath overcome the world, even our faith." 1 John 5:4, R. V. Now to whom do you intend henceforth to give the credit for having supreme power—to Christ or to Satan? That is the question for you to answer. Decide definitely and finally who is the most mighty monarch, and then serve that one. Which shall it be?

"Be strong in the Lord."



**"How Wonderful"**

He answered all my prayer abundantly,  
And crowned the work that to his  
feet I brought  
With blessing more than I have asked  
or thought—  
A blessing undisguised, and full, and  
free.

I stood amazed, and whispered, "Can it  
be  
That he hath granted all the boon I  
sought?  
How wonderful that he for me hath  
wrought!  
How wonderful that he hath answered  
me!"

O faithless heart! He said that he  
would hear  
And answer thy poor prayer; and he  
hath heard  
And proved his promise. Wherefore  
didst thou fear?  
Why marvel that thy Lord has kept  
his word?  
More wonderful if he should fail to bless  
Expectant faith and prayer with good  
success.

—Frances Ridley Havergal.

**Sound Speech**

CHARLES CAVE

THE faculty of speech is one of the most sacred endowments bestowed upon man. By it he is elevated above the lower order of creation, and placed in a position a little lower than that of the angels. It was for a noble purpose that the Lord gave him this wonderful talent. The tongue is one of those members which should be yielded as instruments of righteousness. With it "bless we God, even the Father." It is therefore incumbent on every one so to use this gift as to meet the design of the Giver.

Our characters are greatly influenced by our conversation. Every word we speak enters into the moral structure which we are daily building, and conduces either to strengthen or to weaken it. "Death and life are in the power of the tongue." The effect of our words is never lost. A current of influence is started which will reach into eternity. The Saviour says that for every idle word that men shall speak, they shall give an account in the day of judgment. "For by thy words thou shalt be justified, and by thy words thou shalt be condemned." This solemn statement should lead each one to have his words few and well chosen.

Frequent indulgence in joking is condemned by the Word of God; but it is not often considered unholy. Precious moments that should be spent in pure and elevated conversation are thoughtlessly wasted in idleness. The glory of the starry heavens, the beauty of the trees and flowers,—all that tends to enoble the mind and gladden the heart are left aside for the sake of that which is light and unprofitable. Yet, couched in the most scathing language, the Lord says: "As a mad man who casteth firebrands, arrows, and death, so is the man that deceiveth his neighbor, and saith, Am not I in sport?" What a fearful denunciation of him that delights in friv-

olity! And with what abhorrence does the Lord view such idleness and folly! Yet how many there are who delight in trying to deceive in so-called sport, and do not realize that the Lord regards this as lying. A lie is a lie whether it is told "in sport" or not. A faithful record of all these delinquencies is kept, and will, unless blotted out through the mediation of Christ, condemn the soul. The Lord desires that his followers should let their "speech be always with grace, seasoned with salt." Their conversations should be of a salutary character. Every utterance should be the outgrowth of holy thoughts, giving testimony to the sanctifying power of Christ in the soul. When talk of a flippant character is indulged, the Lord is dishonored, and there is a lack of spiritual power.

Through the apostle we are admonished: "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Those who shall stand on Mount Zion will be those who have ordered their conversation aright, and whose thoughts, words, and actions have been kept under the full control of the Spirit of God. Thus it is written of them, "And in their mouth was found no guile: for they are without fault before the throne of God." Without fault!—most desirable plaudit! Be it the constant prayer of those who desire to be in this holy company, "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my Redeemer."

**"My People Doth not Consider"**

H. A. ST. JOHN

"My people doth not consider." Isa. 1:3. To consider is to ponder, meditate, reflect, think closely and intently upon, literally, to *sit down by*. Let us sit down by seven things that the Lord in his Word has told us to consider.

1. "Only fear the Lord, and serve him in truth with all your heart: for *consider* how great things he hath done for you." 1 Sam. 12:24. Never can mortal man fully fathom the great things the Lord has done for him. They cannot be reckoned up for number; they cannot be measured for greatness; they cannot be estimated for value. "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men." It is an exhaustless theme to which we should often turn with delight. May we ever remember the "great things the Lord hath done" for us, that we may fear the Lord and ever serve him in truth and with all the heart.

2. "Wherefore, holy brethren, partakers of the heavenly calling, *consider* the Apostle and High Priest of our profession, Christ Jesus." "For *consider* him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." Heb. 3:1;

12:3. A wonderful theme indeed for our consideration! It is included among the great things the Lord has done for us. Herein is an infallible recipe for all weariness and faintness in the Lord's service. How pleasant, how delightful, how fascinating the theme of the unsearchable riches of Christ, our Apostle, our High Priest, our Saviour, our all, and all ours. Let us *consider* Christ.

3. "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; *considering thyself*, lest thou also be tempted." Gal. 6:1. Persons overtaken in a fault, who are departing from the path of rectitude, are subjects of special interest to the enemy of souls. His power will be exerted to the utmost upon the erring one, and upon the person who seeks to reclaim him, in order that the effort may prove abortive. This is the reason why the person who seeks to reclaim the wayward will have a close conflict with Satan, and needs to be spiritual and specially watchful. In such an effort, he needs to *consider himself*.

4. "And let us *consider one another* to provoke unto love and to good works." Heb. 10:24. Then it is proper to consider one another, and that, too, for the purpose of provoking one another; not to hatred and evil deeds, however, as is too often done, but to love and to good works. There is much consideration often given to the question of how to provoke to impatience, to anger, and hence to wrong acts. Would that the same measure of consideration was given to that kind of provocation that works for the glory of God. A daily exemplification of our own love, ever increasing and abounding, and revealing itself in good works, will be the best way to provoke others to love and good works.

5. "Blessed is he that *considereth the poor*: the Lord will deliver him in time of trouble." Ps. 41:1. The poor we have with us always, and hence this important subject of consideration is ever at hand. Too often we find ourselves considering the rich, which tends to envy and unholy ambition. Let us consider the poor with the object of ameliorating their condition, or encouraging them to bear or endure what cannot be helped. The Lord is in such consideration, he blesses it, and stores up blessings for him who *thus considers the poor*.

6. "*Consider what I say*; and the Lord give thee understanding in all things." 2 Tim. 2:7. Consider what inspired writers have said. Study, ponder, reflect, meditate upon these things; sit down by them,—an exhaustless treasure-house; a mine of richest and brightest diamonds and jewels; mental and spiritual food and drink; everything to satisfy the inquiring mind, the aspiring intellect, the hungry soul. *Consider* what is there said.

7. "When I *consider* thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him?" Ps. 8:3, 4. What can make us see and sense our own littleness, like the study

of astronomy, the study of the wonderful works of God, as revealed to all eyes in the heavens above us? Surely here is a theme and a field worthy of our highest consideration. In all this study we are thinking God's thoughts after him, and this of itself is refining, elevating, sanctifying. Jesus said, "Consider the lilies of the field, how they grow," etc. So we may consider the wonders and beauties of nature round about us with great pleasure and continual profit. Hence with so vast a field for consideration, may the Lord never have occasion to say of us, "*My people doth not consider.*"

### No Sin Without Law

"WITHOUT the law sin was dead." It was not seen to be sin. It was as it were hidden in the grave. "For I was alive without the law once: but when the commandment came, sin revived, and I died." The law gave me knowledge of sin,—sin committed against a holy God,—and I found myself to be liable to death—I died. Not that the man who lived or lives without the knowledge of law is absolutely guiltless; for conscience, though slow to act and curtailed in power, never dies. But "sin is the transgression of the law;" where there is no law, there is no sin; just so far as law is clear, so is sin sinful. Therefore the state of man without the law was a state of life, compared with the darkness and death in which he found himself under the law.

"The commandment came"—the new revelation of law given ages ago in thunder and clouds on Sinai, given to-day in the Word of God through the Holy Ghost—rousing man from the spiritual slumber into which he had fallen. "The commandment came," awakening the conscience, lighting up with new clearness the dim and faded characters of the law written upon the heart, revealing again the will of God, revealing sin as rebellion against that will, and as being both death and the way to death. The commandment, holy, and just, and good, came face to face with human guilt.

This revelation of law to the soul Paul describes as having a twofold effect, (1) upon that self which loves to be independent of God, with its passions and its evil will, and (2) upon conscience.

As to the first effect: "I had not known sin," says the writer, "but by the law: for I had not known lust, except the law had said, Thou shalt not covet,"—had not known it; not, had not felt it, but had not known it as lust. "But sin, taking occasion by the commandment, wrought in me all manner of concupiscence."

The law was ordained to life; one of its ends was that by observing it man might obtain a right to life eternal. Obedience to it was and is still a title deed to heaven; but the obedience must be perfect, or there is a flaw in the deed, a flaw which is irreparable; for the law of God can stoop to no compromise with human disobedience. But man is

carnal, sold under sin, as a slave to a master, from which there is no escape. There is a warp in his nature which ever turns him aside from the path of right, and the commandment which was ordained to life he finds to be unto death.

But there is something more than this. "Sin, taking occasion," having found an occasion of attack on me, through the commandment, "wrought in me all manner of concupiscence." The revelation of law stirs up man to rebellion. The characteristic of the carnal mind is the spirit of opposition to all that is good. "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Man with his weakness, with his petty passions, with his low, earthward nature defiantly independent, takes his daily stand in opposition to the Almighty, but for whose hand sustaining him every moment he would cease to be. Puffed up with pride, impatient of control, resenting any curb upon the lawlessness of passion, he rebels against the law, even because it is the will of God.

Let no one think that this is mere theory. "Stolen waters are sweet" is a maxim of the world. In the perversity of sinful nature, the forbidden thing is invested with peculiar charms. Set bounds to the schoolboy, and they will be passed. Condemn a book, and men will read it. Brand a deed as bad, and it will find doers. "Sin, taking occasion by the commandment, wrought in me all manner of concupiscence."

The revelation of law has a second effect. It rouses the conscience. The conscience and the reason at once declare for God, but their voice is drowned amid the clamor of the passions. The more man knows of the law, the stronger is his conviction of its beauty and its truth; but, alas, the stronger too is his conviction of his own inability to keep it. He listens to the command, "Thou shalt love the Lord thy God with all thy heart," and the more clearly he comprehends it, the deeper grows his despair. "That which I do," he says, "I allow not: for what I would that I do not; but what I hate, that do I."

This is not the state, this is not the language, of a soul solitary and apart, uttering his lonely complaint, groaning over an inward misery with which others can never sympathize. This is the state, the language, of fallen human nature, struggling with chains it cannot break, sighing for a deliverer whom it cannot see. Listen to the weary confession of men of all ages and nations, and the burden of their cry is, "The good that I would I do not: but the evil which I would not, that I do." Listen to the voices of the ancients. More than two thousand years ago a heathen wrote these words: "I know the right, and yet I am on the point of doing the wrong; desire is stronger than will." Another, three hundred years later, bemoans himself, "If I could, I would be wiser, but some unknown force drags me against

my will. Desire draws me one way, conviction another. I see the better and approve, I follow the worse."

And is the case otherwise to-day? Who of us has not often shuddered at this slavery of soul, this worse than Egyptian bondage? Who of us has not resolved against the sin that doth so easily beset, with such intensity of purpose that we have vainly thought the struggle was already over, and the victory won? But a few days, or even hours, sufficed to change the temper of the mind, and though the reasons for resolving seemed as cogent as ever, inclination or passion, with the rush of a torrent, swept them aside, and we were borne headlong into sin. Thank God for those to whom these things are but a memory, for with them "old things are passed away; behold, all things are become new."—*Rev. James Ernest Clapham.*

### Christianity Aids Success

"CAN a man succeed in business if he conducts his business on Christian principles?"—Yes; he can succeed in no other way. The Bible agrees with common experience in teaching that the chances of success in business are not decreased, but largely increased, if a man carries his religion into his business—and his accumulations are apt to stay in the family longer. Integrity has a commercial value. A man who has a reputation of being an honest man and a true Christian has a better chance of getting on his feet again when he falls down. The man who lives according to Bible rules will be temperate, frugal, prompt, energetic, "diligent in business." He will not speculate with other people's money, nor use his own in gambling and dissipation. He will be free from the "moral cracks" through which so many fortunes leak away. He will be courteous and considerate of those whom he employs, or will attend to his employer's interests as if they were his own. The fact is, as somebody has said, "God Almighty has fixed things in this world so that it pays to do right." Righteousness has the promise of the life that now is, as well as of that which is to come.—*Rev. C. M. Cobern, D. D.*

WHEN an athlete intends to enter some contest, he trains for it, seeking to get rid of the weight of every superfluous pound of flesh. He is after his "running weight" or his "rowing weight." And so it is in the Christian race. Sloth is a weight. Ignorance is a weight. Bigotry is a weight. Selfishness is a weight. We must work these off, or we shall never get into condition for our Christian service.

### Good Cheer

HAVE you had a kindness shown?  
Pass it on.  
'Twas not giv'n for you alone,  
Pass it on.  
Let it travel down the years,  
Let it wipe another's tears,  
Until in heaven the deed appears,  
Pass it on.



### Do Something

IF the world seems cool to you,  
Kindle fires to warm it!  
Let their comfort hide from you  
Winters that deform it.  
Hearts as frozen as your own  
To that radiance gather;  
You will soon forget to moan,  
"Ah! the cheerless weather!"

If the world's a "vale of tears,"  
Smile till rainbows span it;  
Breathe the love that life endears—  
Clear from clouds to fan it.  
Of your gladness lend a gleam  
Unto souls that shiver;  
Show them how dark sorrow's stream  
Blends with hope's bright river.

—Lucy Larcom.

