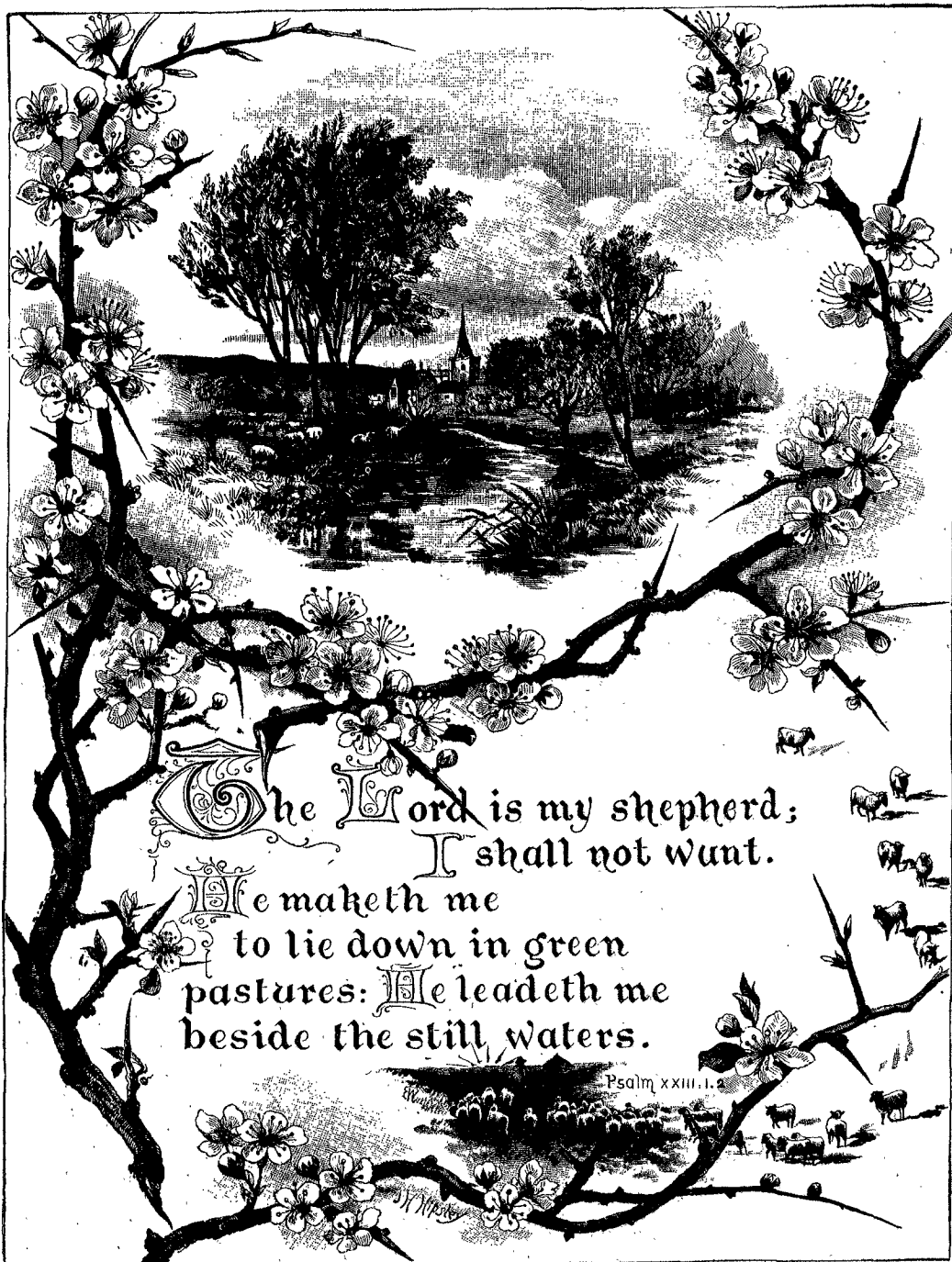


The Advent
REVIEWS HERALD
And Sabbath
HOLY BIBLE
THE FIELD IS THE WORLD
Vol. 79 BATTLE CREEK, MICH., TUESDAY, OCTOBER 28, 1902 No. 43



The Lord is my shepherd;
I shall not want.
He maketh me
to lie down in green
pastures: He leadeth me
beside the still waters.

Psalm xxiii. 1. 2

Publishers' Page

Conducted by the Department of Circulation of the Review and Herald Publishing Company.

The American Standard Edition of the Revised Bible

THE sale of the American Standard Edition of the Revised Bible still continues, and is increasing each week. A number of those who have received the book have written to us, expressing their high appreciation of it. One of our conference presidents says that he considers it the best revised translation of the Bible that has ever been published. Others speak in equally high terms concerning it. It is believed that this volume will bring the reader more closely into contact with the exact thought of the sacred writers than other translations. We give below a few of the changes noticed in the study of the Sabbath-school lessons recently, which seem to aid in a clearer understanding of the texts:—

Authorized Version

Dan. 1:8: "But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank."

Dan. 1:15: "And at the end of the ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat."

Dan. 2:30: "But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for their sakes that shall make known the interpretation to the king."

Dan. 7:9: "I beheld till the thrones were cast down," etc.

Many other texts might be cited in which the change of a word or two leads to a clearer understanding of the Scripture.

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BY THE WELL-KNOWN AUTHOR, G. H. BELL

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"PART ONE.—The term *Practical Grammar* suggests the character of this part of the work. No attempt is made at parsing or complete analysis. About the parts of speech, and about phrases and clauses, there is just enough said to enable one to understand the rules of syntax and of punctuation. Those who lay no claim to scholarship can learn, by the use of these pages, to write with tolerable accuracy. There are thousands

who could once parse well, but who have since that time nearly lost what grammar they learned at school. Such may not have time for thorough study, but they can easily pick up the chief essentials of grammar from the plain statements of this work.

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"PART THREE.—The Rules for the Use of Capitals are numerous, but are all needed, as may be seen from the examples given to illustrate them. There is such a want of uniformity in the use of capitals as to render the subject an extremely difficult one, but the rules here given are sustained by good usage, and will be sanctioned by the best of scholars."

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The Advent WORLD'S GIBBLE **REVIEW** **HERALD** And Sabbath

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

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No. 43.

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Editorial

A Good Fight

THERE is one fight in which a Christian can consistently engage. "Fight the good fight of the faith, lay hold on the life eternal." So wrote the apostle to the Gentiles after a long and varied experience in this kind of warfare. And a little later he wrote, "I have fought the good fight, I have finished the course, I have kept the faith." And this same successful fighter has left a record of his experience: "In labors more abundant, in stripes above measure, in prisons more frequent, in death oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." This is the battle ground of a Christian hero. What a transformation has grace wrought in the heart of that Saul at whose feet the witnesses laid down their clothes when Stephen was stoned! Is this the same Saul who, "breathing out threatenings and slaughter against the disciples of the Lord," went to Damascus to persecute believers? Surely the fight of the faith is far different from the fight of the flesh. It is much easier for the flesh to fight a fleshly fight for religion than to suffer for it, but the Lord instructed Ananias to show Saul "how great things he must suffer for my name's sake." It requires no real heroism to resist an injury either real or supposed, but it is a most convincing testimony to the triumph of the grace of God when one does well, suffers

for it, and takes it patiently. "This is acceptable with God." This is the way of victory. "For the weapons of our warfare are not of the flesh, but mighty before God to the casting down of strongholds." "Blessed be the Lord my strength, which teacheth my hands to war, and my fingers to fight."

The Lord's Work

It sometimes seems necessary to stop long enough in the rush of outward effort to inquire seriously, What is the Lord's work? With many plans to carry out, with many enterprises to foster, with many difficulties to encounter, with too many evidences of the contest for position in the denominational machine, it may clear our vision a little if we consider the simplicity of the Lord's work. The Master himself has made it plain. "This is the work of God, that ye believe on him whom he hath sent." We have no work to do other than to believe on Christ ourselves for personal salvation, and to persuade as many others as possible to do the same. Any machinery of organization which contributes toward this result is desirable, but more than is actually required for this purpose is a hindrance. Any institutions which are an active agency in carrying to men the gospel of the kingdom, and leading them to exercise a personal faith in Christ, should be established just as fast as the Lord opens the way, and should be maintained, even at a sacrifice; but institutions which are multiplied simply that we may point to them with pride as giving character to the Lord's work become a hindrance to the advancement of the real work of the Lord. Any plans or enterprises which are simply the easiest channels for the flow of the current of life from heart to heart, and which bring together in the most natural manner the need of the sinner and the supply in the hands of the servant of the Lord, may be readily accepted, and used without waste of strength in overcoming friction, but all others should be discarded as unnecessary burdens. Without increasing needless machinery of administration, without burdening ourselves with more institutions than are actually necessary for the one purpose, and without being entangled in worldly wise plans and enterprises, we must go quickly to the people with the simple message of warning and salvation from the wrath to come. It must be wholly a work of faith. The heart of every worker must be inspired by a personal faith in the

message which he bears, and all his effort must be directed to the one end of implanting the same faith in the hearts of others. "If you would draw sinners out of the swift running current, your own feet must not stand on slippery places." Is there not danger that we shall be "cumbered about much serving"? More apostolic power is the one thing needful in order that the real work of the Lord may be done, and done quickly.

Upside Down

THE unbelieving Jews who raised the uproar at Thessalonica because of their envy at the marked results of Paul's preaching, "drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also." The great apostle was sent to the Gentiles with a commission "to turn them from darkness to light, and from the power of Satan unto God." This was the work which he was doing at Thessalonica. Some men who stood in a wrong attitude toward God were being turned about and brought into right relationship with God, and this was called turning the world upside down. The fact is that Satan is the one who has turned the world upside down. The greatest confusion has been introduced into this part of the universe of God. Darkness is put for light, and light for darkness. The minds of men have been darkened, and their hearts have been hardened, until they choose the way of death, and sin has become a science, and vice has been consecrated as a part of religion. Confusion has become worse confounded. To men whose natures have thus been twisted and distorted, and to a world where everything has been perverted and overturned, comes the message of the gospel to heal and to restore. And it is only in the light of the revelation of the truth which God has made that we can see things in their right relation, and rightly interpret the perplexing jumble of affairs in the world. The prophecies throw more light upon history than history has ever thrown upon the Bible. Inspiration has drawn a clear picture of this last generation, in which sin will show itself at its worst in the working of Satan "with all power and signs and lying wonders." And the very message which will meet the situation and turn men to God again is made known to us in the Lord's own words. When this message is presented in the demonstration of the Spirit, it will so

completely break up all the harmony between those who receive it, and this perverted order of things that some unconverted formalists will doubtless repeat the charge that the world is being turned upside down. But let us only be sure that we are giving the message for the time, and then we can safely leave the results with God. He is still working all things "after the counsel of his own will."

Well Rooted

It is essential to the growth of a plant that it should be well rooted. The same principle holds in Christian growth. There is hope that those who are "rooted and grounded in love" may be able to "know the love of Christ," and to be "filled with all the fullness of God." The foundation of our confidence that we shall be able to walk in him rests in the fact that we are "rooted and built up in him." The results of not being well rooted are set forth in our Lord's explanation of the parable of the sower: "But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended." We have already entered upon times which will test the experience of each individual believer. These trials will strengthen the character of every one who is rooted in him, just as the stormy blast will render more stable the tree which has already sent its roots well into the soil. Our only safety is to know day by day that we are hidden in Christ, and to maintain a constant fellowship with the Father and with the Son. This is the only thing which will prevent us from being "moved away from the hope of the gospel."

"By Him All Things Consist"

ANYTHING which exalts the Saviour is precious to all his followers. And we recall no scripture which in its descriptions of the work, power, and position of the Son of God more strikingly transcends all others than do a few verses in the first chapter of Colossians. In his antecedent conditions of glory, Christ antedates all created beings. This is set forth in the work "Looking Unto Jesus." The reader will pardon the quotation of a few lines from that book:—

"In Rev. 3:14 Christ calls himself by a title which the translators have rendered 'the beginning of the creation of God,' and which some hold to mean that the work of creation was begun, not *by*, but *with* him, thus degrading him to the level of a created being; whereas the meaning of the word would suggest rather the idea of 'headship,' and present him, not as the *beginning*, but as the *beginner*, of the creation of God; and the

demands of harmony with other scriptures hold us imperatively to this construction. No work of creation was accomplished till after Christ became an active agent upon the scene; for all this work was wrought through him. John says, 'All things were made by him, and without him was not anything made that was made.' John 1:1, 3. Paul to the Hebrews corroborates these words of John. He says that God hath appointed his Son 'heir of all things,' that he is 'the express image of his person,' the 'brightness of his glory,' and that by him 'he made the worlds.' Heb. 1:2, 3. But to the Colossians he bears a still more definite testimony. In chapter 1:15-17, he says of Christ, 'Who is the image of the invisible God, the firstborn of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist,' 'stand together,' or 'are firmly established.'" — *Page 12.* In glorious harmony with this, chimes in the doxology of the four living creatures, and the four and twenty elders, when they fall down before him that sitteth upon the throne, and cast their crowns before the throne, and pour forth, in their celestial voices, the ecstatic anthem: "Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created." Rev. 4:10, 11.

J. Vaughan, in his "Fifty Sermons," 8th Series, page 261, says on Col. 1:18: "Living as we do far down the stream of time, when long ago the name of Christ has associated itself to all that is most classical in literature, the most refined in art, the most exquisite in poetry, the most generous in chivalry, and the most advanced in civilization, when the cross, no more the word of shame, or the brand of ignominy, has become the banner of progress, the crest of honor, it is difficult for us to throw ourselves enough into the spirit of the age of St. Paul to estimate the grandeur of thought and the strangeness with which his words must have burst upon the world; that Christ, the Nazarene, Christ, the crucified, should in all things have the pre-eminence. And yet the whole expansion of the world's history is but the fulfillment of that vision of Saint Paul, which his spiritual eye saw when he contemplated Christ and the resurrection, when he said that in all things he should have the pre-eminence."

On the influence of Christ and his religion on the expansion and elevation of the mind in a literary sense, Timothy Dwight says: "I feel sure that no one who has been an accurate observer of life has failed to notice the elevating and purifying influence of true religion, whenever it is received. Has it never

occurred to you in life, to know some mind of a rude, coarse texture, brought under the power of the simple faith of the Lord Jesus? You have perhaps watched the wonderful transformation. That intellect, once the dullest, has gone up, if not to the very first class, yet certainly far beyond itself, and above the ordinary rank. And that heart has taken a delicacy such as the best secular education rarely succeeds in giving. Christ is in him; and Christ rising, raises the man, to show that wherever Christ is, even in the poorest, lowest, darkest, and most miserable sinner's heart, he will have the pre-eminence.

"Many persons are looking a great deal into their own hearts, as if they would find peace by looking down there. The way to find peace is to examine Christ, to magnify Christ, to take grand views of Christ; to find your evidences in Christ. An uplifted Christ is the sinner's rest.

"*The Creation of Angels.*—What sublime views does this subject, the creation of angels, furnish us of the greatness of Christ. By him, says the apostle, were all these illustrious beings created, together with all their attributes, importance, and dignity. The character of every workman is seen, of course, in the nature of his work. If this be insignificant and worthless, it exhibits nothing but the insignificance and worthlessness of the maker. If curious and excellent, if sublime and wonderful, it unfolds wonderfully his greatness, wisdom, and glory. Of what intelligence, purity, loveliness, power, and elevation of mind are the angels possessed! What, then, must be the perfection of him who planned and formed them, who with a word brought them into being; who preserves, informs, directs, controls, and blesses them forever! How amazing, then, must be the perfection of his character! How great, how wise, how good!"

As all things were created by him, and are upheld by the word of his power, Jesus is the clew of the universe, its center and explanation. All things are to be seen in the light of the cross. And all things reflect light on the cross. Let us join the choir above, and exclaim that "for thy pleasure" all these worlds, intelligences, dominions, principalities, and powers, and even mortal men, who without thy sustaining power are worthless and helpless, "were created." It is clear, then, that in the end Christ must triumph gloriously. The work of creation and redemption is all moving on prosperously. The buds of his promises are dilating to the flower. Let us "comfort one another with these words." U. S.

"THE believer is by his faith united to Christ even as the branch is to the vine. The influences and efficiencies of the vine all reveal themselves in the branches."

Studies in the Gospel Message

THE subject of the Sabbath-school lesson for November 8 is, The Kingdom of Antichrist.

We have seen clearly that the real purpose of the vision of the seventh chapter of Daniel is to reveal the location of the territory, the time of the rise, the duration of the supremacy, and the nature of the work of the power symbolized by the little horn. It is plain enough that the papacy is the great fact of history which answers to the prophecy concerning the little horn. It fully meets all the specifications of the prophecy, and this is true of no other power which has ever appeared in history. It arose at the time indicated by the prophecy, it secured its territory as declared by the prophecy, it reigned over the kings of the earth for just the length of time specified by the prophecy, and it has done just the work foretold by the prophecy. To say that the prophecy concerning the little horn is not fulfilled in the papacy is equivalent to the assertion that there can be no certainty in our application of the fulfillment of prophecy. The right application of this prophecy is established beyond a reasonable doubt.

It is equally clear that Paul's prophecy of "the falling away" and the revelation of "the man of sin," as recorded in 2 Thess. 2: 1-12, finds its fulfillment in the papacy. In Daniel's prophecy we see the papacy as a kingdom, with a limited territory, for it was a "little horn," and the pope as a king among kings. In Paul's prophecy we see the papacy as an ecclesiastical power, and the pope as a priest in the temple of God. It requires both prophecies, supplemented by the further delineation given in The Revelation, to set forth fully the papacy as a politico-ecclesiastical power.

It is time now to take a closer view of the twofold character of the papacy, and to note the foundation principle upon which the whole structure rests. The ground is briefly but comprehensively covered in the following paragraph from the writings of Rev. J. A. Wylie:—

What, then, is the papacy? Is it a purely spiritual society, or a purely secular society?—It is neither. The papacy is a mixed society: the secular element enters quite as largely into its constitution as does the spiritual. It is a compound of both elements in equal proportions; and, being so, must necessarily possess secular as well as spiritual jurisdiction, and be necessitated to adopt civil as well as ecclesiastical action. But how does it appear that the Church of Rome combines in one essence the secular and spiritual elements? for the point lies here. It appears from the fundamental axiom on which she rests. There are but a few links in the chain of her infernal logic; but these few links are of adamant; and they so bind up together, in one composite body, the two principles, the spiritual and the temporal, and, by consequence, the two jurisdictions, that the moment Rome attempts to cut in twain what her logic joins in one, she ceases to be pope-

dom. Her syllogism is indestructible if the minor proposition be but granted; and the minor proposition, be it remembered, is her fundamental axiom: CHRIST IS THE VICAR OF GOD, AND, AS SUCH, POSSESSES HIS POWER; BUT THE POPE IS THE VICAR OF CHRIST; THEREFORE THE POPE IS GOD'S VICAR, AND POSSESSES HIS POWER. To Christ, as the vicar of God, all power, spiritual and temporal, has been delegated. All *spiritual* power has been delegated to him as head of the church; and all *temporal* power has been delegated to him for the good of the church. This power has been delegated a second time from Christ to the pope. To the pope all *spiritual* power has been delegated, as head of the church, and God's vicegerent on earth; and all *temporal* power also, for the good of the church. Such is the theory of the popedom. This conclusively establishes that the papacy is of a mixed character. We but perplex ourselves when we think or speak of it simply as religion. It contains the religious element, no doubt; but it is not a religion; it is a scheme of domination of a mixed character, partly spiritual and partly temporal; and its jurisdiction must be of the same mixed kind with its constitution. To talk of the popedom wielding a purely spiritual authority only, is to assert what her fundamental principles repudiate. These principles compel her to claim the temporal also. The two authorities grow out of the same fundamental axiom, and are so woven together in the system, and so indissolubly knit the one to the other, that the papacy must part with both or none. The popedom, then, stands alone. In genius, in constitution, and in prerogative, it is diverse from all other societies. The Church of Rome is a temporal monarchy as really as she is an ecclesiastical body; and in token of her hybrid character, her head, the pope, displays the emblems of both jurisdictions,—the keys in one hand, the sword in the other.

All the claims of the papacy follow logically from the one fundamental claim, that the pope is the vicar of Christ, the vicegerent of the Son of God. If this proposition be granted, it will be impossible to refuse consent to the whole of the elaborate system. If this proposition is successfully refuted, then the whole system falls to the ground. Here therefore is the one spot where the death blow may be inflicted. And this tremendous claim, with all its most tremendous consequences, is founded upon a manifest perversion of a statement of Jesus, which, when rightly understood, will completely overthrow the foundation proposition of the papacy. Here is the statement: To Peter who had just confessed to the union of divinity and humanity in the person of Jesus, the Son of man and the Son of God, Jesus said, "Thou art Peter, and upon this rock I will build my church." It happens that in the original the words "Peter" and "rock" closely resemble each other, and the Church of Rome, by that method of theological jugglery to which it is no stranger, has interpreted this passage as though it read, "Thou art Peter, and upon thee will I build my church." Thus the teaching of Jesus that he would build his church in the

earth upon that mysterious union of divinity and humanity which he had wrought out in himself has been distorted into a declaration that lost humanity itself would be the foundation. The apostle Peter himself never assumed that he had been appointed by his Master as his visible representative, his vicegerent, but designated himself simply as "an elder," and he exhorted the other elders not to be "lords over God's heritage," but to be "ensamples to the flock." All this fiction about a divinely established vicegerency is the invention of a much later period than apostolic times, and this quoting Scripture to prove it evidently originated in the mind of him who quoted Scripture to Jesus in the wilderness as being a sufficient excuse for doing his bidding.

But it ought not to escape our attention that this very claim that the pope is the vicar of the Son of God, the vicegerent of Christ, is the testimony of the papacy to the fact that the pope is antichrist. It is certainly a remarkable thing that the very title claimed by the pope as expressing his divine right to the position of head of the universal church, with unlimited authority, both spiritual and temporal, is in reality the name applied by the apostle John to the one who would deny the very foundation truth upon which Jesus declared that he would build his church. He who denies that union of divinity with humanity which is revealed in Jesus, is said to be "the antichrist." See 1 John 4: 1-3 and 2 John 7, R. V. Now this word "antichrist" is formed by placing the prefix "anti" before the word "Christ." This prefix is taken from the Greek language. But we have another prefix taken from the Latin language which corresponds to the primary meaning of "anti," and that is "vice." From this comes our word "vicar." Thus when the pope, using the official language of the Roman Catholic Church, claims that he is the vicar of Christ, he in this very claim declares that he is the vice-Christ, or the antichrist. And this use of the prefix "anti" as meaning "in the place of" is not limited to this one word "antichrist." In Acts 13: 7, R. V., Sergius Paulus is said to be "the proconsul," the man who acts in the place of the consul, and the prefix "anti" is used here before the word meaning "consul." In Matt. 2: 22 it is said that "Archelaus was reigning . . . in the room of his father Herod," and the word here translated "in the room of" is "anti." Furthermore the papacy exactly fulfills the specification of the antichrist of the Scripture inasmuch as it emphatically denies that union of divinity with humanity which brings an indwelling Christ into the heart of every true believer.

It is true that "anti" may also mean "against," and it is quite possible that both meanings should be attached to this

prefix in the word "antichrist," but it is evident that the method by which the pope is "against" Christ is, not by avowed opposition, but as a professed friend, by putting himself "in the place of" Christ.

We must now notice one thing more in Paul's prophecy concerning "the man of sin." It is declared of him that he "opposeth and exalteth himself above all that is called God, or that is worshiped." The word here rendered "opposeth" is in other places in the New Testament (Luke 13:17; 21:15; Phil. 1:28, etc.) translated "adversary." And in the Greek translation of Zech. 3:1 this same word is used to represent the Hebrew word rendered "to resist," the marginal reading of which is "to be his adversary." But the Hebrew word rendered "to resist" is the verbal form of the word rendered "Satan" in the preceding line. Satan, the adversary, was standing at his right hand to be his adversary, or to act the part of Satan. From this use of the word we may conclude that in Paul's prophecy it is affirmed of "the man of sin" that he "acts the part of Satan by exalting himself above all that is called God." And this is in perfect harmony with the purpose of Satan, who said, "I will exalt my throne above the stars of God." It thus appears that the whole system of the papacy is simply the outworking upon the earth of the plan of Satan to take the place which belongs to the Son of God, and that the pope is in truth the vicar of Satan instead of the vicar of Christ. Here we have Satan's answer to the incarnation of Christ. These conclusions are certainly worthy of the most serious consideration.

We conclude, then, that the kingdom of the so-called vicar of Christ is in reality the kingdom of Satan, and that the so-called only true church is in reality "the synagogue of Satan." Who will rally to preach the genuine gospel of the kingdom of God, and to proclaim the saving truth of the union of divinity and humanity as the foundation upon which the true church of Christ is built?

Mission Field Finance

THE Mission Board is merely the distributing agency for the denominational work in the mission fields. It must pass on the workers and the means sent of God to the needy fields, and help to keep the churches in touch with the needs.