### Household Gymnastics

UNDER this heading the *Literary Digest* considers the question whether the exercises of housework, as that work is done in most American homes, constitute good gymnastics for the body. Physical exercise is essential to physical health, and it would seem that the work of caring for a house, if properly conducted, ought to furnish healthful exercise for the housewife; but according to the testimony here quoted, this work as performed in the average American home, is not conducive to health, but has quite the contrary effect. A writer in the *American Kitchen Magazine* says that housework would give good exercise if properly regulated; but that it is not so regulated. This authority says:—

"The writer has watched many women sweep, and he has rarely seen one who did not wield her broom continuously on one side of the body. The ambidextrous sweeper is uncommon. Examine a hundred brooms in daily use, and you will see that ninety-nine of them are worn obliquely across the bottom. The sweeper always holds her broom at the same angle, on the same side of the body. She stoops constantly in the same direction, repeats the same stroke, fatigues the same muscles, and brings pressure to bear upon the same vital organs. The result is lopsidedness. Few habitual sweepers have symmetrical bodies. One shoulder is almost always elevated above the other, besides being more noticeably padded with muscle. The figure gradually acquires a cant toward the side on which the broom is wielded.

"How about the hygiene of the broom? In spite of the utmost precaution,—and the average American woman does not take that precaution,—a broom will stir up a cloud of fine dust, dust that you can smell and taste, dust that defies all nature's filtering arrangements, and penetrates to the remotest cells of the lungs. Even the patent carpet sweeper raises some dust. . . .

"The sweeper's 'weak back' is simply a protest from the kidneys, too much strain and drag on those sensitive organs. There is a distinct transverse strain in the motion of sweeping, a sort of stretching, tearing pull, especially when the broom is habitually wielded on one side. This strain is bad for the kidneys; and the result is that most women who do a great deal of sweeping have chronically weak and aching backs.

"The heart is less directly affected by broom sweeping than are the lungs or the kidneys. But most sweepers stoop too much forward, holding the head down; and the resultant compression of the chest walls confines the heart at a time when its action should be most free and unimpeded. And the heart, we know, is also indirectly affected by anything that interferes with the proper functioning of lungs and kidneys."

Even worse than sweeping, the same writer says, is washing, as commonly practiced. Bending over a steaming tub, habitually compressing the chest, and straining breast and back muscles in an unnatural position, is not healthful exercise. Of this and other kinds of common housework he says further:—

"The 'life' of a washerwoman—her expectancy of service, that is—is noticeably brief. Unless she is an exceptionally strong and healthy woman, she will give out in from five to ten years. 'Broken back' is the common complaint. That means abused and diseased kidneys and the beginning of a constitutional breakdown. Patent-medicine dealers reap enormous profits from the pitiful endeavors of washerwomen to rid themselves of that terrible ache and weakness in the small of the back. Unquestionably, washing is not good gymnastics.

"Bad, too, are the constrained positions of floor scrubbing; the strainings and stretchings and tiptoeings of house cleaning and window washing; the removing and sifting of ashes; the cleaning of sooty stoves and stovepipes; the feverish toil over ironing boards, while the blood boils in an unnaturally high temperature, and the feet, legs, and back ache with long standing in one position."

The writer concludes with some suggestions as to how such unfortunate physical effects may be avoided. He says:—

"There are, to be sure, some functions of housework that are physically beneficial, or at least harmless. Bread making, cooking, dish washing, bed making,—comparatively light exercises like these are unobjectionable. But the heavier household work, as generally conducted, is physically detrimental.

"It is not to be denied, on the other hand, that our wiser sisters of leisure choose their gymnastics with wisdom and

good sense. The scientific results of every exercise are noted and understood, and physical play is regulated accordingly. Promotion of bodily symmetry and of vital function is the result sought and gained. If housework could be revolutionized or regulated in such a way as to have the same ends in view, it might possess some real gymnastic value. There is a chance for very effective reform in the manner of performing the heavier household tasks. The application of scientific principles of physical culture to these tasks, in order that they may be performed in the most healthful and hygienic manner, would be a reform of immense benefit to American women. It is with this end in view that we should seek enlightenment from the physical culturists, instead of ridiculing their practices. For who can deny that they have availed themselves of the right principles of physical culture? If only these same principles could be applied industrially, so that the two birds, physical development and household economy, might be brought to bag with one stone, what a happy consummation it would be!"

### What Tobacco Can Do

ETHAN LANPHEAR

It can poison a family to the third and fourth generations. I once knew a young man of a respectable family, in whose life this truth was exemplified. He early learned the habit of smoking tobacco. He married an intelligent young woman, and they started in life with favorable prospects. He continued his habit until he became an inveterate smoker, and was so saturated with the smoke that his presence was offensive to society, in church or at any other decent gathering. When remonstrated with for the offensive habit, he would say, "I don't smoke enough to hurt me."

In time they had two sons born to them. When quite young, these sons formed the habit of smoking, and as they grew to young manhood, father and sons kept their home blue with smoke, so much so that it was a very unpleasant home in which to make an evening visit.

The mother was finally taken sick, and gradually grew thin and feeble. The doctors treated her for various maladies. She was sent to the seashore, where she seemed to rally for a time; but on returning home, she had to breathe air defiled with tobacco smoke, and her decline was rapid. I asked the physician what killed that woman. His answer was, "I think tobacco smoke killed her; but probably I would better not say it publicly, for it might hurt some one's feelings."

After this woman's death, her husband married her sister, who had lived with them for years. She had been in the family so long that she had become affected by the poison of the tobacco smoke. He continued his old habit, and she sickened and finally died, reduced almost to a skeleton. The husband is still living, and is himself a skeleton. He belongs to a church; but carries a stench of tobacco smoke into the church and wherever he goes, presenting a defiled temple

of God if ever the human temple was defiled.

The younger son, who married a delicate little woman, continues the habit of smoking. A nice little girl has been born to them. The wife is a fine-spirited woman, rather feeble in health, and the little girl is sickly looking, with weak eyes, so that she is compelled to wear glasses.

Is it any wonder that hundreds of children wear glasses in these days, are poor in flesh and sickly looking? Can we expect it otherwise when children are born of parents pickled through and through with tobacco smoke, snuff, or alcohol?

### Youthful Prodigies

WHAT you should have in mind is so to educate and develop your child that the best possible results may be attainable when he is grown. You snatch the first indication that the little mind unfolds to you. You are filled with an unspeakable joy if he shows an early love for books. If he loves to lie for hours looking at pictures, and if before you are aware of it, he has learned to read, you are sure that you have a remarkable child. You easily convince yourself that no ordinary child has been given to your care; perhaps he may be a real genius. Or, if while yet a baby, he surprises you with some remarkable feat in numbers or memory, or unexpectedly hums some familiar tune, you are sure, so very sure, that your child is remarkable. You tingle with a desire to begin at once to cultivate that wonderful gift, and if you are a particularly foolish woman, you exhibit him to your admiring friends, and as soon as possible you have him appear on the platform of the Sunday-school entertainment. At the earliest possible age, he is sent to school. Then, not satisfied with the normal progress he is making, you begin drilling him at home. After he is in bed, you drill him on his spelling or number work. You are not satisfied that he leads the class; you want him to shine more and more. You furnish him unlimited reading, and tell with a quiver of pride how he has read almost two hundred books. Or, if the talent seems to be for music, you absorb half his play time in practice.

You do not think for a moment that all this driving and exhibition is anything but your desire to use the precious hours of childhood for laying the foundation of future usefulness. Yet it is quite true that silly love of ostentatious show is driving many a little fellow at a pace that is absolutely certain to ruin his future success.

There is no rule that can be laid down as invariable in human development, but it is near enough to it to make every mother of a prodigy shudder, that great men and women seldom develop from children who startle their friends with their brilliancy. The course that is absolutely necessary for that child is repression, a keeping in the background. A child that loves to read should never be led to believe that it is a great virtue, as he surely will if he hears his mother

boasting about it. In fact, unrestrained reading will usually make a listless absorber, the most ineffective of all men. The literary taste which it indicates may in time direct his efforts in that channel; and if he is fortunate enough to have his lot cast in a large family where little attention is paid to his inclination, and wholesome work fills most of his time, he may develop into a strong literary power, but undirected reading of itself amounts to very little.

With remarkable quickness in the numerical powers, it is still truer that the youthful prodigy fails to develop. He will shine up to about sixteen years, seldom later, only to be pushed aside by some roustabout of a boy who has never been conspicuous for anything but a love of mischief and sport. In after years he will find himself entirely unable to compete with the country-reared boy who spent his young years cultivating strength and ability for hard work, while our prodigy was shining in the lower grades. His light has gone out forever, unless his wise parents have made little of his brightness, and compelled him to produce results where effort was necessary; for the capacity for work, hard work, is the great gift. . . .

It is a wise mother who checks her remarkable child, and who realizes that only disappointment is in store for both of them, if they build castles upon his childish ability.

The child mind should not get ahead of the body, and childish tastes and enjoyments should be natural to childhood for the production of men and women who have physical force enough to enable them to put into active service the powers of their brain. The sharp competition of to-day leaves far behind the man who depends on comfortable, easy effort for results, and our petted prodigy is fortunate if the love of his mother is wise enough to look with doubt and misgiving on his youthful brilliancy.—*Charlotte W. Eastman, in American Mother.*

### Guarding Our Capital

WE start out in life with a definite amount of possible energy. We can spend it as we please; but, even with the best intentions, many people use up a large part of their capital in worry, anxiety, or by fretting over non-essentials — trifles which have nothing whatever to do with their success.

If we could only learn to control our thought-force, and to expend it where it is needed, instead of allowing it to ooze out or leak away in dribbles on unimportant matters, what marvels we would accomplish!

In an average lifetime just think how much real energy, which might be turned into success-capital, has been wasted in useless expenditures and leakages! Some people spend half the power they generate in vain worry, anxiety, bickering, splitting hairs over irrelevancies.

Much of our possible success-energy is wasted through fear, which, in all its phases, is the greatest enemy of the human race — fear of failure, fear that we shall come to want, fear of imaginary

happenings which have no foundation in fact, dread of criticism, forebodings about the future, fear of misfortunes that may come to our friends, ourselves, or our business. How many promising lives have been wrecked by this gloomy phantom — fear! — *Selected.*

### "Do It Now"

THAT is the motto hung under every clock in a big factory in America. It would be a good motto to print on the dial of every watch and clock in Christendom. Half of life's sad omissions, half of its regrets, would be saved if we did things the moment we are reminded of them.

Sometimes, to be sure, it is impossible to do a thing on the instant. In such cases our duty is to bear it in mind until the earliest possible moment when we are at liberty, and then go and do it. But fully one half of the obligations we think of, but do not fulfill at once, are among the things that might have been done immediately. Our postponing them is not for a better opportunity, but simply for readier inclination.

"Do it now." You will save time — you may save deep regret. So much of life's ever-accumulating duty will have been discharged ere it has become a reproach and a subject of dread. The joy of duty promptly done is worth all that it costs. No habit is better worth cultivating. Is there any task undone for which the present moment, unless otherwise employed, affords a fitting opportunity? Why, then, postpone that instant duty? Do it now! — *Northwestern Christian Advocate.*

AN excellent way of utilizing peanuts is to cook them with field or stock peas. Have peanuts nicely blanched, but not brown. Pour on cold water, and cook until quite tender. Parboil the peas. If the water is hard, a very little soda may be added, just before removing from the fire. Rinse well, and put to cook in boiling water. The peanuts may now be added. A pinch of salt is all the seasoning needed. Use one part of peanuts to four of peas.

MRS. MATTIE MOORE.

PERHAPS some of the readers of the REVIEW would be interested to know that the juice of the common wild grape, so plentiful in some localities, is very nice when prepared in the following manner: —

Gather the clusters when ripe, and remove any moldy grapes. Cover with water in a granite, porcelain, or earthen pan, and boil until the skins are broken. Drain through a jelly bag. Then return them to the pan, cover with water, scald again, and drain.

Boil the juice, sweeten it, allowing three fourths of a pound of granulated sugar for each quart, and seal in Mason jars. Used with an equal amount of water, this is a pleasant drink in sickness, or it may be used for sauce, the same as other fruit.

MRS. M. R. REED.



# THE WORLD-WIDE FIELD

## Missionary Items From the European General Conference

L. R. CONRADI

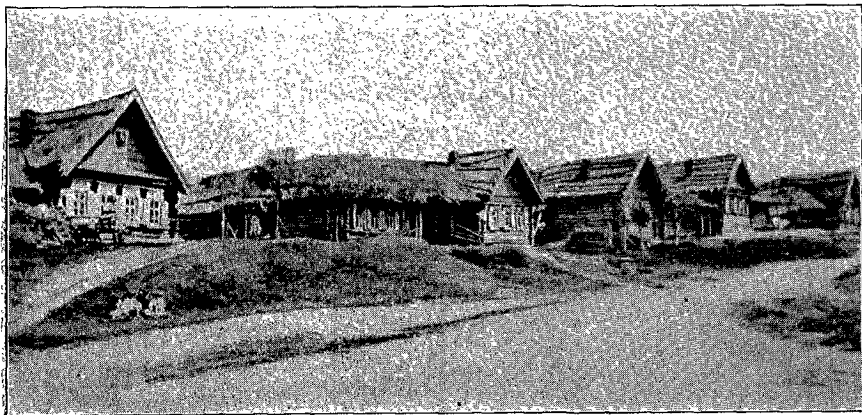
THE work in the territory of the European General Conference is steadily assuming greater proportions. We receive good tidings from Iceland on the north, to the valley of the Nile on the south, and from the Atlantic on the west, to the Siberian boundary on the east. We give herewith an extract from a letter received from Brother David Ostlund, of Seydisfjord, Iceland, and it is certainly encouraging that among eighty thousand people our small Icelandic paper has a circulation of nearly fifteen

seventy-nine thousand people. Our small printing press is getting along well. We have the type and other things necessary.

"I am anxiously waiting for the promised laborer. The brethren here are beginning to fear that he will not come. Do not let another year pass before you send him.

"I am now starting out on a circuit of the island. What I have seen and heard is of an encouraging nature. I will write again soon."

We receive good reports from Russia. While the workers there meet as many obstacles as in any other place, perhaps, yet it is there that God is manifesting



A VILLAGE IN RUSSIA

hundred. If each paper we publish were circulated in like ratio, millions of them would be distributed at the present time. Let us remember this worker in Iceland, in our prayers. His letter says:—

"The past winter has been a very unpleasant one, as we had the ice to contend with for such a long time—until June. The Seydisfjord was filled with ice, so we have had very little communication with the outside world the past year. The latter part of September, 1901, I sent money to a firm in Germany for some type for our printing office; but the type, which I had expected would arrive before New Year's, did not reach us until the last of May, 1902, because of the ice; the ships had to return without coming near the eastern coast of Iceland. One can doubtless imagine that such experiences make times hard, and it seems remarkable to me how we got along.

"This is not the most encouraging field. The country is large and sparsely settled, and the people are very slow in religious matters. But yet the work has not been, and I believe it will not be, fruitless. One here and another there become interested in the truth, and for this I praise God.

"The paper work is encouraging. We have a continually increasing subscription list. By the beginning of 1903, I hope that we shall have fifteen hundred regular subscribers. Although this sounds small, yet it is quite good for an island with

his power in a wonderful manner, as the following letter from our native minister, who was ordained last fall to work among the Russians, shows:—

"As to the work among the Russians, I can only say that the Lord has been with me, and blessed this work. While difficulties have not been wanting, yet I can exclaim with Paul: 'For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.'

"Since our meeting last October, I have baptized forty-five persons, and sixty-five have been received into church membership by vote. From various places calls for labor are coming in, and souls are awaiting baptism. Among those who have recently united with us is a minister who has been a missionary for nine years.

"I am very sorry that I could not attend the Friedensau meeting, but it was not possible for me to secure a passport; however, I hope sometime to have the privilege of attending such a gathering.

"At present two of our brethren are in prison for their faith, each of them for a term of eight months. One has a family, but the other has not. Another has just received a sentence for eight months. Remember these brethren in bonds, before the throne of grace."

We need more workers and more means to push this work among the Russian people.

A good letter has been received from Finland, in which Elder Hoffman, who has been working with Elder Fred Anderson in Wasa since the middle of June, writes:—

"I baptized seven persons after I returned from the general conference in London, and Brother Anderson has baptized one. Since the middle of June I have been here in Wasa most of the time with a tent. Brother Anderson, my wife, and I are here, and the interest is good. Several have begun to obey God's Word. The weather has been cold and rainy. The ground in the tent looks like a swamp most of the time. After the 10th of August we shall be unable to use the tent any longer, and will secure a hall, where Brother Anderson can follow up the interest.

"Among some of those who are converted in this country we must find native workers. An intelligent young man united with us at Borga; he has been out selling books with Brother Hammar, and is doing real well. At first he was able to read and write but poorly, but since his conversion he has wonderfully improved. I told him to practice writing whenever he found opportunity to do so; at first his associates made fun of his attempts, but he is making rapid progress. Others are just as sorely in need of schooling, so we must have something of that kind. Please remember the work here."

From Turkey we hear glad tidings of progress. Brother Baharian writes:—

"Yesterday I received a letter from Marash, stating that five brethren have accepted the message, and that about as many others are deeply interested in study with them.

"From Hayraboly, in the province of Adrianople, an intelligent young man, who is a master in the Armenian language, and thoroughly understands French, has decided to obey. For several years this brother has been convinced of the truth, but has been kept back by his father's persecuting spirit, but now the victory is gained.

"From Antioch we learn that one of our brethren has been laboring among the neighboring villages, and several have decided to render obedience to God's Word. It seems that the province of Aleppo will be open wide to the truth. This place ought to be visited by an ordained minister at once.

"There is no lack of persecution. One brother accepted the truth under the most trying circumstances. He was persecuted and tried severely, but has remained faithful. Once he was obliged to flee from the country. We have another brother of the old school of pharmacists, that is, a physician and pharmacist combined. He had a shop without a legal certificate. About three years ago he accepted the truth, and has continued his work without molestation. But after a while the people became troubled at his preaching, and his enemies have had his shop closed by the government, but still he desires to preach the message.

"In Adana five brethren have been

tried in the courts, and one has been fined twenty-five piasters. They were arrested last year while assembled for worship on the Sabbath. The brother in whose house the meeting was held was fined."

From letters just received from Cairo, we learn that the cholera is working some hardship to our gospel interest there, and that Satan is still on hand with a bitter, persecuting spirit. We quote:—

"The interest here among the native classes is better than ever before. The room in which we are accustomed to hold the meetings is too small, so we meet upon the terrace of the house in the evening. This gives us an elevated position, and plenty of fresh air. Every day I am having experiences of interest, and I am quite busy."

A later letter says:—

"I have just received a letter from our minister in Upper Egypt. He expects to be here day after to-morrow to labor with me. The past week I have had meetings every night, and they have been well attended. Last night we had a meeting attended by Greeks and Copts, from seven to nine o'clock, and then ten Mohammedans came to hear the prophecies explained, and remained for more than two hours, being much interested. As I told them of the coming of our minister, and meetings in Arabic, they promised to return, and bring others with them."

The last letter from there says:—

"One of our workers had a sunstroke yesterday, and we feared that he would not live. He is in a dangerous condition. The weather is very hot, hotter than it has ever been before since I have been living here. The city of Cairo has been declared contaminated by cholera, and the government is exercising a strict quarantine. As soon as any one shows signs of sickness, he is carried away, and those around him are isolated. We have been having the best of meetings, but as this epidemic has appeared, our meetings must stop; for the government will not allow any gatherings of the people. There is a great panic, and all the Europeans who have sufficient money are leaving the city. The trains and the steamers are full. Yesterday over eight hundred people fled from Cairo. But I hope that the epidemic may not last long."

The brother who writes this letter has suffered a great deal from the excessive heat, losing much in flesh, and becoming emaciated. The workers in Egypt need our constant prayers. They have to labor in trying circumstances of which we

know nothing. But God is with them, and they know what it is to trust in him.

Throughout the whole field, there are many reasons for rejoicing, but we see enough of the workings of the evil one to assure us that he is fulfilling the prophecy concerning himself—going about as a roaring lion, seeking whom he may devour. May God create in us all a more devout spirit of sacrifice and service, that the work may be speedily cut short in righteousness.

*Hamburg, Germany.*

### Newfoundland

A. E. LEMON, M. D.

THIS, the oldest colony of the British Empire, is a large island lying between the Gulf of St. Lawrence and the Atlantic Ocean. It is one thousand miles in circumference, has an area of forty-two thousand two hundred square miles, and a population of over two hundred thousand. The main line of the Newfoundland railway system, five hundred and forty-eight miles long, connects the capital, St. John's, in the extreme east, with Port au Basques on the west coast. The latter place is connected by a daily steamer service with the Intercolonial Railway of Canada. Regular lines of steamships ply between St. John's and Liverpool, Montreal, Halifax, and New York. There is regular steamer service also between the different ports of the island.

The coast line is very irregular; bays, inlets, cliffs, and promontories adding to the beauty of the scenery and the danger of navigation. One third of the interior is covered with lakes, ponds, rivers, and streams, which abound with a variety of fish. The other two thirds, while not yet all explored, is made up of large tracts of forest, great areas of rich mining lands, and a considerable portion devoted to the raising of live stock, and the cultivation of grains, vegetables, and fruits. The climate is much milder than is generally supposed by those who have never lived here. The summer is cool, with abundant but not excessive rainfall. The winter is tempered by the ever-open waters of the ocean. And as the severity of the winter season has been decreasing for many years, it is believed that the Gulf Stream is gradually exerting a modifying influence on the climate of the island. There is very little zero weather, and last winter there was scarcely a week of sleighing. The people are of English, Irish, and Scotch descent. They speak only English, with a colonial accent. They live by fishing, farming, mining, lumbering, and trading. The mining industry is growing rapidly. The colony already produces a large proportion of the world's copper, and is now producing immense quantities of the finest iron ore, which in one place exists in great beds on the surface, and so close to the shore that it can be loaded directly onto large vessels. It finds a ready market in the great iron works at Sidney, Cape Breton, at Philadelphia, and even in Europe. Besides iron and copper, lead, manganese, coal, silver, and gold are

found. Great possibilities, in the way of mining, as yet undeveloped, await the investment of money and labor. The fisheries are the greatest in the world, and afford employment to a large proportion of the inhabitants.

As a rule, the people are intelligent, hospitable, open hearted, and industrious. Their patriotism and loyalty to Great Britain are worthy of notice. Schools are numerous and well conducted. They are under denominational control, and partially supported by the government. The government is democratic; but as in all civilized countries, the politicians influence the people through the newspapers more than they would if every man loved his neighbor as himself. In religious belief, the population is about equally divided between the Church of England, Methodists, and Roman Catholics, there being but a small number of others, mostly of the Salvation Army, and a few Presbyterians.

St. John's, the capital, with a population of thirty thousand, is built on a rock, which slopes southward toward the harbor, which is one of the finest in the world. At the west end of the harbor is a dry dock capable of taking any vessel on this side of the Atlantic. The city is fairly well laid out, and contains a large number of fine buildings. There are several departmental stores, besides many smaller ones, and one can buy almost anything that can be had in the English or American markets, and at very reasonable prices.

Notwithstanding the naturally healthy conditions, the people, by the too free and general use of tea, tobacco, and in many places alcohol, have so injured their general health that the death rate is higher than it should be; although this is offset by the fact that according to the statistics issued by the government, there are almost twice as many births as there are deaths. Vice and immorality are not so prevalent here as in the United States. There is great need of a reform in the habits of the people with regard to eating and drinking and the general care of the body. They need to be taught that true religion consists not in a form of creed and worship, but in keeping the mind and the body pure and free from defilement, and in preserving a conscience void of offense toward God and man.


*St. John's.*

THE report of the Christian and Missionary Alliance for last year shows \$185,162 as receipts for foreign missions. Work has been conducted in India, China, Japan, and Africa, in the Sudan, and in South America, in Anam, Porto Rico, and the Philippines. Seventy missionaries were sent out during the year.

IN one year in seventy-seven hospitals and dispensaries under the Presbyterian Mission Board in foreign fields, 340,878 patients were treated, at a net cost of \$22,009. In a single hospital in the city of New York in one year the net cost of treating 35,709 patients was \$139,685.



A RUSSIAN PEASANT



# THE FIELD WORK



## "With Thy Might"

If you've any task to do,  
Let me whisper, friend, to you,  
Do it.

If you've anything to say,  
True and needed, yea or nay,  
Say it.

If you've anything to love,  
As a blessing from above,  
Love it.

If you've anything to give,  
That another's joy may live,  
Give it.

If you know what torch to light,  
Guiding others through the night,  
Light it.

If you've any debt to pay,  
Rest you neither night nor day,  
Pay it.

If you've any joy to hold  
Next your heart lest it grow cold,  
Hold it.

If you've any grief to meet,  
At the loving Father's feet,  
Meet it.

If you're given light to see  
What a child of God should be,  
See it.

Whether life is bright or drear,  
There's a message sweet or clear,  
Whispered down to every ear,  
Hear it.  
— *Missionary Review.*

## Bermuda

HAMILTON.—The last two Sabbaths have been precious seasons with us; for the good Spirit of the Lord came very near. The Sabbath-school lessons are appreciated. We do all we can to get out of them the design of the author of the lessons, and they have been a real help to us. After Sabbath school we usually have one of Sister White's articles read. Every heart was touched yesterday as I read her letter to the brethren at Nashville; for this field is much like that, as the color line is nearly as marked here as there.

The Spirit is very near us here. I almost wonder sometimes if Jesus is just as precious in Michigan as he is in Bermuda; if he is, I cannot see why any one should hesitate to come here and labor for this people. As I write, I feel to say, as I have often heard Sister White say, "I love him! I love him! I love him!"

As I read of Elder Munson alone in Sumatra, with a population of three million souls in heathen darkness, I felt that I would withdraw my plea for Bermuda, and let the Lord take his own time for sending help here. Still, it does seem to be an important field, as it is near the United States, and thousands from America come here to spend the mild winters. Bermuda is also in a direct line between Halifax and Nova Scotia and the West

Indies, and is situated about half way between the two places. There is a good fortnightly steamship service between the last two places mentioned.

Bermuda would be an excellent place for a sanitarium, with its semitropical summers and its mild winters, where frost is never known, and where the air is as pure as on the broad ocean. It is only a small spot on the great Atlantic. If the main islands were put together, with the ends touching one another, the total length would be only about thirty miles, and the breadth about three miles at the widest place.

An excellent way to open work here, would be for some of our worthy brethren to move here with their families, and settle in different parts of Bermuda. They could rent a farm, or garden, as it is called in the United States, and thus support themselves. One thing is sure: who ever comes must come trusting God. His life must be a life of faith. If the Lord could raise up children from stones if necessary, he could just as easily make bread from stones for those who trust in him. So no one need fear, as far as a living is concerned. I would be glad to correspond with any one who may desire to come. MARSHALL ENOCH.

## Jamaica

PORT ANTONIO.—The cause of present truth is moving steadily onward here, in spite of strenuous opposition. The enemy is working hard to make us appear ridiculous and odious in the eyes of the public, by prompting his agents to publish misrepresenting articles in the island papers. We need a printing press, a school, and a health institution, to give stability to the work. These would be a blessing to our own people, as well as to those not of our faith.

Our cause in this island is illustrated by one of the economic conditions. There are many good roads throughout the island, and the more prosperous inhabitants use strong drays and wains to transport goods from place to place. The poor peasants, however, cannot afford such conveniences. They are passing by while I write, with large loads of fruit upon their heads. These burdens, which they call "head loads," frequently run up to one hundred or one hundred and fifty pounds, or even more. It can be readily seen at what disadvantage they labor when they are compelled to follow this method of transportation. Yet our position in Jamaica is very similar. The fruits of labor spring up quickly, and there is need that each department of our work be established here. As it is, the ministers are doing it all after the "head load" plan—literal head loads, and heart loads too, of care, of anxiety, of plans as to how one can do the work of two or three. Although they will not own it, some are growing weary. These words are not written in a complaining spirit; they are written to beseech our brethren in America to be wise, and send one now, rather than be compelled to send two by and by.