The various fields are called upon, at the beginning of the year, to make an estimate of the amount required for the year to come to manage the work in hand; and then to specify what additional work ought to be taken up if finances will permit.

With the amount provided by the appropriation, the workers in each field push on the work, ever seeking to extend the frontier lines of the message. They

see so many needs that the workers and the funds available seem sadly limited, but the confidence of our missionaries is in the living God. They know that it is not by might nor by an army, but by the Spirit of God that the witness is to be borne. Yet they pray continually that a greater burden for the whitening fields may roll upon the believers at home.

As compared with the amount we spend in caring for ourselves, the amount that is spent abroad seems but a pittance. Yet it represents a sacrifice on the part of many that makes it a precious treasure indeed.

Europe, for instance, with its mission territory in North Africa and Asia Minor, represents five hundred million people. Last year our Board appropriated \$12,000 for their work. It seems but a crumb, surely, this amount handed out to five hundred millions of perishing, soul-hungry mortals.

We all know how earnestly the needs of the South have been urged in recent years. The Mission Board last year appropriated \$12,000 from its funds for that work. It seems but a pittance to distribute. Yet it is the same amount for fifteen millions of people that the Board distributed among the five hundred millions of the European field.

The various countries in the South American continent, with its thirty-five millions, have had appropriations of about \$12,000 also for the last year.

The work proposed for the Dark Continent calls for about an equal sum to that appropriated for the other fields named.

The South Sea Island missions require about \$8,000, while India's three hundred millions have required about \$6,000. So we might go, from Mexico and the West Indies, round the world to the Malay Straits and far China and Japan. It is a small sum that the fields have with which to operate, while their needs are stupendous.

Mission committees are being formed to watch the local distribution of these funds, and to audit accounts, so that those who know the exact situation may bear the responsibilities. Such a committee binds together the various South African missions.

The General European Conference binds together the work on that continent.

The Polynesian Committee, with its headquarters in Australia, watches over the island missions of the Pacific.

The South American fields are perfecting a union conference organization, which has already done splendid service in unifying that large territory, and in advancing the work in hand.

The West Indies are waiting for similar organization.

During the year past there have been calls for special appropriations not in-

cluded in the ordinary work of the fields. In response to such a call the Mission Board joined the Review and Herald in giving the Toronto book depository to the Canadian Union Conference. Over \$3,000 was thus appropriated. In answer to the call of Australia \$5,000 was appropriated for the Sydney Sanitarium enterprise. Thus special calls frequently come from the fields.

There is a vast world before us, and a needy one. Years ago, when the work was small, it was possible easily to turn the attention of the whole denomination upon one enterprise or another needing help. Our enterprises and our fields have now multiplied in far greater ratio than our numbers. Our workers abroad understand that it will not do to launch new enterprises requiring special help without a thorough understanding. The missionary campaign must be one orderly, disciplined, and continuous advance.

The appropriations are based upon an estimate of funds which may reasonably be expected to come in. It is manifestly impossible for the Mission Board to attempt to finance the fields by any methods of borrowing for ordinary missionary expenditure. Emergencies must be met by temporary emergency methods; but no sustained missionary policy can be operated save by resting the work, under God, upon the body of people interested in it. No board has the right to assume the responsibility resting upon a whole people; neither has it the power to do so if it would.

All our workers understand that work beyond the bounds of the appropriations cannot be entered upon unless special funds come in. And even appropriations cannot be guaranteed, save as we may count upon a constant and growing interest in missions among the people.

Just now fields call for extra help. Here it is needed to supply the place of a worker fallen at his post. There it is to relieve the strain, and save a worker from falling. Yonder it is to enter where the cry of need is ever sounding. It will require all the ordinary income of the year to meet the appropriations already made. Yet here are workers ready to go who ought to be sent — who must be sent. It means that all the churches must seek God in behalf of the great harvest fields. Aside from the ordinary weekly offerings, the missionary cause now needs substantial help. The very needs make sure that somewhere God has stewards whom he expects to trade with the talents lent them. No investment will yield greater returns than this. w. a. s.

"OUR happy eyes may behold and our blessed hands may handle the Word of life which was manifested to us. Let us beware that we turn not away from the one thing worthy to be looked at, to gaze upon a desolate and dreary world."

Government by "Some of the Governed"

THE great coal strike, which to the great relief of the public is at last ended, represents a desperate effort, on the part of the miners to better the dismal conditions of existence which are experienced by the average employce at the mines. These conditions, as every one who has investigated them knows, are but little removed from a state of actual slavery. They represent, beyond question, a lack on the part of the mine owners of that feeling of regard for their employees which is due to an individual as a human being. In spirit, if not in letter, they represent an invasion of human rights. They represent a strong tendency downward to the social and political levels of the laboring classes in the Old World monarchies.

What is true of the industry controlled by the coal trust is true of other leading industries to a greater or less extent. There is a strong tendency on the part of all great combines of capital known as the trusts, to crush out individuality from their employees, to consider men as mere units of force, to make of them mere pins in the great machinery of their industrial enterprises, to be used as long as they will stand the grind, and then to be thrown out and replaced by new ones from the inexhaustible human supply which the country affords. This tends to the division of the people into two widely separated bodies—the "masses" and the "classes," the latter being the masters, and the former the servants, or slaves; the "classes" having control of the machinery of the government, and the "masses" being under their dictation, the one division being the lords and the other the serfs of the new feudalage into which the industrial system of the nation is rapidly being merged. This is white slavery, and is squarely contrary to the principles of republican government.

And at the very time when this tendency to industrial serfdom was beginning to be felt, the pivotal questions upon which the whole matter turns—that of the right of all persons to participate equally in the control of the government under which they live—came up before the American people; and in the national legislature at Washington voices were heard declaring that the Declaration of Independence is false in asserting that governments derive their just powers from "the consent of [all of] the governed," but that "the consent of *some* of the governed" is the right source of governmental authority. And those voices have been listened to with respect both at Washington and throughout the States. More than this, that doctrine has been accepted and approved by the American people. It is a recognized principle of the national policy to-day.

The very men who are now desperately struggling to keep from sinking beneath the social and political level of free and self-governing human beings, have sanctioned and put into effect in this republic the doctrine of government by consent of *some* of the governed. What have they done but voted themselves into bondage? In denying that "all men are created equal" in respect to their natural rights, they have admitted that they themselves may not be the political equals of others in the government; that they themselves may not have rights which all others are bound to respect. Right at the time when they most needed to make use of the logic of the Declaration of Independence, they have deprived themselves of all logic by which they might maintain their political vantage ground against the encroachments of unscrupulous wealth. In voting for a system of serfdom under this government for others of a different race, they have unwittingly, but none the less surely, set up a despotism of which they themselves are the destined victims.

The wise founders of this republic, having in view the miseries of the people under the bondage of the Old World systems of government, where the "divine right" of kings and the "right" which was synonymous with might were the only rights acknowledged and maintained, set up a government in this New World upon the principle that "all men are created equal." To-day, this principle has been repudiated with reference to certain foreign peoples that have been subjected to the national authority; but the repudiation will not stop there. A part of the barrier having been torn down, the entering flood soon widens the breach, and no natural stopping point is reached in the process until the whole is leveled. And in the process of establishing control of the government by "some" of the governed, there is no natural stopping point short of the position that "some of the governed" are simply those who have the power to rule their fellows; a return to—

"The good old plan

That he may get who has the power,
And he may keep who can."

White men are as ready to make slaves of white men as of black men. White slaves have never been less numerous the world over than those of another color.

The principle of the political equality of all men, expressed in the words of the Declaration of Independence, is a safeguard against the creation of such abnormal social gaps as exist between the slave and his master, or between the lords and barons and the serfs who perform their bidding. Now the specter of an industrial serfdom in which, at most, only the forms of civil liberty will be left them, is looming over the heads of American workingmen; and whom

but themselves will they have to blame if they shall find themselves excluded from that favored class designated by the phrase "some of the governed," in whose hands the governmental power shall be reposed? L. A. S.

"What Is the Matter?"

"IN spite of the optimistic sentiments that so often find expression regarding the present condition and future prospects of Christianity in this country," says the *Literary Digest*, "an undercurrent of dissatisfaction—a widespread feeling that religion is losing rather than gaining ground—is to be detected in many of the church papers." As evidence upon this point the *Digest* quotes from several of these papers, beginning with *The Evangelical Messenger* (Cleveland, Ohio). In a recent article considering the question, "Why Do Not the People Go to Church?" the editor of this journal says:—

There is a general lament over empty pews. We seem to be experiencing a decline in church attendance, especially in the cities. We build large and beautiful churches, equip them with every convenience and comfort; we have fine music, and there are many able preachers in our pulpits, men who keep abreast of the times, who read and think, who have something to say, and know how to say it. Yet the pews are sparsely filled. The people are elsewhere, on the street, in the parks, or at home reading the newspapers and novels. What is the matter?

The testimony of Dr. J. E. C. Sawyer, in the *N. Y. Observer* (Presbyterian) is next quoted. He says:—

The average preacher goes along year after year preaching mainly to women, leading prayer meetings mainly attended by women, devoting most of his hours of pastoral labor to calling on women, and is seemingly not greatly troubled because the overwhelming majority of the church membership consists of women. There are millions of men in this republic who have no personal relation to Christian churches, and no interest in them. . . . The revival which the church most needs is one which will crowd its meetings and its altars with young men.

The *Digest* quotes from several other journals which offer suggestions regarding what is needed to remedy this lamentable situation. The *New York Examiner* (Baptist) calls for a revival of "old-fashioned Christianity," and the *Chicago Advance* (Congregationalist) sees some hope in an evangelistic crusade initiated last August at the Winona Bible Conference, under Presbyterian auspices. But there is only one true remedy for the situation, and that is a return of the churches to the point where they diverged from the pathway of gospel truth sixty years ago, when they heard and rejected the great and solemn message, "Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14:7. L. A. S.

General Articles

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

The Cross, My Joy

O GIFT of God, I bring to thee
Myself, for thou hast ransomed me,
And day by day my song shall be,
The cross, the cross, is all my joy!

I place my faith in thee alone;
For in my darkness thou hast shown
The path of life, before unknown:
The cross, the cross, is all my joy!

O sacred hope of endless peace,
Where sorrows shall forever cease!
My soul from sin has found release!
The cross, the cross, is all my joy!

And when the end shall come, I'll sing
The song of my eternal King,
And rise on life's exultant wing:
The cross, the cross, is all my joy!

— Charles M. Sheldon, D. D., in *Christian Endeavor World*.

God's Sign

MRS. E. G. WHITE

"AND God saw everything that he had made, and, behold, it was very good. And the evening and the morning were the sixth day." "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work."

"And the Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations, that ye may know that I am the Lord that doth sanctify you." "It is a sign between me and the children of Israel forever."

God gave the Sabbath to his people to be a continual sign of his love and mercy and of their obedience. As he rested on this day and was refreshed, so he desired his people to rest and be refreshed. It was to be a constant reminder to them that they were included in his covenant of grace. Throughout your generations, he said, the Sabbath is to be my sign, my pledge, to you that I am the Lord that doth sanctify you, that I have chosen you and set you apart as my peculiar people. And as you keep the Sabbath holy, you will bear testimony to the nations of the earth that you are my chosen people.

During their bondage in Egypt, the children of Israel lost their knowledge of the true Sabbath, and with it their knowledge of the Creator. God called his people out of Egypt, and in the wilderness gave them his law, the expression of his character and authority. From Mount Sinai he spoke the commandments in an audible voice, and then wrote them with his own finger on tables of stone, thus denoting their enduring character.

In this law God declared, "The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work; . . . for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it."

Before the law was given from Sinai, God wrought a miracle each week to impress the people with the sanctity of the Sabbath. He rained manna from heaven for their food, and each day they gathered this manna, but on the sixth day they gathered twice as much as usual, according to the directions of Moses: "This is that which the Lord hath said, To-morrow is the rest of the holy Sabbath unto the Lord: bake that which ye will bake to-day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning. . . . The Lord hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day."

"And the children of Israel did eat manna forty years, until they came to a land inhabited; they did eat manna, until they came unto the borders of the land of Canaan." Thus for forty years God worked each week a miracle before his people, to show them that his Sabbath was a sacred day.