Since April I have baptized twenty-

seven persons, and held one series of meetings. Another baptism will be held soon. At present we are holding quarterly meetings, and looking after the church building among the companies. The companies on this side of the island (northeast) are largely the fruits of Brother G. F. Enoch's labors. When he was called away, he left three churches in the course of construction. These we are erecting as fast as means and material can be gathered. Since coming here, we have begun the work of alteration on our church in this place. We hope in due time, with the Lord's blessing, to have a more neat and pleasant place of worship in this important center.

We are very busy, and are glad to be so. Our health is good, and our hopes bright.

W. J. TANNER,  
ELLA E. TANNER.

## Tahiti

PAPEETE.—We have been much pleased to see what the Spirit of the Lord is doing for some of our young people in the school at Raiatea. One boy wrote us that their meetings were very good, and others have been writing to their relatives here in Tahiti, asking for forgiveness for wrongs, and also exhorting their older brothers and sisters to give themselves to the Lord. One who is acquainted with the Tahitians, and knows how loath they are to confess their sins and ask forgiveness, will understand that the Spirit of the Lord has been working on the hearts of these students. All seem contented and happy in their work. Our laborers on the school farm are Brother and Sister Beckner and Sister Anna Nelson. This school is on the island of Raiatea, one hundred and twenty miles from Tahiti. In the settlement of Uturoa, Sister S. G. Young, of Pitcairn Island, is employed to teach a number of white children the English language, and so gains her livelihood.

Another small Sabbath school has been organized in Raiatea, so we now have three schools on that island. Mrs. Cady is translating the Sabbath-school lessons into the Tahitian right along, and sending them to each school that has any native members. A number of our brethren have expressed themselves as being pleased with the lessons, and we believe that some of them at least are learning to apply their minds better in studying the Word of God. We have three Sabbath schools, besides two family schools lately started. The larger part of our members do not understand the English language, so cannot make use of the lessons as they are in English.

Brother Roth and family are living in a suburb of Papeete, and he is looking after the health-food store in that place. For the past two months Mrs. Cady and I have been in Tahiti. She remains in Papeete most of the time, as she has the bookkeeping, translating, and other writing to do, besides some Bible work.

I have been visiting around the islands, and returned from Paca a few days ago, where I spent two Sabbaths, holding meetings each evening. There was a good outside attendance at our meetings, and considerable interest was manifested by our own people. Our brethren in that district are about to begin to build a church, for which they have been saving money for several years.

We received news a few days ago of:

the safe arrival of the little cutter "Pitcairn" at Mangareva, on the nineteenth of July. As you know, this boat was purchased by the British government, and given to the Pitcairn people. As the Pitcairn islanders do not understand navigation, Brother Jones is sailing their vessel for a while, and is teaching some of the natives to navigate. They are already good sailors, but do not understand how to find out where they are at sea. As there is no harbor at Pitcairn, the cutter will be at Mangareva most of the time; and while there, Brother Jones will labor for the native people, as he and his wife are both doing well in acquiring the native language.

Satan and his agents are working hard to thwart our plans for good, and to lead souls farther and farther away from God. But we know that the Spirit of the Lord is freely given to turn souls from sin to the Saviour, and we want more of that Spirit to work upon our hearts.

B. J. CADY.

### St. Kitts

BASSETTERRE.—The interest seems to be increasing in many places in these islands. Here in this town one more has signified his willingness to follow the Lord in all things, and others are coming rapidly to the place where they must choose their future course. At Fig Tree, in the country, there are many interested, but I am able to meet with them only once in two weeks. At Philips, in the country on the north side, where one of our brethren lives, some interest is shown. I meet with this company once a month.

This morning I returned from a short visit in Nevis, six miles from Charlestown, under the shadow of the volcano's mouth in Nevis Peak. Here I had several services with the people, and did considerable visiting. Many are interested; and as I spoke to them on the soon coming of Christ, and the importance of preparation for that event, the interest deepened. We held the services mostly in the open air; and though they had been unannounced, nearly one hundred and fifty gathered from the surrounding districts, while I played a few songs on the cornet. A brother and his wife from Basseterre are living in this district, and are helping the interest along. Here also I have promised to spend a few days each month.

Saba gives me no rest. Nearly every week we get letters from the one brother who is there and from friends, impressing upon us that we must return. I have promised to go there for a short time in the latter part of October.

And so the work is pressing upon us on every hand. We need three laborers here in this group, to look after present interests. As yet there are four islands that have not been touched, two not even by the canvasser. These are St. Eustatius, St. Maicens, St. Bartholomew, and Anguilla. I learn from some that in Anguilla there are those who have obtained our literature from this place, and are anxious to know more fully of our views. Of course nowhere are people seeking to find out that they must keep the Sabbath and these kindred truths. The recent events, and the growing indifference in spiritual things, cause more serious thought on the part of many; and as they hear the truth for this time, they recognize in it something that is new to them, and an explanation

of the present troubles, and of God's requirements. I believe that there are many here who will obey God; but there is a great need of laborers.

S. A. WELLMAN.

### Southern California

It was my privilege to attend the camp meeting and conference of southern California, held in Los Angeles, from September 12 to 21. This was the largest gathering of Seventh-day Adventists ever convened in that part of the State. On the last Sabbath of the meeting there were over eight hundred of our people on the grounds. One remarkable feature of this camp meeting was that the workers for the meeting, and (with few exceptions) the campers, were on the grounds for the opening meeting, and remained to the last meeting.

Brother and Sister White and Brother A. T. Jones were the principal speakers who were not of the Southern California Conference laborers. The meetings were harmonious throughout, and the presence of God was with us, impressing upon hearts the important truths presented. The business of the conference all passed off with dispatch, and with no dissent to the various measures considered. It was evident that all looked upon the various interests presented as branches of equal importance to the one great cause of present truth.

The report of standing showed an increase in membership of one seventh in the conference, and the tithe doubled this first year of the organization of this new conference. Heartfelt gratitude to God was expressed, not only for this, but also for the providence of God in the opening for a conference school at Fernando—about twenty miles from Los Angeles—as also for openings for health-work enterprises in San Diego, Pasadena, etc. On the evening of the 21st, Brethren Hare and Knight were ordained to the gospel ministry, as voted by the conference. The business report of the secretary will show other business items considered. This camp meeting was a glorious occasion. J. N. LOUGHBOROUGH.

### New Brunswick

WOODSTOCK.—This is a city of about six thousand inhabitants, situated at the confluence of the St. John and the Meduxnickag Rivers. It is built on a hill, and there are hills all around. Outside of the business part of the city the streets are lined with trees, which give them a park-like appearance. This is a very pleasant place in which to live.

We began meetings on the eleventh of July, with a fair attendance during the week. Sunday services were well attended. A few days after opening the meetings, a terrific storm came up, and tore our large meeting tent to shreds. Our living tents were not harmed, as they were well sheltered. We had to discontinue the meetings until we could get another tent. We spent the time in visiting and canvassing. Our new tent was pitched August 1. The interest continued good throughout the season, although the weather nearly all the summer has been cold and wet. We presented the Sabbath question during the last two weeks of the meetings. Instead of the interest diminishing, it seemed to increase. Elder G. E. Langdon, the conference president, was with us about a week at this time, and rendered good

help. Five decided to keep the Lord's commandments, and many others are in the valley of decision.

Since closing the meetings we have rented a hall in the center of the city. We hold two services each Sunday; in the afternoon a health study, and in the evening a study of Revelation. The attendance and interest are good. We have organized a Sabbath school of nine members, and hold two cottage meetings in the homes of the people each week, besides giving Bible readings and visiting. We have more calls than we can well fill. We are introducing the health foods among the people, and find plenty to do among the sick also.

We are glad to be here, and wish that the overcrowded States would send some of their good, strong, energetic young workers to join us. There is plenty of room for them. The provinces are waiting for laborers. JAMES G. HANNA.

### Jackson (Mississippi) Camp Meeting

THE first camp meeting of our colored people in this State was held at Jackson, September 3-9. This is the second great gathering of our colored people in the United States. The first camp meeting ever held by and for colored people was at Edgefield Junction, Tenn. This was some time last fall. The colored Sabbath keepers are increasing quite rapidly in Mississippi, and they now look forward to another gathering of this kind next year. Mississippi was favored with a colored teachers' institute the past year. The work is advancing in this State.

The camp meeting just held was well attended by the brethren and sisters. All were poor in this world's goods, and a great sacrifice had to be made in order to be present. One faithful sister who lived nearly two hundred miles away started with barely money enough to pay her railroad fare. Her faithful husband promised to remain at home and earn the money to send for her. Others could not at first see their way clear to attend, but by prayer and fasting the Lord opened ways for them which they knew not of. All on the grounds enjoyed a spiritual refreshing. The early morning prayer meetings were particularly marked by the presence of God's Holy Spirit.

A dining tent was arranged for at the home of Brother Strachan. Sister Strachan had the supervision of this part of the work. All the delegates, about thirty-five in number, were seated at a well-ordered table, which was set with a variety of pure, wholesome, and hygienically prepared foods.

Four public meetings were held each day, including the early morning prayer meeting. All these were well attended, especially the evening meetings. There was an absence of that unseemly excitement which is characteristic of some of the colored religious gatherings. The preaching of the message of truth had a sweet, subduing influence upon the hearts of the hearers. The word spoken seemed to be much appreciated, and testimonies of praise and gratitude to God ascended because of the new light which was so clearly revealed. The singing of our beautiful songs was particularly attractive, the song service which preceded our evening service being one of the marked features of our tent meetings.

There was a good outside attendance. Three dear souls had courage to take a stand against popular errors, and pledge



allegiance to the commandments of God and the faith of Jesus. A few others have expressed a desire to obey, and we hope to see them soon carry out their convictions. Brother Strachan is following up the interest in Bible readings at the homes.

The meetings were conducted by Brethren A. Barry, of Nashville, W. H. Sebastian, of Yazoo City, Miss., and M. C. Strachan, of Jackson, Miss. A few of the leading white brethren were with us a portion of the time, and gave valuable instruction. May many hearts send up prayers in behalf of the work among the colored people in Jackson, Miss. We need a good church building at this place. Jackson should be made the center of this work in Mississippi, as it offers many advantages. It is the State capital, and a great railroad and educational center. Brother Strachan is now conducting a mission school here in the front room of his little home. A Sunday school of sixteen little folks meets there every Sunday at noon. The company of nine Sabbath keepers meet in the home of Brother Strachan every Sabbath. Pray for the work here.

A. BARRY,  
W. H. SEBASTIAN,  
M. C. STRACHAN.

### **The St. Peter (Minnesota) Camp Meeting**

THIS meeting was held September 23-28, according to appointment, in a beautiful park in the central part of the city. About forty tents were pitched, including the three meeting tents; and about two hundred persons camped on the ground. Public meetings were held three times each day in the English, German, and Scandinavian languages. Nearly all the Minnesota laborers were present, besides Elders Allee, Dirksen, and L. Johnson. The preaching was pointed, and the old-time ring sounded in the ears of the multitude. Those who already knew were reminded, and those who knew not were made to see, that we are living in the solemn hour of God's judgment, and that his law demands obedience, and that there is but little time left in which to quit the courts of Babylon and flee the wrath to come. Christ, man's only hope, was held up before them, and hearts were melted to tears.

The needs of the fields beyond were placed before our people in a forcible manner by Brother Flaiz, and more than thirty persons placed themselves on the altar, to carry the message when and wherever the Lord may call. Others said that they would farm for the Lord, and help support the cause. Fathers and mothers placed their sons and daughters on the altar, and God testified to his willingness to receive the gift. This greatly impressed the people of the city, who said, "You are a peculiar people. Our preachers do not feed us like this. We have not seen a meeting like this in our church." Well, brethren, this is as it should be. It is time for the people to see that God's people have a message for the world, which cannot be found in their churches; and we are only sorry that so few of our people in southern Minnesota were present to enjoy the meeting with us.

The donation to foreign missions in cash and pledges amounted to \$605, and for home work, \$68. The membership

of the Sabbath school was 190. The donation amounted to \$12.50.

Brethren Stebbins, Bernstein, Stone, Anderson, and Sister Nichols remain to follow up the interest. May the Lord prosper these servants with his own blessing. Our prayers are with them that the people of St. Peter may learn the truth which the Lord has for them in this closing time. Four persons were baptized during the meeting.

H. S. SHAW.

### **Proceedings of the Iowa Seventh-Day Adventist Conference of 1902**

THE thirty-ninth annual session of the Iowa Seventh-day Adventist Conference convened on the camp ground at Ames, Aug. 29 to Sept. 7, 1902.

At the first meeting a motion was made and carried that every member of the Seventh-day Adventist Church in good standing present at conference sessions, be invited to participate in the deliberations. Four churches were admitted to the conference.

The following recommendations were adopted:—

"Whereas, There are many of our young people who never have the opportunity of attending one of our colleges, and,—

"Whereas, The instruction given this people is that those having completed the church school should have the advantage of an industrial school where the larger part of the instruction will be manual training, and,—

"Whereas, There is much difficulty experienced in bringing together pupils of different ages in our larger schools, therefore,—

"We recommend, That at least one intermediate school be established at the earliest possible date.

"Whereas, Our Bible workers are laboring under great disadvantages by not having an opportunity to be thoroughly trained for their work,—

"We recommend, That a training school for Bible workers be established as soon as possible in Iowa.

"We recommend, That a capable person or persons be selected by this conference to enter at once upon a course of training in Elder S. N. Haskell's school in New York City, with the understanding that they shall take charge of the Iowa training school for Bible workers.