Sacredness of the Sabbath

God directed that a tabernacle should be built, where the Israelites, during their wilderness-journeying, could worship him. Orders from heaven were given that this tabernacle should be built without delay. Because of the sacredness of the work and the need for haste, some argued that the work on the tabernacle should be carried forward on the Sabbath, as well as on the other days of the week. Christ heard these suggestions, and saw that the people were in great danger of being ensnared by concluding that they would be justified in working on the Sabbath that the tabernacle might be completed as quickly as possible. The word came to them, "Verily my Sabbaths ye shall keep." Though the work on the tabernacle must be carried forward with expedition, the Sabbath must not be employed as a working day. Even the work on the Lord's house must give way to the sacred observance of the Lord's rest day. Thus jealous is God for the honor of his memorial of creation.

The Sabbath is a token between God and his people. It is a holy day, given by the Creator to man as a day upon which to rest, and reflect upon sacred things. God designed it to be observed through every age as a perpetual covenant. It was to be regarded as a peculiar treasure, a trust to be carefully cherished.

As we observe the Sabbath, let us remember that it is the sign which heaven has given to man that he is accepted in the Beloved; that if he is obedient, he may enter the city of God, and partake

of the fruit of the tree of life. As we refrain from labor on the seventh day, we testify to the world that we are on God's side, and are striving to live in perfect conformity to his commandments. Thus we recognize as our sovereign the God who made the world in six days and rested on the seventh.

The Sabbath is the clasp which unites God and his people. But the Sabbath command has been broken. God's holy day has been desecrated. The Sabbath has been torn from its place by the man of sin, and a common working day has been exalted in its stead. In the fifty-eighth chapter of Isaiah is outlined the work God's people are to do. A breach has been made in the law, and this breach is to be repaired. The true Sabbath is to be restored to its rightful position as God's rest day. The law is to be magnified and made honorable. To those who do this work the Lord says: "Thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it."

The Law, Faith, and the Inheritance

WHEN God chose Joshua to succeed Moses, and to conduct his people into the land of Canaan, he said to him: "I will be with thee: I will not fail thee, nor forsake thee. Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land, which I swear unto their fathers to give them. Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest. This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success." Joshua 1:5-8.

"Is the law then against the promises of God?"—Not by any means. On the contrary, the law is the soul and life of the promise. The promise is, "I will put my law in their inward parts, and write it in their hearts." The law is the strength of promise,—it is itself a promise,—and on its stability and unchangeableness rests our faith in God, that he will do all that he has promised.

So when the Israelites crossed the Jordan, they were instructed to follow the ark of the covenant of the Lord, which contained the law, and to keep

it well in sight. See Joshua 3:3, 4, 11, 13-17. Likewise when they compassed the city of Jericho, it was with the ark of the testimony at the head. "By faith the walls of Jericho fell down," because the people were following God's holy law,—walking in all the commandments and ordinances of the Lord blameless. Their faith did not absolve them from obedience to the law, but, on the contrary, it was manifested in their following it—walking in its track.

Even so it is to-day; for the promise that was given to them is left to us. The inheritance of the land of Canaan, which is offered to us as well as unto them, is ours by the righteousness of faith; by faith which causes the righteousness of the law to be fulfilled in us. Though a nation should seize on the whole earth, and not have the whole of God's holy law enshrined in their hearts, they could not hold it, except seemingly, for a time. The world empires of history have demonstrated this. They crumbled into dust, because they were not built on God's law, and permeated with it. Righteousness alone exalteth a nation; not a modified righteousness consisting of custom and tradition, according to the will of the people, but the righteousness demanded by the ten commandments without the alteration or abatement of a single jot or tittle, and exemplified in the life of Christ.

Why is it so essential that we understand the true nature of the inheritance promised to Abraham and his seed? Why should we know that the real inheritance was not the earth nor any part of it in its present sin-cursed state, but made new, and freed from every vestige of the curse, as Eden itself?—It is in order that we may, as we read the ancient, sacred records, learn the true lesson that they teach us,—that by the power by which God made the earth in the beginning, and will restore it again to its original state, we are to overcome sin and Satan working in our flesh, and thus be prepared for the glorious inheritance. All the deliverances wrought for ancient Israel can become ours in our struggle against sin. We shall overcome "as sure as the world."
—*Present Truth.*

All Must Help

THE world never commits a greater sin than when it lets any one know that nothing is expected of him. The church never commits a greater sin against one of its members than when it gives him to understand that the church expects nothing of him,—*no offering*, because he has little money,—*no time*, because he has little leisure,—*no service*, because he has little talent. Expect nothing of a man, and you shall not be disappointed. There are thousands of men to-day whom we have pauperized by simply giving them to understand that they did not count!

When we tell a man that he need not contribute to the church, we make a difference between him and others, which cuts him to the heart. The man

is humiliated, and if he consents to the humiliation, he is degraded forever. If we hint that he is not worth counting, he will soon cease to be worth counting. The church ought to look to every member for an offering, if that offering be but a potato a year. We have no right to insult men and women by putting them on the dead-head list on our own motion. Even those who are reduced to utter poverty, and whom the church must help, should be made to feel that it is their privilege to contribute an occasional penny to the support of the gospel.—*Selected.*

Deal Gently With the Erring

GEORGE O. STATES.

OVER twenty years ago while engaged in business in Michigan, I formed the acquaintance of many business men whom I highly respected. I was naturally much in their society, and learning that a number of them were members of a certain secret lodge, I finally decided to hand in my name for admission, and in due time I was initiated into the order.

My associations with them were always very pleasant as far as the world goes, but I always had a feeling that my spirituality was not increased thereby. After I had been a member for some time, I attended a special meeting in Battle Creek conducted by our late Brother White. I shall always remember his earnest words of admonition and counsel. One night after his sermon he called for those on the background to come forward, and I with others did so. It was a custom with Brother White to call persons by name in prayer, and that night as I listened to his earnest pleading, and my name was called, I thought, "Surely God heard that." I at once felt that if I wished to put my interest entirely with the remnant people, I must withdraw from the lodge. Then began the struggle, and no person who has never passed through a similar experience can know what it meant.

As far as the world goes my associations in the lodge had always been the most pleasant. I felt that I wanted some one to talk with, that I needed human sympathy, and I went to one of our brethren whom I had known for years, and cautiously told where I stood. Instead of sympathizing with me in my time of need, he at once began to censure me for tying myself up with the devil, and to tell me how surprised he was that a man who had always been a Seventh-day Adventist should do such a thing.

I walked off thinking that my friends in the lodge would not treat me in that cold manner, and I almost decided to take the train for home, but meeting our late Brother B. L. Whitney, I decided to make one more effort to get help. I very timidly opened up my troubles to him, and he at once put his arm around me, and cautiously drew out my state of mind. After a long talk he said to me, "Brother States, I

have never had the experience you have, and I do not know the struggle it will cost you to withdraw, but I do believe, my brother, that the third angel's message is worthy of your best energies." Who could have given better counsel? Brother Whitney promised to help me with his prayers, and I fully decided the matter, and from that day to this I have never been inside of a lodge room as a member.

When I united with the order, there were but a few lodges as far as I knew; but of late orders have been springing up all over the land. Soon after, I began preaching the message, and I frequently meet men whom I know to be members of secret orders, but I always try to refrain from scathing criticisms, believing that the better way to help them is to get near them in the spirit of Christ, and show them something better. I have never had any sympathy with the so-called exposures of secret societies, and would not be seen attending one.

Just a few weeks ago a person told me that he had recently united with a certain lodge, and had paid out quite a sum of money, and asked me what I would advise him to do. I gave him the advice that I believed God wanted me to give.

I tell you, dear brethren and sisters, these things are from the world, and do retard our spirituality in the message; and as we come down nearer the end, there will be more and more to draw off from the testing truths for this time.

May we all be energized with the Spirit of him who said, "I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing."

Tithes and Offerings

WILLIAM COVERT

KNOWING that all should be mutually interested in the Lord's cause, I write concerning its progress. It is by exchanging ideas relative to it, that our interests are increased in its advancement. There are financial considerations connected with its upbuilding which must receive special attention at our hands. Our own good, and the good of the whole precious cause, are very materially affected by this question according to the manner in which we deal with it.

In speaking of this, the Lord says, "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." 2 Cor. 9:6, 7. We get good from the good which we do. In helping others, we are also helped.

The obligation of tithing, so strongly enjoined, bears within itself the fragrance of divine favor. But if the tithe is withheld from the cause of Christ, it becomes a curse to the one who retains it. The Lord's words through the prophet Malachi should be forcibly im-

pressed upon every soul. He does not speak in vain when he says, "Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return? Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3:7-10.

The charge against us is that we have robbed God in tithes and offerings. And yet we seem to think that we have done nothing wrong. We say to the Lord, "Wherein have we robbed thee?" The very question implies that we do not confess the sin to which the Lord calls our attention. We long for the blessings promised in connection with the obedience required, but do not allow ourselves to stand up nobly and learn that which is indicated in the lesson enjoined. What sin has been committed?—God has been robbed. Who did it?—Those who claim to be his children. When?—From the days of the fathers until now. Are those who claim to be giving the last message of mercy to the world doing this?—Yes, they too, are guilty. Of what has the Lord been robbed?—Tithes and offerings. Probably not every one is guilty, but somebody has stolen the funds which the Lord intended to use in sending the gospel to the world. The money that was to have paid the traveling expenses of missionaries to different parts of the earth, and to have supported them there while they made known Jesus to our benighted brethren in heathen lands, has been taken. Money, too, has been retained which should have gone into the Lord's treasury in our conferences. A thousand million of our heathen brethren know not of the blessed Saviour. They are sleeping in their sins, and must soon perish in this lamentable condition unless we go to their rescue.

Our Father in heaven cries out that he is robbed of his sacred funds, and calls upon us to return that which we have taken from him. Please consider well the charge that he makes against us. Not only is the *tithe* taken and appropriated by us, but the *offerings* which have been sanctified unto the Lord are also used by ourselves.

There are specified offerings, such as the first fruits, the freewill offerings, thank offerings, etc., etc., which should be turned into the treasury or storehouse of the Lord. Let us inform ourselves on these matters, and perform the thing which is required without waiting longer. One writer has said of the present situation: "God's people are on trial before the heavenly universe; but the scantiness of their gifts and offerings, and the feebleness of their efforts in God's service, mark them as unfaithful. If the lit-

tle that is now accomplished were the best they could do, they would not be under condemnation; but with their resources they could do much more. They know, and the world knows, that they have to a great degree lost the spirit of self-denial and cross-bearing."—"*Testimonies for the Church*," Vol. VI, pages 445, 446.

Our people will sometime come up to the help of the Lord, and make it possible to do that which has been called for so long. Shall the cherished desires for a complete work be realized soon? Shall the angels bear the welcome news up to heaven that a whole people has been found who are full of faith, and whose works bear witness to their profession?

The Way

THE depths of the sea
(Sorrow's wide, anguishing sea),
Thou hast made a wonderful way;
The redeemed pass over it singing to thee!

The depths of the sea
(Sin's trackless and treacherous sea),
E'en of this thou hast said, "Fear not,
Fear thou not, with my hand I have covered thee."

The depths of the sea
(Death's dark, inscrutable sea),
A way for the ransomed to pass
Thou hast made, and sorrow and sighing shall flee!

—Mrs. M. E. Gates.

Feeding in the Ways

"THEY shall feed in the ways, and their pastures shall be in all high places." Isa. 49:9.

This is part of the prophet's glowing description of the return of the captives, under the figure of a flock fed by a great shepherd. Whilst, then, this prophecy is originally intended simply to suggest the abundant supplies that were to be provided for the band of exiles as they came back from Babylon, there lie in it great and blessed principles which belong to the Christian pilgrimage, and the flock that follows Christ.

They who follow him, to begin with, shall find in the dusty paths of common life, and in all the smallnesses and distractions of daily duty, nourishment for their spirits. Do you remember what Jesus said? "My meat is to do the will of him that sent me, and to finish his work." We, too, may have the same meat to eat which the world knows not of, and he will give that hidden manna to the combatant as well as "to him that overcometh." In the measure in which we "follow the Lamb whithersoever he goeth," in that measure do we find—like the stores of provisions that arctic explorers come upon, *cached* for them—food in the wilderness, and nourishment for our highest life in our common work.

That is a great promise, and it is a great duty. It is a promise the fulfillment of which is plainly guaranteed by the very nature of the case. Religion is

meant to direct conduct, and the smallest affairs of life are to come under its imperial control; and the only way by which a man can get any good out of his Christianity is by living it. It is when he sets to work on the principles of the gospel, that the gospel proves itself to be a reality in his blessed experience. It is when he does the smallest duties from great motives, that these great motives are strengthened by exercise, as every motive is. If you wish to weaken the influence of any principle upon you, do not work it out, and it will wither and die. If a man would grasp the fullness of spiritual sustenance which lies in the gospel of Jesus Christ, let him go to work on the basis of the gospel, and he "shall feed in the ways," and common duties will minister strength to him, instead of taking strength from him.