"Whereas, There exists an urgent need for workers in the various branches of the cause, and,—

"Whereas, The importance of the work demands a proper preparation for it,—

"We recommend, That those desiring to engage in active work, who have as yet insufficient preparation, attend Union College a sufficient length of time to qualify them for active and efficient service.

"Recognizing the need of a more thorough knowledge of healthful living throughout the conference, we would hereby instruct our conference to encourage this work in every way possible—by holding schools of health in connection with general meetings, by conducting cooking schools, and by such other means as may be thought practicable by the committee.

"We authorize our conference committee to make ample provision for our aged and tried laborers to have some

part in the giving of the last message of mercy, and to remunerate them in keeping with the faithful services they have rendered the cause of Christ; and further,—

"We recommend, That our faithful laborers who have lost their health while laboring be tenderly provided for until they have regained their strength.

"Whereas, In years gone by it has been demonstrated that better missionary work has been done by our churches under the direction of men appointed as district directors, therefore,—

"We recommend, That our State again be divided into districts, and competent men chosen, who shall visit the churches, companies, and isolated members from time to time, for the purpose of helping and encouraging them to do good, practical missionary work for their friends and neighbors.

"Good canvassers have been spoiled by entering other lines of work where they were of less service to the cause of God. We recognize, in the meeting of the forenoon, omens of a rising tide in the canvassing work. As this is one of the fruits of canvassing for 'Christ's Object Lessons,' we urge the committee to press the work to completion, and, with the State agent and district directors, to utilize talent being so developed, by turning as much of it as possible into the regular canvassing work.

"Whereas, Much of the work formerly done by the corresponding secretary will now be accomplished by the district directors,—

"We recommend, That the office of the corresponding secretary be discontinued, and all necessary circular matter be prepared and sent out by the Sabbath-school secretaries.

"We recommend, That the selection of the committee of three to act with the president and school superintendent in the organization of an intermediate school, be intrusted to the conference committee. We further recommend that the conference committee be advisory to the above committee in arranging the details of the school, such as securing site, equipment, and teachers, and raising funds for the same.

"Whereas, The editors of the Scandinavian papers are going to issue an extra double number of said papers, about the first of October, and this important issue is going to take up all points of the third angel's message, therefore,—

"Resolved, That we as a conference take hold in earnest, and as far as possible bring these papers to every Scandinavian home in Iowa.

"Whereas, It has been demonstrated that the branch Sabbath school is not only a benefit to those who are brought into the schools, but that it also arouses the missionary spirit in the young people, and gives them an experience which increases their efficiency and desire to work for the Master, therefore,—

"We recommend, That this line of work be taken up by our schools throughout the State, and that officers and members do all in their power to encourage the work.

"Resolved, That we recommend every Seventh-day Adventist family to take up the sale of *Good Health* in their vicinity.

"As the work of teaching healthful living to the people of this conference has been neglected, therefore,—

"Resolved, That neighboring churches

choose some one from their number, with proper qualifications, to go to one of our institutions to receive a short course of practical training in healthful living, so as to be able to teach the same to the community in which he lives, the necessary expenses of said person to be paid by the churches sending him. And further—

*“Resolved, That the Iowa Conference maintain one or more medical missionary laborers in the State for the purpose of teaching these principles to the churches.*

*“Whereas, Our conference committee has, in counsel with the Mission Board, sent several of our workers to foreign fields, and supported them in those fields,—*

*“Resolved, That we express our approval of these acts, and that,—*

*“We recommend, That the committee shall, during the coming year, continue to send out laborers and support them as the Spirit of God may direct.”*

Officers elected: President, L. F. Starr; Vice-President, L. F. Trubey; Treasurer, J. W. Dorcas; Secretary, Mrs. Flora V. Dorcas; Sabbath-school Secretary, Mrs. Flora V. Dorcas; Assistant Sabbath-school Secretary, Miss Nellie McWilliams; State Agent, J. W. Crouse; Field Secretary and Director of Young People's Work, Miss Della Wallace; Secretary and Treasurer of the Missionary Department of the Iowa Conference, J. O. Beard; Assistant Secretary, Mrs. Nettie Shaw; General Office Worker, Bert Rhoads; Stenographer, Miss Tillie Earle; Conference Committee, N. C. Bergersen, B. E. Fullmer, J. H. Kraft, E. G. Olsen, C. A. Washburn; Trustees of the Seventh-day Adventist Association, L. F. Starr, C. A. Washburn, J. W. Dorcas, C. W. Smouse, J. W. Crouse, C. G. Johnson, C. W. Larson.

Credentials were granted to L. F. Starr, C. A. Washburn, L. F. Trubey, E. G. Olsen, E. E. Gardner, B. E. Fullmer, B. L. Dieffenbacher, N. C. Bergersen, J. H. Kraft, W. E. Frederick, W. B. Everhart, C. T. Adams, Henry Johnson, T. H. Jeys, C. A. Hansen, U. P. Long, J. O. Beard, F. A. Washburn; ministerial license to N. L. McClintock, J. W. Dorcas, Carl Jensen, William Johnson, Charles Heald, G. R. Hawkins, Mrs. G. R. Hawkins, Arthur McClintock, G. A. Larson, F. M. Corbaley, Henry Rorholm, Andrew Johnson, H. L. Stenberg, J. W. Crouse, Calvin Starr; for missionary license, Mrs. Carl Jensen, Flora V. Dorcas, J. C. Clemens, Margaret Young, Lizzie Neal, Clarence Rentfro, Arthur Rhoads, W. H. Cox, Paul Curtis, Earl Hahn, Tillie Earle, Katie Earle, Jessie Welsh, Della Wallace, Emma Poch, J. M. Moore, Nellie McWilliams, Anna Burke, Arthur French, Lloyd Manfull, Frank Ferguson; church-school teachers' credentials, Minnie Wolford, Zella Means, Winnie Wasson, Essie Ferguson, Mable Ferguson, Mrs. Ida Kearns, Nellie Countryman, Ruby McSparran, Amy Bascom, Mrs. E. E. Gardner, Mae George, Grace O'Neil.

As there were more than three thousand dollars in the treasury, it was voted to donate two thousand dollars to help forward the work in Scotland.

Reports of the different lines of work were encouraging, and union and harmony prevailed in all the meetings.

MRS. FLORA V. DORCAS,  
Secretary.

“WORK, . . . for the night cometh.”

### **Peace Haven Industrial School for Colored Youth, Blackville, South Carolina**

As many are asking about the school, its work and needs, we gladly take this opportunity to let them know how wonderfully God has led us. We are now about to begin the third year's work, with every prospect of a good attendance, and with a corps of six teachers, including a dressmaker and a shoemaker, who will teach their respective trades. By the first of the year we hope also to have a blacksmith shop in operation.

We began in a small house (20 x 30 ft.), living in one end, and using a wood shed ten feet square for a kitchen and dining room. For six months we ate off a box, and slept upon the floor, sometimes having food, again not. We met a great deal of opposition, but we persevered, and learned to lean hard upon God for our strength and wisdom. At the time of the General Conference, Sister White told us that we were just where God wanted us, and we were much encouraged by her words of advice. We felt led to build a larger building, as the needs of the work demanded it; so we began a two-story schoolhouse with two schoolrooms below and four living rooms above. This is now finished, with the exception of painting. We have also driven a well, going three hundred feet in order to get good water.

Through the benevolence of a friend we have been able to make a beginning on a much-needed dormitory. This also is two stories in height, with a room for the sewing department, a class room, teachers' rooms, etc., below, and the upper part for the pupils who will board with us. We have it framed, storm sheeted, shingled, and the brick work completed. It will cost at least six hundred dollars to finish it. We are now at a standstill for lack of funds, as we are going on only as means come in to do so. We hope, however, that friends will feel led to send us help, so that we can finish the building at once, in order to use it this fall. We shall be obliged to use every available place in order to have room for the teachers and the students. We are using the “Gospel Primer,” “Best Stories from the Best Book,” and the Bible as readers, and “Patriarchs and Prophets” for morning devotions. We should be very glad if we could have “Christ's Object Lessons” for use as a text-book; and if any one feels led to send us a supply, we shall be very glad also for “Healthful Living,” to use in connection with Kellogg's Physiologies now in use.

We need bedding for the use of the children, second-hand shoes and clothing, and also new cloth to make up in the sewing classes. We are praying also for a sewing machine, and for an organ to use in morning devotions. We should be very glad if any of our churches or friends would send us any of the articles mentioned above, kindly seeing that the freight is prepaid, and that the bill of lading is sent to us. Those who can help us on the new dormitory just now will, I am sure, feel amply repaid to know that their means will help give these people an opportunity to hear the message that otherwise they could not have.

I believe that this is the only school in the State where the colored people have the third angel's message brought before them. Thus far it has been almost wholly supported by those not of our faith. Is

it not time that our own people have some share in the work here? Our whole dependence is upon God, and he will not fail us, even if he has to raise up the Gentiles to come to our help. O that some of our workers would come to this place! We need canvassers, teachers, farmers, men who know they have a message from God for a perishing world. “Behold, I come quickly.”

I pray that this work may ever be as a city set upon a hill, a light in a high place, that this people may be led to the “Lamb of God, which taketh away the sin of the world.” I shall be glad to receive what help the brethren can give us, and I trust that some conference may be led to send us a good Bible teacher and support him here, where there is a wonderful opportunity to labor for God.

J. H. POMEROY.

### **Opening of Union College**

UNION COLLEGE opened Sept. 17, 1902, with a much larger attendance than at the opening one year ago. Fully one hundred more are in school now than were here at this time last year. It is truly inspiring to look into the faces of so large a company of bright and enthusiastic young people, nearly all of whom have only one purpose in life, and that is to fit themselves for service in the Master's vineyard.

The ladies outnumber the gentlemen. This is due, largely, to the fact that the young men are detained to take care of the large crop. We expect them later in the year. Every indication is that there will be a full school.

One of the most encouraging features of the present make-up of the school, is the fact that a large percentage of the students are in training for labor in some special missionary work. Thus far the students have manifested a determination to make the most of their opportunities, both in preparation and in actual missionary work. There is an intense desire on the part of many to obtain a speedy preparation for service.

The many and earnest calls for church-school teachers throughout the conferences have brought many to our college. Our Normal department is well patronized. The faculty and management have strengthened this department. Other departments of the school work have been strengthened, among which we would mention printing, broom making, blacksmithing, wood and iron working, tailoring, sewing, carpentry, horticulture, and work in the bakery, besides domestic economy, thus enabling the students to learn useful trades, and in time to earn a great part of their expenses while at school.

We feel sad to announce, at the beginning of this school year, the death of one of our faithful teachers, Prof. Julius Cogniaux. Professor Cogniaux was an accomplished linguist. He had charge of the Latin and Modern Language department. His place will be hard to fill. For the present emergency Miss Winnifred Peebles, one of our former instructors, who was visiting relatives, has kindly consented to take the work of the department. But she must return to Mexico soon. The General Conference has promised to send us competent help, so we may expect the best in the denomination.

In this connection we would like to announce that there will be a special course for canvassers, Bible workers, and those who have been laboring in a public ca-

capacity. This course will be especially adapted to their needs, and will begin about January 3 or 4, 1903, and continue for eight or ten weeks.

In view of the earnest efforts put forth by our brethren in the field in the sale of "Christ's Object Lessons" and the hearty response on the part of the young people who have given themselves to the cause of the Master, we certainly have reason to be encouraged. Our earnest prayer, as teachers, is that God may give us grace and wisdom to do all for these young people that can be done to fit them for service.

L. A. HOOPES.

### The Nebraska Camp Meeting

THIS meeting was held in Lincoln Park, Lincoln, Neb., September 3-14. Over two hundred tents were erected on the grounds, and about eight hundred of our people were present. There was also present a large corps of laborers, as a union conference committee meeting and a Union College board meeting were held at the same time. The laborers from abroad were as follows: A. G. Daniells, Dr. Kellogg, Dr. Paulson and his wife, W. W. Prescott, E. R. Palmer, S. H. Lane, J. M. Rees, C. McReynolds, G. F. Watson, A. O. Wilson, and C. W. Hardesty. Of those residing in the State might be mentioned: L. A. Hoopes, L. Johnson, W. A. George, and F. H. Westphal.

Meetings were held in the German, the Scandinavian, and the English languages. The teachers' institute, conducted by Professor Hoopes, was participated in by twenty teachers, and it proved both instructive and profitable. Elder Daniells daily presented the wants of the needy fields in Europe, Asia, and Africa. The earnest appeals touched many hearts; and when a call was made for young men and women to consecrate themselves for service, even though it might mean for them to leave home and all that is near and dear on earth, about one hundred and eighty-five responded.

Dr. Paulson talked on the mission work in Chicago, and called attention to the great opportunities we have on every hand for soul saving.

The report of the treasurers of the conference and tract society showed a good financial standing. The conference voted to donate \$2,350 to help carry on the evangelistic work in Scandinavia, over \$400 was pledged for the Skodsborg Sanatorium, and about \$200 for the Frederikshavn Sanatorium. A call was made for money with which to purchase a printing press for Union College, and about \$200 was donated. Quite a sum was also raised for their State fund, with which to purchase tents, etc.

Professor Prescott held Bible studies each day, which were much appreciated. Two baptismal services were conducted, and twenty-two persons were baptized. The weather was fair during the entire meeting. Nearly the same officers were chosen as served last year.

Quite a number gave their hearts to God. All things considered, this was an excellent meeting, and a hearty response was given to the call to service, no less than three hundred expressing their willingness to give their lives to the service of God wherever duty may indicate. This is truly a "sign of the times," and to the believer in the third angel's message it must indicate that we are in the time when the gospel must go with

mighty power to all the world, and the work be cut short in righteousness.

E. T. RUSSELL.

### Field Notes

A CHURCH of fourteen members has recently been organized at Fredonia, N. Y.

THE church at Lynchburg, Va., have secured a permanent place of worship, by the purchase of a beautiful little church building on Park Avenue.