The food which God gives us is not only to be taken by faith, but it has to be made ours more abundantly by work. Saint Augustine said, in another connection, "Believe, and thou hast eaten." Yes, that is blessedly true, but it needs to be supplemented by "they shall feed in the ways," and their work will bring them nourishment.

But this is a great duty as well as a great promise. How many of us Christian people have but little experience of getting nearer to God, because of our daily occupations? To by far the larger number of us, in by far the greater space of time in our lives, our daily work is a distraction, and tends to obscure the face of God to us, and to shut us out from many of the storehouses of sustenance by which a quiet, contemplative faith is refreshed. If you go to your countinghouses and shops, and I go to my desk and books, and forget the Shepherd, then there is no grass by the wayside for such sheep. But if we subject our wills to him, and if in all that we do we are trying to refer to him, and are working in dependence on him, and for him, then the poorest work, the meanest, the most entirely secular, will be a source of Christian nourishment and blessing.

We have to settle for ourselves whether we shall be distracted, torn asunder by pressure of cares and responsibilities and activities, or whether, far below the agitated surface which is ruffled by the winds and borne along by the tidal wave, there will be a great central depth, still but not stagnant—whether we shall be fed or starved in our Christian life by the pressure of our worldly tasks. The choice is before us. "They shall feed in the ways," if the ways are Christ's ways, and he is at every step their Shepherd.—*Alexander Maclaren, D. D.*

As we meet and touch, each day,
The many travelers on our way,
Let every such brief contact be
A glorious, helpful ministry:
The contact of the soil and seed,
Each giving to the other's need,
Each helping on the other's best,
And blessing each as well as blest.

—Susan Coolidge.



What Know We?

WHAT know we of the gnawing grief
That dims perchance our neighbor's
way,
The fretting worry, secret pain
That may be his from day to day?
Then let no idle word of ours
Sting to his heart with more dismay.

What know we of temptations deep
That hover round him like the night,
What bitter struggles may be his,
What evil influences blight!
Then be not hasty to condemn,
If he have strayed from paths of right.

We know so little of the hearts
That everywhere around us beat,
So little of the inner lives
Of those whom day by day we greet;
O, it behooves us one and all
Gently to deal with those we meet.

Gently to deal and gently judge,
With that divinest charity
That thinks no evil, but would seek
The good in every soul to see,
Measuring not by what it is,
But by that which it strives to be.

—L. M. Montgomery, in the *First Baptist Monthly, Hartford.*

Let the Little Ones Come unto Me

MRS. O. E. CUMMINGS

"THEN were there brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them. But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven."

How many parents have read these verses carefully, studied their real meaning, and found the duties they point out? Christ says "suffer," or let, or permit, the children to come unto him. We are to do nothing that will in any way hinder them from coming to Christ,— "and forbid them not." We are never to discourage one of the least of God's children when trying to obey or work for him. Now if we neither hinder nor discourage them, we shall certainly do all in our power to lead them to their Creator.

We often hear parents say that their children do not seem to enjoy hearing the Scriptures read to them, or that they fail to interest their children in Bible truths. This condition of things ought not to exist. How can it if we have ourselves obeyed the commands of God to us in behalf of teaching our children from infancy?

"Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee

this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

When Moses was instructing Joshua concerning the law, he said, "Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law." Joshua did as Moses commanded, as recorded in Joshua 8:35. He did not say, Mothers, let your children stay at home, but even the "little ones" came to hear the law of Moses.

We often see parents come to meeting, leaving their children at home, thinking that they cannot understand what is said, and that the only place they can learn anything is in the Sabbath school, where they are often sent without being taught the lesson at home, the parents excusing themselves by saying, "It is the teacher's duty to do this in the class."

Our children are the lambs, and we are the sheep, of the Lord's pasture. Christ's charge to Peter was, "Feed my lambs." What Christ said to his disciples then, he addressed to all his followers in all ages.

Parents, we "need to understand that God desires us to educate, discipline, and train our children." We should be "ministers of righteousness in the home." God can fit children to be missionaries for him. He wants to do this work through us. Shall we let him? "How shall we do it?" I hear some one say. The Word of God answers: "He shall teach you all things." "Christ . . . is made unto us wisdom, and righteousness, and sanctification, and redemption;" and "all Scripture is given by inspiration of God, and is profitable for . . . instruction in righteousness." Every time we read the word "righteousness," let us read it "right-doing."

How happy we should be that to us is intrusted the glorious work of teaching our children the way of righteousness! and how thankful for the Word of God, which contains the precious truths to be taught, and the promise that Christ will be our teacher.

Let us so live before our children, and so instruct them, that when God asks, "Where is the flock that was given thee, thy beautiful flock?" we may answer, "Behold, I and the children whom God hath given me."

"I think, when I read that sweet story of old,

When Jesus was here among men,

How he called little children as lambs
to his fold,
I should like to have been with them
then.
I wish that his hands had been placed
on my head,
That his arms had been thrown
around me,
And that I might have seen his kind
look when he said,
'Let the little ones come unto me.'

"Yet still to the Saviour in prayer I
may go,
And ask for a share in his love.
And if I thus earnestly seek him be-
low,
I shall see him and hear him above.
In that beautiful place he has gone to
prepare
For all who are washed and for-
given,
O, may we at last find a glad welcome
there,
Safe at home in the kingdom of
heaven!"

A Beautiful Home-Life

A TEMPERANCE speaker relates, in *Young People*, a bit of experience that is as interesting as it is suggestive. She was to speak at a certain small town, where she arrived in the afternoon. At the station the visitor was met by the president of the local Woman's Christian Temperance Union, a soft-voiced woman with a young face beneath silver hair.

As the two ladies were riding along the shady street, pupils from the public school began to throng the sidewalks.

At a crossing a bright-faced boy stood waiting for the ladies to pass, and lifted his cap with a courteous gesture and sunny smile.

The hostess leaned from the carriage with a pleasant greeting, and the gray cap covered the brown curls again as they drove on. "One of your Sunday-school class?" ventured the speaker.

"No," replied the hostess; "my only son, Harry."

As they approached the home, they nearly overtook a young girl of about fourteen, and a middle-aged man, walking briskly. The man was listening in a deferential way to the girl's merry chatter. At the gate they paused; the man lifted his hat in a parting salutation, as he held the gate for the girl to precede him; then bowing, he passed on.

"This is our home; that is my husband."

"And you have another guest, or, is the young lady a caller?" asked the speaker.

"That is our Margaret, our eldest. She and her father are great chums."

That evening, at the daintily appointed tea-table, the youngest child, a bashful girl of seven or eight years, had the misfortune to drop and break a fragile piece of china. Her face crimsoned with distress, and the violet eyes lifted to her mother's face were large with gathering tears. The speaker winced, dreading discordant notes where all had been harmonious. "I hope they will not send her away in disgrace—poor little thing!" her thoughts ran.

But even as she thought, with per-

fect courtesy the mother spoke the same conventional words of reassurance which she would have used had the honored guest broken the cup. Seeing the quivering lip of her cherished child,—her guest from God,—she added softly, "Mother knows you are sorry, dearest. Just let it pass, and overcome it," while the father, with ready tact, engaged the speaker in conversation.

The speaker was charmed. That evening, walking with another white-ribboner, she could not resist saying, "Your president seems wonderfully blest in her children."

"Yes, but she has anxieties as well as the rest of us," was the unexpected reply. "Margaret has grown so winning that even the college boys would walk round by the high school to walk and talk with her, until her father quietly happened to be returning from the courthouse to his office, past their house, every time. Yes, it does take his time; but he is queer. He thinks that is one of the things his time is for. He thinks it pays."—*Selected.*

Six Things a Boy Should Know

1. THAT a quiet voice, courtesy, and kind acts are as essential to a gentleman as to a gentlewoman.

2. That roughness, blustering, and even foolhardiness are not manliness. The most firm and courageous men have often been the most gentle.

3. That muscular strength is not health.

4. That a brain crammed only with facts is not necessarily a wise one.

5. That the labor impossible to a boy of fourteen may be easy to a man of twenty-one.

6. That the best capital for a boy is not money, but a love of work, temperate habits, simple tastes, and a heart loyal to his friends and his God.—*South Dakota Educator.*

Workers Who Never Strike

THERE is one class of laborers who never strike and seldom complain. They get up at five o'clock in the morning, and do not go back to bed until ten or eleven o'clock at night. They work without ceasing the whole of the time, and receive no other emolument than food and the plainest clothing. They understand something of every branch of economy and labor, from finance to cooking. Though harassed by a hundred responsibilities, though driven and worried, though reproached and looked down upon, they never revolt; and they cannot organize for their own protection. Not even sickness releases them from their posts. No sacrifice is deemed too great for them to make, and no incompetency in any branch of their work is excused. No essays or books or poems are written in tribute to their steadfastness. They die in the harness, and are supplanted as quickly as may be. These are the *house-keeping wives* of the laboring men.

If these women had the time to rest which their husbands spend in dram-

shops and dissipation, and if they had the money to spend which their husbands squander on liquor and tobacco, they would brighten their homes with comfort and sunshine, rear their children in respectability, and cause life's desert to rejoice and blossom like the garden of the Lord.—*Selected.*

Does Fruit Require Cooking?

COOKING increases the digestibility of all foods with the exception of meat, for raw meat is more digestible than cooked meat. Cooked gluten will digest in half the time required to cook meat. Raw meat is easily digested. Raw gluten is not easily digested, but cooked gluten is. Cooking vegetable food increases its digestibility. The acids and juices of fresh uncooked fruits are, however, somewhat more valuable as a means of destroying germs and of sterilizing the stomach than are the acids of cooked fruits. So if a person who is bilious or has a foul stomach, and wishes an aseptic diet, will adopt a fruit diet for the purpose of sterilizing his stomach, he will find the acids of fresh fruit better than those of cooked fruit. This is why the grape cure has been practiced with so great success in Switzerland and many other places. The whole secret of the grape cure is that the acids of the grape destroy or prevent the growth of germs in the stomach; and those people who are troubled with foul stomachs, especially persons suffering from prolapsus and dilatation of the stomach, find great aid in the fruit cure,—in eating nothing but fruit for a short time. Those germs that feed upon meats, cheese, and all kinds of animal foods, are starved out upon a fruit diet, because they have no food upon which they can grow and thrive.

Professor Kiosoto, an eminent Japanese bacteriologist, Professor Koch, and others, have shown that the acids of lemons, apples, and other fruits—citric acid, malic acid—are capable of destroying all kinds of disease germs. Cholera germs are killed in fifteen minutes by lemon juice or apple juice, and typhoid fever germs are killed in half an hour by these acids, even when considerably diluted. If you squeeze a lemon into a glass of water containing cholera germs, and let it stand fifteen or twenty minutes, you may drink the water with impunity, as the germs will be dead; these juices will kill other disease germs.

In the acids of fruits we have an antidote for every kind of disease germ. It is well to remember this. You have only to eat freely of fruits to drive out of the stomach every bad germ.

Now, instead of telling a man to have his stomach washed out, we can tell him to drink orange juice, which will cleanse the stomach as thoroughly as a stomach tube, provided it is not a case of gastric catarrh. If we have to deal with gastric catarrh, in which there is a large amount of tenacious mucus adhering to the walls of the stomach, a stomach tube to dislodge it is required, but in ordinary cases of biliousness, foul tongue, bad breath, sick headache, and

nervous headache a fruit diet is a wonderful purifier. The fruit diet will cleanse the stomach and the alimentary canal, and drive off disease germs, which are responsible for a large share of our ailments.—*Good Health.*

Alcohol Versus Food

THE TRUTH ABOUT ALCOHOL

1. A certain quantity will produce a certain effect at first, but it requires more and more to produce the same effect when the drug is used habitually.

2. When used habitually, it is likely to induce an uncontrollable desire for more in ever-increasing amounts.

3. After its habitual use a sudden total abstinence is likely to cause a serious derangement of the central nervous system.

4. Alcohol is oxidized rapidly in the body.

5. Alcohol, not being useful, is not stored in the body.

6. Alcohol is a product of decomposition of food in the presence of a scarcity of oxygen.

7. Alcohol is an excretion, and, in common with all excretions, is poisonous. It may be beneficial to certain phases of disease, but is never beneficial to the healthy body.

8. All medical men advise healthy persons to avoid alcohol altogether.

9. All connoisseurs advise people to avoid taking alcohol into the empty stomach.

10. The young, developing individual is always advised to abstain from alcohol.

11. The use of alcohol, in common with narcotics in general, is followed by a reaction.

12. The use of alcohol is followed by a decrease in the activity of the muscle cells, and the brain cells.

—*Winfield S. Hall, M. D., in The Union Signal.*

THE TRUTH ABOUT FOOD

1. A certain quantity will produce a certain effect at first, and the same quantity will always produce the same effect in the healthy body.

2. The habitual use of a food never induces an uncontrollable desire for it in ever-increasing amounts.

3. After its habitual use a sudden total abstinence never causes any derangement of the central nervous system.

4. All foods are oxidized slowly in the body.

5. All foods, being useful, are stored in the body.

6. All foods are products of constructive activity of protoplasm in the presence of abundant oxygen.

7. All foods are formed by nature for nourishment, and are by nature wholesome and always beneficial to the healthy body, though they may injure the body in certain phases of disease.

8. No medical men advise healthy persons to avoid food.

9. People are universally advised to take food into the empty stomach.

10. The young, developing individual is always advised to partake bountifully of food.

11. The use of foods is followed by no reaction.

12. The use of food is followed by an increase in the activity of the muscle and brain cells.

Three Little Rules

THREE little rules we all should keep
To make life happy and bright:
Smile in the morning; smile at noon;
And keep on smiling at night!
—*Stella George Stern, in St. Nicholas.*

THE WORLD-WIDE FIELD

Protestant Missions in China

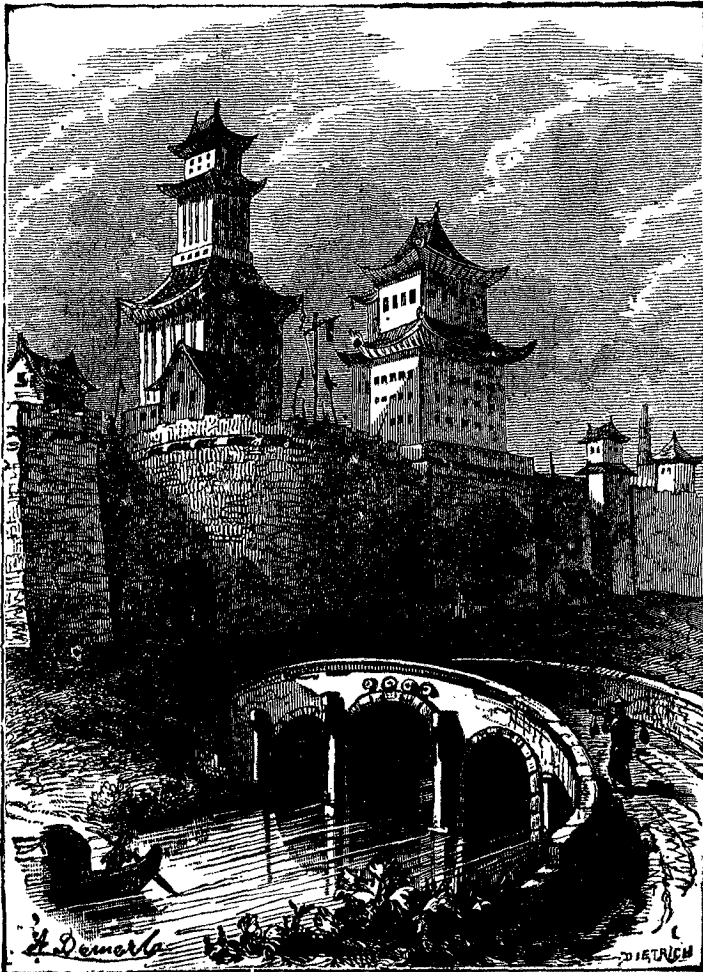
J. N. ANDERSON

BARRING the unsuccessful attempt of Conrad Lange, of Herrnhut, to enter China (1742) as a missionary, the beginning of Protestant missions in this empire dates from 1807, when Robert Morrison, a young man of twenty-five, was sent out by the London Missionary Society. In 1805 this institution firmly resolved to open gospel work among the Chinese, purposing as their first, and what proved to be their most effective, stroke to give the people of this land the Word of God in their own language,— a task which in those days seemed to many to be beyond the range of possibility. Up to that time only one Englishman had learned the Chinese language, and the conviction was general that men of the West could not acquire an adequate knowledge of it.

But in the year 1806 Messrs. Morrison and Brown were appointed, and directed to begin the study of Chinese, assisted by Young-sau-tak, a native of China then in England. Dr. Vanderkemp, a tried missionary in South Africa, was asked to join them, chiefly on account of his age, in consideration of the respect the Chinese pay to old age. He, however, did not feel that God called him out of Africa into China, and so declined. Mr. Brown also soon declined, and thus the work of enlightening almost one third of the human race fell to one single man—Robert Morrison. But he was as Gideon's band sifted by God, and then led to a great triumph. Assisted by his Chinese tutor, a Chinese harmony of the Gospels, Paul's epistles, and a Latin-Chinese lexicon, Mr. Morrison succeeded in gaining considerable knowledge of the Chinese language before leaving England.

In the month of January, 1807, he set sail, not for Penang according to the original plan, but for Canton; and ow-

ing to England's attitude toward foreign missions, he was obliged to go to China by way of America, where he formed the acquaintance of James Madison, then Secretary of State, who gave him a letter of introduction to the consul in Canton. He reached Macao, China, Sept. 4, 1807, where his presence was immediately detected by the Roman clergy, whose bigotry forced him to seek a more congenial place. Going to Canton, less than one hundred



THE GREAT GATEWAY TO PEKING

miles to the north, he secluded himself there, adopting for a time the dress and manners of the Chinese, until he saw that both the natives and his own countrymen avoided him.

On account of trouble between the British and Chinese authorities, Mr. Morrison, in the year 1808, was compelled to go back to Macao, where, despite his danger from Catholics, Chinese, and the English themselves, he continued in his quiet, patient way to pursue his studies, having for his fixed object the translation of the Bible and the creation of a Christian literature for China. Dr. Milne very fittingly says of him, "The patience that refuses to be conquered, the diligence that never tires, the caution that always trembles, and the studious habit that

spontaneously seeks retirement, were best adapted for the first Protestant missionary to China."

Near the close of the year 1808 Mr. Morrison married Miss Morton, the daughter of John Morton, Esq., then on a visit to Macao; and on the same day he received an appointment as translator to the English manufacturing company at Canton. This made him financially independent, and at the same time it afforded him opportunity to use his Chinese. Other men might have been led astray by such opportunities, but not so with Robert Morrison; he never swerved from his settled purpose—to give China the Word of God. He pursued his studies assiduously; and as he had opportunity, he taught orally a few Chinese whom he gathered to himself behind locked doors. During this same year he prepared a grammar and part of the New Testament for the press, but the publication was deferred until later. In 1810 Mr. Morrison amended and revised the copy of The Acts of the Apostles he brought with him from England, but at great cost and risk of punishment. The next year (1811) witnessed the revision and enlargement of his Chinese grammar, but its publication was delayed until 1815, when the East India Company took it in hand. It was in this same year that he wrote his first Chinese tract on the subject of Redemption, to which was added in the following year a translation of the Gospel of Luke, which came out about the time a Chinese imperial edict was issued making the printing of Chinese books and the preaching of the gospel capital offenses. Many Roman Catholic missionaries, especially in Peking, were silenced and sent out of the country, but Morrison silently labored on, being seconded about this time by the arrival of Mr. Milne (July, 1813), whose labors, especially in Chinese colonies in the surrounding lands, proved a great success.

In the latter part of 1813 Mr. Morrison saw the New Testament translated into Chinese, and in the following year the first native convert was baptized. An English-Chinese lexicon was soon completed, and four years later, after hard, confining labor, the long-wished-for result was attained; namely, the entire Bible in Chinese, a copy of which he was permitted to present in person to the king of England during a visit which he made to England in the year 1824. His wife having died of cholera in Canton in 1821, Mr. Morrison married a second wife while in England, and returned to China in 1826.

Thus it is seen that for twenty years Morrison was the soul and center of Protestant missions in China. During these years his labors had been both incessant and arduous, yet the actual results, as far as the salvation of the Chinese was concerned, seemed virtually nothing. Had he pursued the wrong course? and was his life work a failure? If converts determine the answer to this question, we must reply in the affirmative. But we must look deeper. Many lives have been buried deep in the soil

of humanity, and few, if any, fruits have appeared until years have rolled by; and then, as by magic, these very lives as it were have come forth in an abundant harvest. So it was in the case of Robert Morrison. All the twenty-five years he spent in China were years of sowing; the harvest came later, and other hands gathered the grain. He had seen only a very few Chinese turn to God, but his work of translating the Bible, etc., brought near to China as never before the kingdom of God. Instead of blessing a few Chinamen, he blessed and continues to bless the entire Chinese race.

Robert Morrison fell asleep Aug. 1, 1832, just as his labors were beginning to bear fruit. He died in China, where the power and the fragrance of his life still remain.

About the time of his death a local persecution burst forth, and scattered the little company of native believers who had come to the light of the gospel through Morrison's labors. This was the situation when Dr. Medhurst, in 1835, arrived in Canton, to build on the foundation so well laid by Morrison.

This is a sketch of the history of Protestant missions in China for the first twenty-five years. Seemingly the great Middle Kingdom was still untouched, and people of the West felt themselves safe and at liberty only in the few treaty ports; and so in their effort to invade China proper the missionaries had gone to the hosts of Chinese settled in the Malayan Archipelago, where they studied the language, preached the gospel, founded schools, thus laying the foundation for a large work in the mother country. Twenty million pages of printed matter had been distributed, and in 1838 ten thousand children had passed through the mission schools.

But China itself must be entered; and, as is always the case, God had an instrument to lead the way. He moved upon the heart of Gützlaff, a German missionary sent out by the Netherlands Missionary Society, who, though in poor health, repeatedly risked his life by land and by sea. He traveled up and down the coast of China distributing tracts and other reading matter by the thousand without harm or molestation, to the great astonishment of the whole world. This led to an extended trip by Dr. Medhurst, whose colportage labor up and down the coast was the great step which prepared the way for a general missionary movement on all China, which has grown until to-day, instead of one society with a very few workers, there are forty-five or fifty different societies represented by about two thousand workers, assisted by more than six thousand native helpers. The stations and out-stations number about three thousand. Instead of being confined to a few treaty ports along the coast, they are scattered until every province of this great land has been entered.

For all this success we have every reason to be thankful to God, who has so marvelously wrought for this and other heathen lands within the last century. Many who sat in darkness have

been brought to the salvation of our God. On the other hand, this worldwide missionary movement is the great sign and a necessary condition of our Lord's soon return, since it prepares the world for the advent message which makes the coming of Christ both expedient and urgent. And it is in this hour and for this crisis that we as a people have been called. China is ready for the message, and Christ bids us "go."

Hongkong.

Porto Rico

Its Needs and Possibilities

MRS. IDA M. FISCHER

LOOKING at it not only from a financial, but from a missionary point of view, no acquisition of territory by the United States presents a wider field than this little island.

The towns and villages are almost entirely Spanish, in both architecture and people. San Juan, the capital, rising as it were out of the sea, with the massive walls of Morro Castle, Fort Cristobal, the Palace, Casa Blanca, and the barracks, presents a picture, Spanish indeed, in all its grandeur. The tourist does not fail to take the steamer for a trip along the coast to Ponce, the second city in size, San Juan claiming to be the first. Most of the way between the ranges of mountains and the water, the level country appears, where grows the palm in all its beauty. Sugar cane is cultivated, and the tall chimneys of the sugar factories can be seen along the shore.

Generally, the vessel anchors at Humacao, the town proper having been built five miles inland because of fear of pirates. The next stop is at Arroyo, the port of Guyama, where sugar is loaded on the vessel. After several hours more of sailing, the tourist finds himself in Ponce.

In order to complete the tour, an overland trip is taken on the military road. Here the student of nature is lost to everything but the beautiful scenery around him,—steep mountains, broken into innumerable ridges, and little valleys, void of any timber save palms, bananas, and small trees, which afford a shade for the coffee shrub.