ELEVEN Protestant denominations are now engaged in missionary work in Cuba. Already there are over 2,000 members of the Protestant churches, and over 3,000 children in the Sunday schools.

BRETHREN B. L. HOUSE and W. W. Miller report that five adults have accepted the truth under their labors with the tent at Coshocton, Ohio. The attendance at the meetings is regular, and some are deeply interested.

IN India there are 669,000 widows under twenty years of age. Of these, 79,000 are under nine years of age; 237,400 are between the ages of ten and fourteen. Of all ages and castes there are in India almost 27,000,000 widows.

TENT meetings at Scranton, Pa., which have recently been concluded, have brought six earnest souls into the truth, and left others in a hopeful condition. Seven persons from Honesdale and Hawley have been baptized since the June camp meeting.

BROTHER J. B. BECKNER, writing from Jamaica on the anniversary of his arrival there one year ago, says that the year has not only passed quickly but pleasantly. He rejoices in the privilege of engaging in the work in that field. Twenty have recently taken their stand on the Lord's side. Another church is now being erected.

Two miners, heads of families, who not long ago began keeping the Sabbath at Mt. Kembla, Australia, were refused further work in the mines at that place because they would not give up their convictions of right and work on the seventh day. They left Mt. Kembla, and scarcely were they settled in a neighboring town when a fearful explosion wrecked the mine they had left, killing ninety men. Thus was godliness "profitable unto all things" to these brethren.

SIXTEEN church schools have been established in Minnesota, and five more are in prospect. The list, with names of teachers, is as follows:—

St. Paul (English), Mrs. Lillian Stevens; St. Paul (Scandinavian), Anna Nelson; Minneapolis, Celia Tichenor; Dodge Center, Emma Collins, Mrs. Libbie Collins; Sauk Center, Mrs. Ella Dimond, Blanche Shaw; Drywood, Mrs. Iva Jackson; Eagle Bend, Martha Franklin; New York Mills, Thirza Mason; Moose Lake, Maude Detamore; St. Cloud, Frances Rew; Anoka, Mrs. Iva Catlin; Medford, Caroline Hopkins; Good Thunder, Elma Detamore; Wells, Andrew Gilbert; Hendricks, Mabel Dimond; Stewartville, Winnie Collins.



### Donors to the Relief of the Schools

The Total Cash received on the Relief of the Schools Fund up to Oct. 5, 1902, is \$47,267.11

NAME	AMOUNT
Montana .....	\$20 63
M. B. Colcord.....	1 00
Dora Powers.....	2 00
Mrs. L. Rumsey.....	1 00
Mrs. W. H. Smith (Pa.).....	1 00
Mr. & Mrs. S. Gatten.....	5 00
Annie Kennedy.....	5 00
Eva Gregory.....	2 00
Lee A. Peck.....	50
A friend (Berrien).....	2 00
David Pickering & family.....	3 00
Upper Columbia Conference.....	500 00
C. H. Garver.....	1 00
Mrs. S. Worick.....	1 00
Mrs. L. Boardet.....	2 00
G. McCafferty.....	2 50
O. E. Jones.....	5 00
James Adams.....	1 00
Moses Hunt.....	5 00
E. Squires.....	2 00
G. H. Cheek.....	5 00
Mr. & Mrs. A. D. Schlotthauer.....	5 00
W. H. Cox.....	5 00
Ella Chaffee.....	5 00
S. Yarnell.....	1 00
Clara Bair.....	60 00
New Harmony, Ind.....	1 00
M. Bundy.....	1 00
L. H. Schick.....	10 00
Warren Latham.....	7 50
C. E. Rentfro.....	5 00
Nora B. Fleming.....	1 00
Oklahoma Tract Society.....	48 00
A. R. Folkenburg.....	1 00
John Wilson.....	5 00
J. D. Bradley.....	5 00
Susie M. Twigg.....	5 00
R. Letterman.....	5 00
Rosalie Ferrell.....	50
J. C. Dorsey.....	5 00
May Heffner.....	2 00
H. A. Munson.....	1 00
J. R. Reed.....	1 00
M. L. Locke.....	5 00
May Rasmussen.....	5 00
Esther Smith.....	2 00
N. F. House.....	10 00
M. H. Young.....	10 00
S. C. Fairchilds.....	50
Della Jorgensen.....	15 00
J. S. Houseman.....	2 00
L. M. Bird.....	3 75
A. Jones.....	5 00
M. I. Reeder.....	1 00
A. A. McKay.....	10 00
John Eden.....	1 00
B. F. Bradberry.....	5 00

### Looking Backward

It is sometimes a good thing to look backward. The lives and deeds of men, both good and bad, were written for us upon whom the ends of the world are come. From the heroism of those who have gone before, courage and faith may oftentimes be drawn to nerve us for the battles of to-day. It is God's plan that it should be so.

Looking backward over the period of time which has elapsed since the work with "Christ's Object Lessons" first began in the early days of 1900, much can be seen which, if studied, will inspire not only holy faith and joy, but loyalty and perseverance until the victory is won.

The history of the work with "Christ's Object Lessons" has been an interesting one from its inception.

The gray dawn of the first days of the closing year of the nineteenth century

arose upon our cluster of denominational colleges and academies, sitting in sadness and despair, with debts aggregating three hundred and fifty thousand dollars, and ever-increasing interest, amounting to sixteen thousand dollars per annum, threatening to terminate their existence contemporaneously with the ending of the century.

The debt question was an old one. The Battle Creek College, our first educational institution, had come to its birth in debt. All her sister institutions—South Lancaster Academy, Union College, Walla Walla College, Keene Industrial School, Graysville Academy, and the Huntsville School—had also been born with a cloud of debt hanging over them. Each year things were growing worse and harder; the end, apparently, was growing nearer. All who understood the situation knew that it was only a matter of time until relief must come or the schools must close their doors.

When brethren had talked with brethren over the debt question, no one had ever proposed a feasible plan for the payment of those debts. The denomination was fast settling down into a belief, almost amounting to a faith, that these debts never would be paid,—that they never could be paid,—at least not until the days of the loud cry of the third angel should come, bringing the merchant princes of the world, with their hoarded wealth of gold, into the fold of the remnant church. Then it was thought deliverance might be wrought. But the blessed time seemed far away, enveloped in the mist of the future. With us, that gave but little comfort, for the creditors were pressing their claims closer and closer, and no signs of relief were gladdening the horizon.

I well remember, one dark winter evening, of sitting in the office with the manager of the Review and Herald. We had been talking over the large sum which the Battle Creek College owed the publishing house. "Do you really expect that debt will ever be paid?" I asked. "No, I do not," was the reply, "unless some windfall comes to the college some day; that is the only chance."

It was only a few weeks after this when the unexpected happened. Out of the cloud God spake, and gave the plan of "Christ's Object Lessons" for the relief of the schools.

At the present time, with more than half the books already sold, it is comparatively easy to see what a wonderful plan this was, and the great things it is destined to accomplish. We have seen thousands of people who had never sold a book, go forth in the name of the Master, and succeed in this work. We have seen the sick, unable to leave their beds of pain, presenting this God-given volume to friends and neighbors who came to comfort them in their affliction, and thus the afflicted ones brought light and peace to those who had come to cheer them.

We have seen the blind and the maimed taking the precious pages of "Christ's Object Lessons" to those in their communities, rejoicing at the opportunity to carry the gospel of Christ. We have seen church after church sell its entire quota, some even having done this two or three times. We have seen at least two conferences practically complete their entire work. We have seen peace and union come into churches where before there had been naught but enmity and strife. We have seen scores

upon scores of men and women who never knew before that they could do anything for the blessed Master, now fired with a spiritual passion to give their lives to scattering the literature which tells of the return of our Lord to earth. We have seen little children praying to God to give them grace to help in this work, and then we have seen them going from house to house, angels attending their little footsteps with success, they meanwhile touching, as could nothing else on earth, the hearts of those with whom they came in contact.

All these things have occurred during the two years now past of the work with "Christ's Object Lessons" for the relief of the schools. They are not isolated and uncommon happenings, but events of common occurrence all over the land. Our eyes have seen and our ears have heard these precious things. We have looked upon them; our hands have handled them, and we bear witness that this work is a part of the precious Word of Life which was with the Father, and which has been made manifest to us. And, as it was written once of old, so let it be written again: "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ."

But in the beginning it was not so. The dawning of "Christ's Object Lessons" was the ending of a long, dark night. Long years before, our brethren and sisters in the churches had lost the spirit of work with our literature. At one time the scattering of tracts and pamphlets by the church members had been an important and flourishing spiritual industry; but by 1900 this work had dwindled and decayed until there was but little left of it. Ten years earlier, in 1890, there had been a great interest awakened in the regular canvassing work. But this, too, had gradually died down, until but few continued in the field.

At the time when the work for "Christ's Object Lessons" was first proposed, the canvassing work, in every form, was at a low ebb. Many who had once been enthusiastic in it had, on account of lack of success, or for other causes, become disheartened, lost their first love, and given up. A general feeling of dislike for the book work existed everywhere. The sales of the canvassers were getting smaller and smaller; the agents in the field were growing fewer and fewer.

Thus, it was argued that, if canvassers, with all their training and advantages, could not sell books, how would it be possible for people to do so who had never received any training and had had no advantages.

In short, the whole idea that the debts of our schools could be paid by the sale of a book, and that by the common people, without the aid of the regular canvassers, was looked upon as a fanciful daydream, impossible of accomplishment.

Nevertheless, in simple faith the foundations of the movement were laid, and the machinery for the organization of the work put in motion.

The first thing was the appointment, by the General Conference Committee, of a committee for the relief of the schools. That committee consisted of Brethren G. A. Irwin, S. N. Haskell, L. A. Hoopes, J. E. White, W. C. Sisley, and the writer.

The matter was laid before the board of trustees of the Review and Herald. On this board was one earnest and warm

friend of the movement, W. C. Sisley, who was then manager of the institution. The undertaking was a serious one for the publishing house. The Battle Creek College was already owing it over fifty thousand dollars, and it was a question whether or not, even if the books were made and given to the schools, they could be sold, and if they were sold, whether the money would really be used for the proper purposes, or whether it would be expended, not to pay the debts, but to add building to building, and facility to facility.

For a long time the publishing boards of both the Review and Herald and the Pacific Press wrestled with the question. The publishing houses were none too rich themselves; they had carried heavy burdens for the general cause, and did not feel competent to do much more.

At last the publishing houses decided to do their part, and to join the author in making a gift to our schools, by donating the work of manufacture on three hundred thousand copies. They proposed to the Relief of the Schools Committee that it should raise sufficient money to pay for the type setting, plate making, illustrating, the paper and the binding material, and enough to carry on the ordinary expenses of conducting the work.

Then the Relief of the Schools Committee held its first important meeting. One thousand dollars was needed for the artist's work on the illustrations. Many felt that the money never could be raised. But the Relief Fund has been blessed of God, and instead of raising merely one thousand dollars, over forty-six thousand dollars have been paid into its treasury and expended in the work.

At first no one had any clear conception as to what would be proper plans for the selling of the book. It was a question then whether the ministers should be taken from their regular work to assist the people in getting started. It was a question whether or not the people would agree to sell the book, without a commission of forty or fifty per cent. It was thought that various financial inducements must be offered to the brethren and sisters in the churches in order to get them to take hold of this enterprise.

At the camp meetings the matter was presented, and while it met with favor, no one had much of any certainty as to what could be accomplished.

During the summer of 1900 a number of books were pledged for, at the different annual gatherings. Then the question arose as to whether or not they would really be sold and paid for. With the fall of the year a definite campaign for the sale of the book began. The first strong movement was made in the State of Iowa, which was divided into districts, which were given in charge of the workers, and a serious campaign was afoot.

Things were now assuming a more definite and tangible shape. Sales began to be made, and courage took possession of many hearts. Other conferences, all over the land, followed the example of Iowa, and by the spring of the year at least forty-six thousand volumes had been disposed of. Deep inroads had been made into the debts of the various schools, and hope and joy were instilled into the hearts of not only the people who were doing the work, but the managers of the different schools, who began to see relief.

During the summer of 1901 there was



a lull in the work. Plans were, however, laid to open the campaign again in the autumn. This plan failed of realization. For some reason nothing was done until January of the current year. Then a far more thoroughly organized effort, an effort productive of far greater results, was set on foot by the president of the General Conference. It soon spread to almost every State and Territory in the American Union.

In England, Germany, and Australia the work was also opened up. Faith had blossomed into sight, and almost every one was now convinced that God indeed had given a wonderful plan, not only for the relief of the schools, but for the reviving of the spirit of work and spirituality in the hearts of his people, the unifying of the churches, and the adding of many believers unto the Lord.

All these things breathe hope and courage, and nerve us for the battles of the future.

We are now about to begin the third, and we trust the last, campaign for the relief of our schools. The past will suffice to inspire us with hope and courage, but the God of the present alone can render the help needed in order to make the work a success.

And now we must never, never, allow this movement to degenerate into one of carnal activity. With the spirit of Martha, who ministered to her Master, must go the prayers of Mary, who sat at the feet of her Lord, listening to his words. This is the better part, which all must have in order that a real success of heart, as well as of work, may be enjoyed. It is not enough simply to sell books and bring financial relief to the schools. This is but a small part of the promised blessing. We must humbly seek Jesus for an inflow of his Holy Spirit, so that the flame of the Spirit of God may be kindled in many hearts which now sit in darkness. This is the all-important, the all-absorbing work of the hour. If the work for the sale of "Christ's Object Lessons" does not accomplish this, both in the heart of the canvasser and in the heart of the one canvassed, the work will not be a success.

Let the spiritual side of the message be ever uppermost in our minds; and while we work as if all depended upon us, let our prayers ascend to God above, with a realization that all depends upon him.

Then the work will go forward in its fullness; books will be sold; the school debts will be paid; men and women who hitherto have known nothing of the sweets of working in the Master's vineyard will receive a blessed experience, and souls will be garnered to the fold of Christ.