All along the road the monotony of the scenery is relieved by the little shacks made of grass, which seem to swarm with humanity. Although simpler in construction than many of the

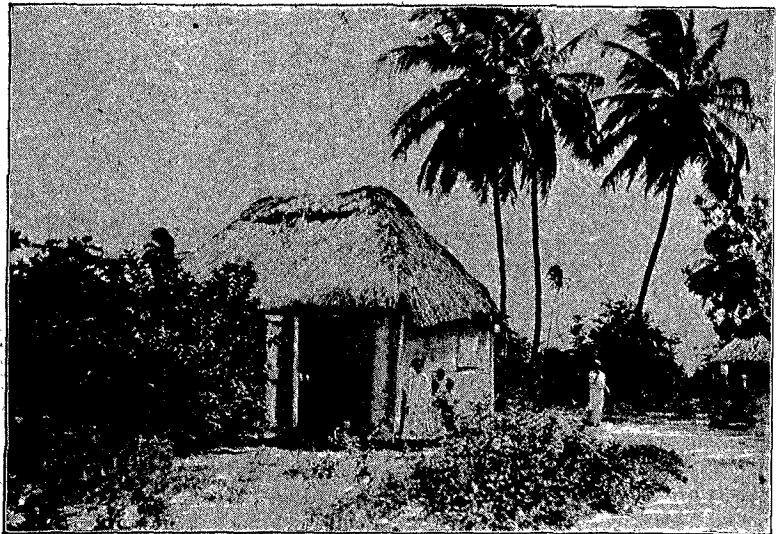
huts in the heart of Africa, they bear the name of home.

After traveling about twenty miles on the military road, one soon comes to Coamo Hot Springs. This place is considered the health retreat of the island. Many diseases are claimed to be cured by bathing in these springs. In fact, the benefits to be derived from their waters are recognized by many.

"The next point of interest is Aibonito Pass, the highest altitude on the road. It was here that the American army received word that the treaty had been signed by Spain. That they were planning an attack cannot be doubted, but because of its inaccessible and impregnable position, this would have proved unsuccessful."

Cayey, the center of the tobacco district, soon comes to view, and one is surprised to see this plant being cultivated on such slopes, places where one would think nothing could be grown. But this is a characteristic of the soil here; if the land doesn't grow one thing, it will another.

One of the many needs of Porto Rico is capital. It is said that "Dr. Brioso, a member of the Executive Council, made



A PORTO RICAN HOME

a statement to the effect that the estimated money per capita in circulation is less than three dollars, and that of over thirty million dollars in mortgage loans outstanding, about thirteen million dollars is at twelve per cent interest, and the rest at higher rates; and these loans are said to be amply secured, and the interest promptly paid."

When we stop to consider the possibilities of the island from an agricultural view, its untouched resources in sugar, coffee, fruit, cotton, and perhaps rubber, we question why men with means are holding back. During the winter months in the States, fruits and all the green vegetables sold in American markets, could be shipped, and excellent prices would be paid for them.

Many *fincas* (small property) and *haciendas* (large farms) are now standing idle, because the owners do not care to live on them, and are afraid to trust them to others.

The natives and their needs should appeal to us as a people.

The inhabitants are divided into three classes: "the Spanish and those of Spanish blood comprising most of the planters, bankers, and business men, and owning the bulk of the property; the natives, of somewhat mixed blood, constituting probably three quarters of the population; and the emancipated slaves."

These natives are very poor, living in only one-room shacks, their diet consisting mostly of plantains, bananas, and a little rice. As a general thing they are good natured, polite, and kindly, not prone to drunkenness. During my stay here, I have seen only two drunken Porto Ricans. While they are not total abstainers, they seem to realize some of the dangers associated with liquor. It is said that they never mix their drinks, and while they use liquor almost constantly, they never use it to excess.

"Many of them are quick and anxious to learn, but the policy of the Spanish government and hierarchy for four hundred years has been to keep them in ignorance and subjection, and it has not yet dawned upon the average peon that there may be open to him the same opportunities and possibilities as to the dominant race."

It is estimated that nearly eighty per cent of the entire population are illiterate. Much has been done by the United States in establishing schools and furnishing good teachers, but they also need manual training. As one writer has said, "Half a dozen institutions like Hampton and Tuskegee would accomplish more beneficial results than a thousand libraries in the United States."

Four hundred years of superstition and oppression have made it hard for the people to grasp the truths of the gospel; there are some who are seeking for light and peace. Many of them are willing to read if they only had the literature. As I go among the people, they manifest an interest in the literature shown them, and seem to regret that they are forced to say, "*Yo tengo no dinero*" ("I have no money"), and when given or loaned tracts or books, they seem almost to devour them.

That the principles of the message are leaving their impressions upon the minds of some is shown by the interest manifested in our work. We are anxious that the truth may take hold of this people, that the life and character of Christ may be manifested in their lives.

This is a needy field; surely the needs of this people must reach the hearts of those who are anxious to see the gospel go to every creature.

Mayaguez, Porto Rico.

Our Assistants

ANGEL hands cast down the walls of Jericho, when the signal was given; and the same angels are sent forth still to do service for those who shall be heirs of salvation. Heb. 1:14. Our instructions are: "Fight the good fight of faith, lay hold on eternal life." 1 Tim. 6:12. Jesus Christ is one with us, in our

flesh, a merciful and faithful High Priest, to make reconciliation for our sins, and to succor us when we are tried by mighty foes; and he delivers us by "the power of an endless life." Heb. 2:17, 18; 7:16. Vain imaginations and every high thing that exalteth itself against the knowledge of God are cast down by the power of the eternal Spirit; and every thought is brought into captivity to the obedience of Christ. That means that we may have the perfect knowledge of God, which comes only by personal experience of his powerful presence in us; for to know God is life eternal.

"He that cometh to God must believe that he is." To know the nature and character of God, and to believe that *he is*,—that he is everywhere present, filling all in all,—is the one thing essential to perfect victory over every enemy,—over the carnal mind and the lust of the flesh.—*Selected.*

An Open Prison

A COUNTRY where the jail is every day thrown open that the prisoners may wander forth at their own sweet will is unique. Such a land is Montenegro. Here, according to a writer in the *Leisure Hour*, little stigma attaches to an enforced residence in the wretched prison that almost fronts the royal palace. There are few criminals except those who have committed murder instigated by vendetta. Thieving is almost unknown, and is punished by public flogging.

Those who commit blood offenses are condemned to sleep for a longer or shorter period in the miserable prison. Restrictions disappear with the darkness, for at daybreak the doors are thrown open, and the prisoners are permitted to come forth and walk about the neighborhood, and talk or smoke and chat with friends upon the green square which faces the building.

One of the principal distinctions between these criminals and their fellows is that they carry no arms, a deprivation that is the greatest disgrace to a Montenegrin. According to the gravity of their crime, they are fettered on one or both feet. This heavy iron chain they hook with careless nonchalance into their belts, and walk the green proudly, knowing that none of their friends will think the worse of them because of the deed which brought them there.

Although prisoners, they still wear the national costume, for in Montenegro all are garbed in much the same fashion, little distinction appearing between prince and peasant, soldier and scholar. For the matter of that, every man is a warrior, trained to battle. He takes his turn to serve for a few weeks in each year in barracks and as bodyguard to the prince.

The universal dress is picturesque. Men and girls alike wear the *capa*, a headdress they never doff. Married women cover their heads with a lace veil. The *capa* is a red cloth cap bordered with black silk. It is regarded as symbolical. On the men's the letters "N. I." are prominent. They stand for Nicholas I. In other respects the headgear of men

and women is alike. The red color is supposed to be in memory of the blood shed for freedom; the black border is mourning for the lost Servian empire, and the golden half moon recalls the centuries elapsed since the empire fell.

Besides the cap, a red, double-breasted short jacket is part of the costume. It is richly embroidered in gold or black silk. A bright-colored sash about the waist holds the weapons; full, baggy blue cloth trousers reach to the knees, and white woolen gaiters, hooked on with innumerable gilt hooks and eyes, cover the rest of the legs. The feet are encased in slippers of untanned goat's hide, while a *cugna*, a sort of long gabardine, woven of white sheep's wool, homespun, serves as upper dress for the poorer people. The rich employ for the purpose a beautiful robin's-egg green broadcloth, embroidered with gold. This completes the masculine attire.

The women wear a woolen skirt, with a long linen tunic beneath, and the *cugna* of white wool or broadcloth above.

Mission Notes

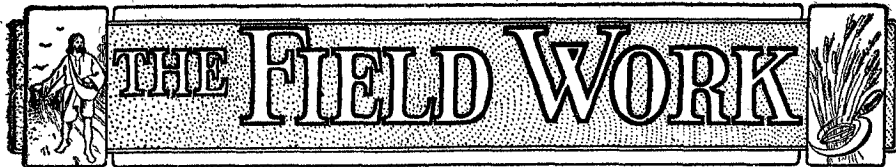
IN 1835 Paris had only ten Protestant churches; now in and around the city there are one hundred and five. In 1857 there were seven hundred and twenty-eight Protestant pastors; to-day there are over twelve hundred.

DURING the eighty-five years of its existence, the American Bible Society has distributed 68,923,434 Bibles. The last year the number was 1,554,128. Of this number 147,327 went to residents of the United States, and 973,615 to foreign lands.

THE book sales in Uganda for 1901, gathered from returns made from eighteen European and scores of native centers throughout that country, show that 785 Bibles, 2,375 New Testaments, and 4,980 Gospels and portions of the same were sold there last year.

DR. ASHMORE, in a recent article on the situation in China, shows that not much faith is to be placed on the dowager empress as a reformer. It is only by compulsion that she has been forced to adopt this rôle; and while she issues instructions for reforms, she may be counted on to try to prevent those reforms from being carried out. "However," he says, "it may be depended upon that reform is to begin. So many declarations made public will of themselves stir up the desire and the anticipation. The vast masses of the Chinese are not content with existing conditions. In that fact lies the certainty that something will have to be done. And whatever is done, is going to create a tremendous opportunity for missions. Allow me to repeat it, that it is going to create a tremendous opportunity for missions."—*Exchange.*

"It is only when Christ's love shines on our faces that we open our lips in praise, and move our hands in service."



THE FIELD WORK

Beautiful Things

BEAUTIFUL faces are those that wear —
It matters little if dark or fair —
Whole-souled honesty printed there.
Beautiful eyes are those that show,
Like crystal panes where earth fires glow,
Beautiful thoughts that burn below.
Beautiful lips are those whose words
Leap from the heart like songs of birds,
Yet whose utterance prudence girds.
Beautiful hands are those that do
Work that is earnest and brave and true
Moment by moment the long day
through.
Beautiful lives are those that bless,—
Silent rivers of happiness,
Whose hidden fountains but few may
guess.

— *Littell's Living Age.*

Friendly Islands

NUKUALOFA, TONGA.— We were detained in Samoa nearly a month, waiting for the steamer for Tonga. The work there is very similar to the work in this place. The most important thing to be done is to get the Bible truth before the people; but in this the laborers there are handicapped as well as we, because of a meager knowledge of the language, and the difficulty of putting our literature into the native tongue.

On reaching Tonga we found the few brethren who had not removed from this place, of good courage. The secret of this is that they have felt that they were responsible for letting the light shine which has been given to them. They have faithfully kept up the Sabbath school and the little prayer meeting, and have done what they could to hold forth the word of truth.

We have two interested families with whom we are laboring. They seem to be earnest Christians, and we hope they will take their stand for present truth. Quite a number of the natives are convinced of the truth, but they say that the way is too hard. We hope that you will remember our work in prayer. Our courage is good in the Lord, who will open up the way before us.

EDWIN S. BUTZ.

Basutoland, Africa

KOLO, MAFETENG.— The work here is moving steadily onward. We are now able to get about the country more than previously. Indeed, the cart and horses have been out in the field carrying the message nearly the whole of the last three months. During one trip of nearly four weeks Brother Kalaka visited over twenty settled villages, and also a number of native teachers and preachers. He sold what he could of Sesuto "Steps," "Coming of the Lord," and the Sabbath pamphlet. This is his third week in the eastern and southeastern parts of the country. From notes I have received from him, it appears that he has had good openings.

In the meanwhile the work is going on at the mission. One woman is ready to be baptized as soon as her health permits, and a young man and woman have offered

themselves as candidates for baptism. These receive instruction week by week, so that they may become fitted, by the help of the Lord. The day school has reopened after a rather long vacation. We have not as many pupils as when we started, but those in attendance now appear to be in earnest, and are getting along nicely. Some young men who began with the alphabet are now able to read, and some of the children are also learning English. We have aimed at making the school work a missionary enterprise from the beginning, and I am glad to see fruit from the effort.

At the service last Sunday I was moved to make a strong appeal to the people to give themselves to the Lord, and felt cheered when three girls of about twelve, fourteen, and sixteen years of age respectively, arose and offered themselves. These, together with the other two, are all members of the day school. The youngest girl was among the little company who, nearly two years ago, were touched by the Spirit and wanted to become Christians, but the parents interfered because they were afraid they would not be able to sell them for wives.

The Lord is good to let us see every now and then some fruit of our labor even here. In my travels in the country I also do what I can for the white people. Nearly all seem to appreciate my visits. And I have taken subscriptions for the *South African Sentinel* from several English-reading natives. All whom I have seen appreciate the paper. I commend the work here to your continual prayers.