P. T. MAGAN.

## Current Mention

—New York City now leads the world in bank clearings, showing a total of nearly seventy-five billion dollars handed in business transactions for the business year ending September 30 last.

—The qualifications of recruits for the Chinese army, according to the London (England) *Standard*, are these: The candidate cannot be under twenty or over twenty-five years old; he must be four feet eight inches in height, at least; able to run a course of seven miles in an hour; and also strong enough to lift a hundred-pound weight with both hands

to a position level with his chest. In addition to this he will not be accepted if he is not of good character.

—Belated news from Japan reports the loss of 1,500 Japanese fishermen in a typhoon off the Japanese coast last month.

—A decision just rendered by the supreme court of Nebraska, forbids the use of the Bible in the public school exercises of that State, as being contrary to the State constitution.

—John Kensit, a well-known Englishman who has been a leader in the anti-ritualistic movement in England, died October 8 from injuries inflicted by a mob at Birkenhead, some days before.

—The anthracite coal strike is seriously affecting the price of coal in Great Britain. A dealer on the coal exchange in London is quoted as saying that retail coal in that city may soon reach the price of ten dollars a ton.

—Five hundred Porto Rican "emigrants" to the Hawaiian sugar fields have appealed for relief from the cruelties which they suffer at the hands of the sugar planters, who whip and imprison them at their pleasure.

—The revolution in Venezuela is reported to be practically ended, the remaining government troops having agreed to surrender to save further bloodshed. The revolutionists have set a price on President Castro's head.

—A ruling recently made in the United States circuit court at New York City, in the case of a native woman of Porto Rico who sought entrance to this country, says that the inhabitants of Porto Rico are not citizens of the United States.

—Nonconformist church bodies in England are challenging the government to enact the education bill, which discriminates in favor of the established church, the prospect being that such a step by the government will precipitate a revolt against tax paying.

—A recent test made in Chicago shows, says the *Tribune* of that city, that of 500 people subjected to the test, 366 showed that they were superstitious; the test being that of willingness to pass under a painter's ladder, this act being believed to bring "bad luck."

—A serious strike of street-car motormen prevails in New Orleans, the local police being unable to afford protection to non-union motormen on the cars, or to disperse the mobs that collect around the cars. It may be necessary to obtain help from the State militia.

—Gangs of "ladrones" are making much trouble in some of the smaller islands of the Philippines. The island of Guam, some distance east of the Philippines, has been devastated by a succession of earthquakes. A census of the Filipinos is expected to be completed in May next.

—The *Union Signal* is authority for the statement that fully 150 Texas editors have entered into a compact with liquor dealers to sell newspaper space for the publication of alleged facts derogatory to the cause of prohibition, allowing the liquor dealers to make any assertions in the matter they may choose.

—A general strike of French coal miners was begun October 9. The miners' federation in France controls 60,000 out of 162,000 miners. The aim of the strike is to secure some betterment of the conditions under which coal mining in France is carried on.

—Lady Henry Somerset, president of the English W. C. T. U., is quoted as affirming that more women than men are now arrested for intoxication in England, whereas but a quarter as many women as men were arrested for this cause only fifteen years ago.

—The tenth National Irrigation Congress began its session at Colorado Springs, Colo., October 6. The proceeds of government land sales in the arid States are now by act of Congress devoted to the development of systems of irrigation, and this fact has given a great impetus to the movement for which the congress stands.

—The anthracite coal strike which is causing so much trouble is not without its compensations, observes the organ of the W. C. T. U. "The strikers, it is said, from motives of economy and from a sincere desire to make the best showing possible for their cause, patronize the saloons very little, and there is no drunkenness. This feature of the strike is a great source of comfort to the women folk."

—Mr. H. Gerald Chapin, editor of the *American Lawyer*, is despondent over the outlook for the lawyer's calling in this country. The individual lawyer, he says, is being rapidly superseded by various business agencies which look after nearly all legal matters for a smaller price than the individual lawyer could afford to accept, about the only exception being that of the defense of criminals. "Within twenty years," Mr. Chapin says, "the individual, or general practice, lawyer will be extinct save only in the remoter country districts."

—The history of the coal strike the past week has been mainly a record of unsuccessful efforts on the part of President Roosevelt and others to end the strike. Both the mine owners and the miners refused to accede to the president's plea in the matter, and efforts by Senators Quay and Penrose, of Pennsylvania, and Senator Platt and Governor Odell, of New York, to reach a basis for an adjustment of the trouble, were without results. The "coal famine" convention held in Detroit, October 9, which was attended by three hundred delegates from fifty-six municipalities in the United States, adopted resolutions of a radical nature, calling for immediate action by the State of Pennsylvania to condemn sufficient of the coal lands and coal-carrying railways of that State to insure a supply of coal to the public, the mines to be operated by the State; also calling for an investigation of all charters, stock books, and other properties of the coal-carrying roads, by a commission of Congress, to secure information for the use of the State in litigation over the mines; for immediate action by the attorney-general of the United States, in the form of criminal proceedings against the coal trust for violation of the interstate commerce law; and for the appointment by President Roosevelt of a receiver for the coal mines, who, pending action by the State of Pennsylvania, shall operate the mines for the public good.

# Silent Messengers

Our Books, Tracts, and Periodicals

E. R. PALMER :: :: Editor

## Saved to Serve

GOING forth at Christ's command,  
Going forth to every land;  
Full salvation making known,  
Through the blood of God's dear Son.

Serving God through all our days,  
Toiling not for purse or praise,  
But to magnify his name,  
While the gospel we proclaim.

Seeking only souls to win  
From the deadly power of sin;  
We would guide their steps aright,  
Out of darkness into light.

— El Nathan.

"YE are our epistle written in our hearts, known and read of all men: forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart." 2 Cor. 3: 2, 3.

THE canvasser's manner of life before the people is to them the entering wedge of the gospel. He is "known and read of all men." His deportment is a true index to his experience. The influence of his life, this living volume, will give direction, to a large degree, to the influence of the written volume *which he sells*.

OUR influence never rests; it "has no nights, and keeps no Sabbaths." — Miller.

"An agent's life is always the preface and introductory chapter to his book." — F. Jenks, at Kansas camp meeting.

"A canvasser should be the third angel's message in life,—the embodiment of the truths contained in his book." — W. W. Prescott, at Nebraska camp meeting.

These principles should be a guide in the selection of canvassers. Character and Christian experience should be made the primary test. A man with a rough exterior, and with little ability, except the ability to walk with God and live the truth, may do much good, and have success; whereas the polished man, with ability to talk fluently, and having many gifts, except the gift of grace, or the ability to be honest and true, would do much harm, and fail miserably.

## Three Volunteers From Kansas

At the Kansas camp meeting the needs of foreign missions were presented with much earnestness by the General Conference laborers, and the camp was greatly stirred. Among the gifts made to missions, the most precious was the gift of three of the best young workers in the State: Arthur E. Bates, Will Shafer, and Ida Shafer offered themselves for the English field, and they were recommended by a unanimous vote of the congregation.

The Kansas Conference also undertook to raise three hundred and fifty dollars, the amount required to pay traveling expenses, and give some needed assistance. These workers expect to sail about the

middle of October. And so may the missionary cause roll on until it has included all the people, and may the sound of the message soon be heard in every nation under heaven.

## South America

Editors Review and Herald.

DEAR BRETHREN: Inclosed please find a letter to me from Brother Thomann, of Iquique, Chile. He sent it to me in German, and asked me to translate it for an English paper. Brother Thomann is editor of the *Senales*. He has done the work reported, in addition to his editorial and other work. When writing to me, he was soon going to take a trip into Bolivia, in the interest of the paper, and to visit some who are reported as keeping the Sabbath. Thus the good work goes on. We have many reasons for thanksgiving in our South American field. The Lord is blessing.

As soon as I conclude my visit to Brazil, I will send a report of the work here.

Your brother in the blessed hope,  
J. W. WESTPHAL.

DEAR BROTHER WESTPHAL: Very likely Elder Ogden has already written to you of my trip through the Pampas and to Tacna and Arica; but if not, then this is designed for that purpose.

I reached Tacna at ten o'clock on the evening after the Sabbath. On the following morning, I began to sell the paper *Los Senales de los Tiempos* in the business portion of the city. This day I sold sixteen copies. During the week the Lord gave me eighty-three annual subscriptions, besides the single copies I sold. Although I could not get as many subscriptions in the residence portion of the city, nevertheless, the following was a good week. Tacna has about seven thousand inhabitants, and I succeeded in securing one hundred and ten subscriptions. Brother Escobar secured twenty-six subscriptions. In Arica, Brother Escobar and I labored together. The city has about three thousand inhabitants, and we secured fifty-eight subscriptions. The Lord also blessed in other places. I thank him for his goodness.

As you know, here in Iquique I at first was kept busy with the placing of the press, and the arrangement of our office; but as soon as I could, I went out. The first afternoon I took twenty-one subscriptions, and so I continued with good success. The least was four subscriptions one Friday afternoon. On an average, I took eight. One day I had seventeen, two days fourteen, etc. Thus far I have labored ten days, three and one-half hours each day, and have taken one hundred and fourteen subscriptions, and sold the same number of single copies. Thus in thirty-five hours I have taken in \$124.40. I have good hopes of further success. With the Lord's help I expect to raise the subscription list here in Iquique to four hundred.

I would advise every one wishing to follow this work never to neglect prayer. And one should begin work in the business portion of the city. When people say "No," it is necessary to be persistent; for many times they will take it if the importance of the paper is placed before them, and they become interested. If there are branches on the vine, they must bear fruit, if not in one way, then in another. The Lord has shown that this work pleases him, and if we do our part, he will continue to bless.

E. W. THOMANN.

## Facts and Vital Principles

THE call of the hour is a call to personal service.

God has given to every man *his work*, and neither angels nor men can do it for him.

Every Seventh-day Adventist should take some part, no matter how humble it may be, in the circulation of our literature.

"Where there is now one canvasser, there should be one hundred." This would include every Seventh-day Adventist in the world.

As long as there is a message to give, there will be work for the gospel canvasser.

A faithful canvasser does not "burn over" his territory. He waters it. Territory improves by working, if the work is well done.

It is easier to sell a book to a man who has many books than to one who has none. Buying books is a habit, and a very good one; the more a man buys, the more he wants.

Every State is bristling with good canvassers, and we should hunt them out. We cannot find them by sitting in the office and reading over the church roll.

Let us push the large books. They can be sold as easily as small ones.

The belief that large books could not be sold has led publishers to bring out a great crop of little books of little value; and this has been one of the most fruitful causes of the present demoralization of the book work.

Helps may be a help or a hindrance according to the use made of them. They are a hindrance when they hinder the large book, or take the place of it.

"In the morning sow thy seed, and in the evening withhold not thy hand." Make a long day, and do not be afraid to sweat. Work like the farmer, the carpenter, and the blacksmith.

The man who works for God will get good wages. Don't worry about that. "Go ye also into the vineyard; and whatsoever is right, that shall ye receive." A "right" wage is all we want, surely.

If we walk on the highway cast up for the ransomed of the Lord, we shall be masters of circumstances, and shall triumph over difficulties. "Higher ground" is what we want.

## Bread That Returned

"CAST thy bread upon the waters: for thou shalt find it after many days." Years ago in one of our Eastern States a sister sent *The Signs of the Times* week after week to an address which had been placed in her hands. Although she received no response, she continued sending the papers. They went to the home of a poor family that lived in a wretched little cottage made of rough, uncovered boards. After reading the papers, the family used them to cover the walls of their rooms. In this way they immediately did some good by keeping out the cold and brightening the rooms. After a time the family moved away, and another poor family took the house. One day while the woman was at work, her eyes fell upon a few words in one of the papers on the wall before her. She stopped and read the article, and became so interested that she continued to read all the papers within her reach, and then took a chair and read those high up on the walls and on the ceiling. The result was that the whole family accepted the

truth. Undoubtedly God's watchful care is over every paper sent out by loving hands and followed by earnest prayers.

"The smallest bark on life's tumultuous ocean  
Will leave a track behind forevermore;  
The lightest wave of influence set in motion,  
Extends and widens to the eternal shore."

### Some Grand Books. Let Us Push Them

"Patriarchs and Prophets."  
"Great Controversy."  
"Desire of Ages."  
"Thoughts on Daniel and the Revelation."  
"Bible Readings."  
"Home Hand-Book."  
"Man the Masterpiece."  
"Ladies' Guide."

WE are often asked if persons who are not Seventh-day Adventists should be employed to sell our books. A simple yes or no to this question might not be understood. A man may profess to be a Seventh-day Adventist, yet be very untrue to its principles; while, on the other hand, there are many who are lovers of truth, and live up to all the light they have, but they have never heard the third angel's message. As a general rule only those persons who have heard the truth, accepted its teaching, and have proved themselves as true as steel to its principles, are prepared to represent it.

## NOTICES AND APPOINTMENTS

### 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.

WANTED.—To hire good Seventh-day Adventist man for farm work. Good wages, steady employment to right man. Best references given and required. Address L. S. Drew, Lodi, Wis.

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

FOR SALE CHEAP.—Garden truck and fruit farm of 30 acres, just outside the hustling village of Urbandale, only 1 1/2 miles from

city limits of Battle Creek, along the inter-urban road, with horses, tools, and 40 tons of hay. Address J. E. Tobias, box 1540, Battle Creek, Mich.

WANTED.—Position as engineer. Capable of running sawmill or small electric plant. Best reference. Address Engineer, Box 232, South Lancaster, Mass.

FOR ADOPTION.—Boy, one month old. Seventh-day Adventist family preferred. Address E. B. Van Dorn, Supt. Life Boat Mission, 436 State St., Chicago, Ill.

FOR SALE.—Twenty acres of fine fruit land, very fertile, 5 miles from Lake Michigan, 2 1/2 miles from R. R. Direct transportation by lake and railroad to Chicago. Just the place for fruit and poultry—\$1,000. Address Emily H. Hafford, Fennville, Mich.

WANTED.—A Christian man to live in family and work on farm, capable of going ahead with work, chores, etc.; also a Christian woman capable of taking charge of work. Home privileges to right woman. State age, experience, wages, etc. Address L. Henry, Charlotte, Mich., General Delivery.

### Publications Wanted

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

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

W. B. Jenkins, Blythewood, S. C., Signs, Good Health, Life Boat, and tracts.

Mrs. Maud Phillips, Mondovi, Wis., Youth's Instructor and Little Friend.

### Address

AFTER October 15 the address of S. D. Hartwell and W. H. Thurston will be 768 Silby St., West Mount, Montreal, Quebec, Canada.

## Obituaries

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

LUCKEY.—Died Sept. 14, 1902, of spinal meningitis, infant daughter of F. B. and Emma Luckey. Words of comfort were spoken by the writer. T. J. HICKMAN.

FUTHEY.—Died at her home in Golden, Colo., September 13, Rachel Futhey, aged 88 years, 9 months, and 15 days. About thirty years ago she accepted present truth. The glorious hope of the resurrection brightened her last hours, as it had done her whole life. Words of comfort were spoken by the writer. S. F. SVENSSON.

DETWILER.—Died at her home at Des Moines, Iowa, Aug. 24, 1902, Mrs. Henry Detwiler, aged 70 years, 6 months, and 26 days. For twenty-one years Sister Detwiler was a believer in present truth. Funeral services were held at the home, and the remains were taken to Birmingham, Iowa, for interment. W. E. PERRIN.

ELLIS.—Died at her home, near Duffield, Mich., August, 1902, Sister L. B. Ellis, aged 76 years. In 1873 she united with the Seventh-day Adventist church at Oakland, Ill. She had many trials, but the hope of the soon-coming Saviour sustained her. She leaves a husband in feeble health, to mourn her loss. Funeral discourse was based on Job 19: 25. L. G. MOORE.

SNYDER.—Died at his home in Lansing, Mich., Sept. 18, 1902, William K. Snyder, aged 58 years. In his earlier years Brother

Snyder accepted the truth from reading, but in an evil moment doubts came in, and he gave up. In his last hours he found forgiveness, and died happy in the Lord. A companion and five children are left to mourn their loss. Words of comfort were spoken from John 11: 11. L. G. MOORE.

CARR.—Died in Washington, D. C., Sept. 18, 1902, of heart failure, the effect of an accidental wound, R. C. Carr, nearly 60 years of age. He united with the Seventh-day Adventists in 1891, and at the time of his death was a deacon in the church. His wife and children and a large circle of friends mourn their loss, but not without hope. Words of comfort were spoken by the writer, from Rev. 14: 13. J. S. WASHBURN.

TWIST.—Died at his home, in Pleasant Hill, Mo., Sept. 20, 1902, after an illness of five months, Sanford R. Twist. The deceased gave his heart to God when seven years of age, and was a devout member of the Seventh-day Adventist Church for over fifty years. All who knew him respected him for his honest, Christian character. He leaves one daughter and three sons. Services were conducted by Elder Collins, of the M. E. Church, and also in the Methodist church at Butler, the place of interment. A FRIEND.

## MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected June 28, 1902.

EAST		8	12	2	10	14	4	36
		*Night Express.	Detroit Accom.	*Mail & Express.	*N.Y. & Bos. Spl.	Eastern Express.	N.Y. St. Sp.	*Ad'ratio Express.
Chicago	pm 10.00			am 6.48	am 10.30	pm 3.00	pm 5.20	pm 11.30
Michigan City	am 11.00			am 6.48	am 10.30	pm 3.00	pm 5.20	pm 11.30
Niles	am 1.00			am 6.48	am 10.30	pm 3.00	pm 5.20	pm 11.30
Kalamazoo	am 2.45	am 11.30	pm 12.05	am 6.48	am 10.30	pm 3.00	pm 5.20	pm 11.30
Battle Creek	am 3.30	pm 1.00	pm 12.05	am 6.48	am 10.30	pm 3.00	pm 5.20	pm 11.30
Marshall	am 4.15	pm 1.00	pm 12.05	am 6.48	am 10.30	pm 3.00	pm 5.20	pm 11.30
Albion	am 4.32	pm 1.00	pm 12.05	am 6.48	am 10.30	pm 3.00	pm 5.20	pm 11.30
Jackson	am 4.45	pm 1.00	pm 12.05	am 6.48	am 10.30	pm 3.00	pm 5.20	pm 11.30
Ann Arbor	am 4.55	pm 1.00	pm 12.05	am 6.48	am 10.30	pm 3.00	pm 5.20	pm 11.30
Detroit	am 5.00	pm 1.00	pm 12.05	am 6.48	am 10.30	pm 3.00	pm 5.20	pm 11.30
Superior	am 5.10	pm 1.00	pm 12.05	am 6.48	am 10.30	pm 3.00	pm 5.20	pm 11.30
Niagara Falls	am 5.20	pm 1.00	pm 12.05	am 6.48	am 10.30	pm 3.00	pm 5.20	pm 11.30
Buffalo	am 5.30	pm 1.00	pm 12.05	am 6.48	am 10.30	pm 3.00	pm 5.20	pm 11.30
Rochester	am 5.40	pm 1.00	pm 12.05	am 6.48	am 10.30	pm 3.00	pm 5.20	pm 11.30
Syracuse	am 5.50	pm 1.00	pm 12.05	am 6.48	am 10.30	pm 3.00	pm 5.20	pm 11.30
Albany	am 6.00	pm 1.00	pm 12.05	am 6.48	am 10.30	pm 3.00	pm 5.20	pm 11.30
New York	am 6.10	pm 1.00	pm 12.05	am 6.48	am 10.30	pm 3.00	pm 5.20	pm 11.30
Springfield	am 6.20	pm 1.00	pm 12.05	am 6.48	am 10.30	pm 3.00	pm 5.20	pm 11.30
Boston	am 6.30	pm 1.00	pm 12.05	am 6.48	am 10.30	pm 3.00	pm 5.20	pm 11.30

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

Trains on Battle Creek Division depart at 7.45 a. m. and 4.00 p. m., and arrive at 12.40 p. m. and 6.10 p. m. daily except Sunday.

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

## GRAND TRUNK R'Y SYSTEM.

EAST		8	4	6	2	10	76
Chicago	am 11.05	pm 3.05	pm 8.15				
Valparaiso	pm 12.45	pm 4.05	pm 9.15				
South Bend	pm 1.05	pm 4.25	pm 9.35				
Battle Creek	pm 1.25	pm 4.45	pm 9.55				
Lansing	pm 1.45	pm 5.05	pm 10.15				
Durand	pm 2.05	pm 5.25	pm 10.35				
Saginaw	pm 2.25	pm 5.45	pm 10.55				
Bay City	pm 2.45	pm 6.05	pm 11.15				
Detroit	pm 3.05	pm 6.25	pm 11.35				
Flint	pm 3.25	pm 6.45	pm 11.55				
Port Huron	pm 3.45	pm 7.05	pm 12.15				
Hamilton	pm 4.05	pm 7.25	pm 12.35				
Suspension Bridge	pm 4.25	pm 7.45	pm 12.55				
Buffalo	pm 4.45	pm 8.05	pm 1.15				
Philadelphia	pm 5.05	pm 8.25	pm 1.35				
New York	pm 5.25	pm 8.45	pm 1.55				
Toronto	pm 5.45	pm 9.05	pm 2.15				
Montreal	pm 6.05	pm 9.25	pm 2.35				
Boston	pm 6.25	pm 9.45	pm 2.55				
Portland	pm 6.45	pm 10.05	pm 3.15				

Nos. 2-4-6-Daily. Nos. 10-76-Daily ex't Sunday. Nos. 3-5-7-Daily. Nos. 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 14, 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.

DR. J. E. CALDWELL, who has spent eight years as a worker in the islands of the Pacific and Australasia, has accepted an invitation to connect with the sanitarium now in process of erection at Graysville, Tenn. Brother Caldwell will go to his new field of labor at once.

THE *Life Boat* for October is a Home and Purity number, and it is filled with a variety of interesting and helpful matter. It is not too late to have a part in the circulation of this issue. Copies may be obtained by addressing 28 Thirty-third Place, Chicago, Ill.

A LETTER from Brother W. H. Wakeham announces the safe arrival of himself and family in London after a very pleasant voyage. After a stay of one week in London they expected to leave for Hamburg, Germany, and then to go on to Egypt about the middle of this month.

MANY of our readers will learn with sincere regret of the death of Elder G. W. Colcord, which occurred on Sabbath, October 4, after an illness of less than a week. Brother Colcord has been a staunch believer and faithful worker in this message for many years, and he will be greatly missed by those associated with him in the work. A more complete notice of his sickness and death will appear later.

BRETHREN W. G. KNEELAND and Geo. F. Enoch are meeting with encouraging success in the circulation of the tracts recently published by them in their work on the island of Trinidad. We have received sample copies of a tract just issued by them dealing with the alcohol and tobacco evil. The first edition of this tract is ten thousand, and a second edition is likely to be needed. Brother Enoch writes that "scarcely any of the Volcano and Coronation tracts are left on our shelves."

THE picture on our first page this week gives a view of God's handiwork as seen in the woods of Tasmania. Such a luxuriance and beauty of natural foliage is rarely found in any other place

outside of tropical countries. When looking upon such a scene, the reverent soul will recognize the song of praise, as though in response to the call of the prophet:—

"Sing, O ye heavens! for Jehovah hath done it;

Shout, ye lower parts of the earth!  
Burst into song, O ye mountains!  
Thou forest, and every tree therein!  
For Jehovah hath redeemed Jacob,  
And glorified himself in Israel."

### An Old Fable for English-Speaking Adventists

IN Iowa, where our brethren are taking hold in earnest of the work of circulating our special issues of the Scandinavian papers, B. E. Fullmer writes in the *Workers' Bulletin* an appeal that we all should read and act upon. We quote:—

The story is told of two unfortunate travelers, both of whom were infirm and helpless. One was blind, and so could not see the road, while the other was lame, and could not walk. In their extremity, the lame man mounted the shoulders of him who was blind, and, directing his steps, both arrived safely at their destination.

Now for the lesson: In the past our Scandinavian brethren have been very faithful in aiding in the English work. They are now putting forth a definite effort to reach their own people by means of the special number of their papers to be issued early in October. Now is the time for us to help them in return for their loyalty to us. We have been hampered in the past because we could not speak their language, and so it was useless for us to go to these people. Now these papers can speak, but unfortunately they cannot walk. Then, brethren, can we not do as did the two men in the fable? If we will do the walking, the papers will do the talking; and by the combined effort many homes may be reached that otherwise would never hear of present truth. I appeal to our English-speaking members throughout the State to aid in putting these papers into the homes of their Scandinavian friends and neighbors. With a little effort a large number may be used in a way that will bring a blessing to both the giver and the receiver.

### A Testimony for the Truth

AT a meeting of the Louisville (Kentucky) Clinical Society, held May 13, 1902, the question of diet was under discussion, when Dr. W. H. Wathen, president of the Kentucky School of Medicine of Louisville, made the following remarks as reported in the *American Practitioner and News*:—

Theory is all right as far as it goes, but practical observation is of far more value. I assume that I have had opportunity of observing this question more than all of you combined, having recently spent three weeks among a class of people who use no meat at any time, and it has positively demonstrated to me that meat is unnecessary—that the healthiest people in the world never eat meat; that those who have the most beautiful complexions, who are the most enduring in

their work, who are the most amiable in their disposition, who are the least addicted to the use of whisky, wines, opiates, sexual excesses, etc., are those people who do not eat meat. It has been demonstrated that persons who have been addicted to the excesses I have mentioned, while upon a meat diet, have entirely abandoned them while living upon an exclusively vegetable diet, but returned to the excesses when a mixed diet was again resumed.

No well-trained Seventh-day Adventist eats meat, and you will not find healthier people in the world than these people, nor people more free from excesses of all kinds. I had occasion to observe, at Battle Creek, Mich., for three weeks, the nurses, the doctors, the medical students and I have never seen brighter medical students in my life, nor have I ever seen such healthy-looking people as they are, and not one particle of meat do they eat. I lived among them for three weeks without any meat. I did not want or feel the need of meat, and I gained while there one and one-half pounds per day. Vegetarians are the most enduring people in the world; the laborers on the coast of Spain unloading vessels work longer hours and carry heavier weights than meat eaters, and they never eat any meat.

The question of vegetarianism is a large one. You must prepare these things properly. Take, for instance, some of the cereals. We cook oatmeal between thirty and sixty minutes, and think it is ready to be served, whereas at Battle Creek they cook it at 360° F from three to six hours; and when prepared in this way, it is easily digested and nourishing. Many of the Battle Creek products are already predigested so that they are readily assimilated.

Protose, made of the gluten of wheat and peanuts, is a substitute for meat. It is easily digested, easy of assimilation, and nutritious; and when properly prepared, you can eat enormous quantities without ill effects.

One of the most admirable dinners I ever ate was at Dr. Kellogg's, where no meat was served, the cooking being done with vegetable and nut oils instead of lards and greases.

Such testimony as this given before a meeting of physicians by one who stands at the head of a leading medical institution is worthy of note. It shows that right principles concerning diet and health are finding a recognition among a class of thinkers who formerly gave little attention to them. Every one of us who have had the privilege of knowing the principles of hygienic reform for years ought, by walking in the light, to become a living testimony to the truthfulness of Dr. Wathen's remarks. So may it be.

WE are indebted to the publishers of *The Living Church*, of Milwaukee, Wis., for their courtesy in granting us the use of the cuts which appeared in our issues of September 30 and October 7, in the article, "Religion in the Philippine Islands."

"THE commandments of Jesus are in fact responses to the question of the believer, 'Lord, what wilt thou have me to do? In what way may I give utterance to my love?'"