J. M. FREEMAN.

Hawaiian Islands

HONOLULU.— We have been here about a year, and are enjoying the work very much, although the visible results are few. Five Chinese boys have left us for the States since we came, and another expects to go on the next boat. Five of these six have united with our church, and all of them go to the States to connect with our schools, and thus prepare themselves that they may help carry this last message to their own people in China. We have spent most of our time this summer in tent work. We spent a few days canvassing for "Christ's Object Lessons," and sold our quota, and will try to do more if we have the time. Our school opened September 1, with about thirty students in attendance. There is a call for a school on one of the other islands, and some one from here may go to answer this call.

The island of Hawaii, which is about two hundred miles from here, has the largest active, as well as the largest extinct, volcano in the world. A five-foot tidal wave swept our shores, but did little damage. Our city has experienced one light earthquake shock — so light that few persons noticed it at all. Another island reported two slight earthquakes, but the "waters of our faith are not troubled." We only see the fulfillment of prophecy in these things. Christ said, "When ye see all these things, know that it is near, even at the door."

Our work is to give this message to a dying world. The harvest is great, and the laborers are few. Let us pray the Lord of the harvest that he will raise up more laborers, and give some a burden for the work in this field. Remember us who are already here, in your prayers, that our faith fail not, but that we may be as a city set on a hill which cannot be hid.

C. P. MOON.

South Africa

JOHANNESBURG.— It has been my privilege to spend the past seven weeks laboring for the advancement of the "everlasting gospel" in Johannesburg. During this time we have held meetings each Sabbath; and having secured a public hall, we have held Sunday night meetings for the past five weeks. I have several standing invitations to hold evening meetings during the week in the suburbs of the city. In one of these places I meet each Tuesday evening with two families, and a class of young men who desire to fit themselves for work in the Master's vineyard. None of these young men are acquainted with the whole truth for the last generation, but they manifest great interest in the study of the Word. Each member of the class is encouraged to ask questions on any point of religion, or on any passage of Scripture. It has never been my privilege to have a more interesting class.

We have two Sabbath schools in this widely scattered city, and are planning for a third.

September 21 we organized a church of twenty adult members, seven of whom are men, and thirteen women. In this number thirteen families are represented. The church has a full complement of officers, who were elected and ordained on the occasion of the organization of the church. The ordinances of the Lord's house were also celebrated. The Lord's presence was manifestly with us, and all hearts were melted to tenderness. It was pronounced by all a blessed occasion. Union and brotherly love prevail. I consider this a good, strong, and very promising church; it contains material which we expect to see utilized in the advancement of the message in South Africa. We expect several more to join this company in the near future. This is our first church in Johannesburg, and in the Transvaal. We trust that, with the blessing of the Lord, many more such organizations may be effected in this fruitful field at an early date. The Lord be glorified for all that has been accomplished.

G. W. REASER.

Mexico

MEXICO CITY.— Since returning from my trip through the southern part of the republic, I have been canvassing, selling papers, giving Bible readings, studying the language, and nursing. Although many papers have been sold here in Mexico City, still I find quite ready sale for them. One Sunday I sold eight hundred papers; the following Sunday I sold nine hundred and forty-one in three hours and forty-two minutes; and the last Sunday I sold one thousand in three hours and fifty-one minutes, making an average of over four papers a minute. Four hundred of this number were sold in sixty-nine minutes.

Sister Frost has also been here canvassing. The first month she cleared fifty dollars, Mexican; but she did not

devote all her time during the month to canvassing, as quite a good deal of time was spent in looking for a house to live in, and in getting settled. Truly the Lord has gone before us, and prepared the hearts of the people to buy our literature. I hope that in the near future we may have tracts and pamphlets to sell to these people. I feel that we must sow the printed page like the leaves of autumn. Now is the time to work this field, and what we fail to do now will have to be done under more trying circumstances. It is true that we have many difficulties to contend with here which our brethren do not have in the States; but if we remain humble, and submit all our ways to God, I am sure that he will teach us how to labor for these souls that are in darkness.

A. G. BODWELL.

Texas

BEAUMONT.—My wife and I moved here July 6, 1902. We thought that we were the only Sabbath keepers in this busy city, but we were told that a few had been here several years ago, and had sown some good seed.

I am a carpenter, and although following my trade, we began work in a quiet way, by selling *Signs*, living the truth, and talking with the people. This house-to-house canvass by both my wife and myself has been blessed of God; for several have become interested. One of these, with other members of her large family, has joined our Sabbath school, besides attending Bible readings. We also found four or five brethren and sisters of mature years and experience who also had moved here, and had begun to work among the people. We were all glad to find one another, and to unite our influence for further good in the cause which we all love.

A Sabbath school has been organized, which is well attended, and at least two sisters have spent some time in canvassing. One sister is a nurse; and as she ministers to the body, she also lets the Lord use her to present the Saviour of the body and the soul, and some precious experiences have resulted. One woman who was sick with fever learned present truth from this sister, and accepted it with praise to the Lord, and asked to be baptized.

Our courage is good, our trust is in the Lord, and to him we give all the praise.

THOMAS H. GANSETT.

Kassel, Germany

In October, 1901, we began our work in the city of Kassel, which has about one hundred and ten thousand inhabitants. Meetings were held in one of the best halls in the center of the city, and were well attended. On a Sunday evening a former priest of the Catholic Church of Paris delivered a speech on the "away-from-Rome" movement in France. His statistical returns were that in the last four years about five hundred priests resigned their pretended faith, and exchanged their garments for those of a cab driver, doctor, compositor, or teacher, etc. At the close of the meeting I explained to him the reason why I had left the Catholic Church. The consequence of this lecture was a stir among the citizens, and many discussions took place.

I advertised a meeting with the same title. Several hundred people gathered at the meeting house. Some Catholics also attended, and reported to the police

office. Luke 11:54; 20:20. After several weeks I was called to the police station, where I had to explain the details of our faith. Some time later I was called before the judge, who stated that I was accused of speaking insultingly of the Catholic Church. The judge himself was a Catholic. He said: "How dare you, as layman, speak publicly of such things? You are not a learned man!" I answered with Acts 4:13. The Lord Jesus gave grace to speak of his precious truth without fear. Luke 21:13, 15. I began with Daniel 2, and attempted to convince him of the harmony of history and the Bible, then took Daniel 7. Up to this point he admitted that my position was correct. But that the little horn represented Rome he would not admit, because the details (Dan. 7:25) were too bad to be applied to such a grand institution. Every word I spoke was put on paper. The public prosecutor (a Protestant) did not see any offense in my explanation of Daniel 7 and Revelation 12 and 13, etc.; to be Rome, and wrote to me that the prosecution had been stopped.

I am thankful to our Heavenly Father for the wonderful experiences I have had. He knew that this truth must come before a class of people who never would attend our meetings, and "God hath chosen the foolish things of the world to confound the wise; and . . . the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: that no flesh should glory in his presence." He will fulfill his promises in Isa. 55:8-11.

JOHN WOLFGARTEN.

Upper Columbia

THE Lord has given me many blessings during the past summer. It was my privilege to visit the city of Pendleton, Ore., to arrange for our annual camp meeting. The Lord opened the way for me to lay the matter before the board of trade, and they made us an offer of a fine grove and one hundred and fifty dollars in money to have the meeting brought there. Many other favors were granted to us by the city. Stormy weather during almost the entire meeting hindered the people from attending, yet a number came, and seemed to be interested.

Soon after the camp meeting closed, I went to Pomeroy, Wash., where there was a call for labor. After spending a few days there, we organized a church of fifteen members. Two persons were baptized in the baptistry of the Christian church, which was kindly granted us for that purpose. Brother Moses Hunt was chosen elder of the church; and a tract society was organized, with a full corps of officers.

At the Pendleton camp meeting our conference was divided into districts for the sale of "Christ's Object Lessons." The Milton district was assigned to me. I have received many blessings in this work.

From July 31 to August 10 I attended the Coos County, Ore., camp meeting. The Lord came very near to his people, and it was the general testimony that this was the best meeting ever held in Coos County. As God's people grow in grace from year to year, our camp meetings should grow in interest, and a richer blessing should be experienced each year.

The outside interest was good; at almost every service the tent was filled, and at the evening services many could not find seats.

From this meeting I returned to my work in Upper Columbia. At present I am in Long Creek, Ore. There is a small company here who have had no meetings for nearly three years. I find them faithful. During this time most of them have taken one or more of our good papers. This has been a great help to them. They all seem willing to do what they can to dispose of their share of "Christ's Object Lessons." The Lord is giving them success in this work. My courage is good. I am thankful for a place in the work of God.

W. F. MARTIN.

South Dakota

It is now a year and five months since I came to the Dakota Conference. Almost every condition here is different from those of the Southern field where I labored for four years prior to coming here. This part of the country has been quite prosperous, and many people have moved here from the older States.

Since I came here, seven camp meetings have been held, all of which were profitable occasions. One institute for general instruction in the home-missionary and Sabbath-school work, two institutes for church-school teachers, a school of twelve weeks for the benefit of canvassers and those in training for church-school teaching, and two general meetings for local sections, have also been held.

Seven tent efforts have been made, but immediate results have not been as encouraging as was hoped. The canvassing work has had its varied experiences, as in other localities. The present summer and fall the canvassers have used the larger books, and in most cases the results have been good, especially with the health books.

The work with "Christ's Object Lessons" has been quite encouraging. We are engaging in the third campaign, hoping that more than the full quota can be disposed of before the holiday trade closes.

North Dakota has been organized into a separate conference, and begins work under favorable circumstances.

There is a strong sentiment in favor of the establishment of an intermediate school; land has been secured, and a plain, substantial building will soon be ready for occupancy. It is expected that the school will open November 4. The intermediate school is designed to meet the needs of the young people who pass from the work of the church school, but who are not of sufficient age nor far enough advanced to enter upon college work. The students will be furnished several hours' work each day, in agriculture and the useful trades. Body, mind, and heart are to be trained for service in the great mission field.

The officers of the conference desire to encourage an equal interest in all departments of the message. Consecrated and well-trained workers is the great need of the hour.

A sanitarium physician and a trained nurse are expected soon to connect with the work of this conference, and it is confidently believed that the instruction will be of great benefit to all who receive it.

I am glad to believe that the spirit to

give of their means and to furnish laborers for the needy distant fields is deepening in the hearts of the brethren of our conference. I am persuaded that the spirit of the advent message is being revived in the hearts of the brethren, and the evidence of the Saviour's soon coming is inspiring hope and courage as in former years.

On account of failing health of their companions, two of our most experienced ministers, Elders J. H. Rogers and F. D. Starr, are compelled to go to milder climates. Our only experienced Bible worker, Sister Ella Nesmith, must also do the same. Others will fill these places. My own health is pretty good since coming from the South. Best of all, the grand truths of this great message never seemed more precious than at this time. Surely the conflict soon must end in a most glorious victory to the faithful servants who endure unto the end.

N. W. ALLEE.

Greater New York Conference

THE first annual session of the Greater New York Conference was held at the church, 159 East 112th Street, New York City, October 7-12. Quite a full representation was present from each church in the conference, and the delegates were in regular attendance throughout the session. The ministers who were present, either all or a portion of the time, were Elders Haskell, Franke, Miles, Warren, Jayne, Reinke, Meleen (Scandinavian), Edwards, Keslake, Bell, and Stevens, and the writer. The publishing interest was represented in a special way by Brother S. N. Curtiss. Best of all, the Lord was with us in a remarkable manner, which was appreciated by all present. The conference appointed its usual committees through the chair, so no time was lost in bringing business before the session. The various departments of local conference work were carefully considered, and planned for as well as we could with our present corps of laborers and the means we have. There is a tract society debt of eighteen hundred dollars, of many years' standing, which came to this conference from the former Atlantic Conference, of which this conference is a part. We could not provide for this debt at once, but felt that we must do so at the earliest moment possible, and thus free ourselves from this bond, and then give ourselves and our money to aggressive work, both in the city and in the regions beyond our home land.

The work with "Christ's Object Lessons" was considered, and we found that our quota was not nearly all sold; but in that meeting we sold eight hundred and sixty-four books to those who were present. If all who were not in attendance would take, on an average, as many, it would clear the conference quota, and then, as faithful assistants one of another by words of good cheer and in every other way possible, each could press out among his neighbors, and make a final disposal of his books, after which all would be prepared for whatever service the Master might call them.

There was a query in the minds of some of the delegates as to just what would be the best way to officer the conference, which delayed aggressive work for some time during the first part of the session; but after the crucial point was passed, I never witnessed

greater unanimity, both of opinion and of expression, at any conference I ever attended.

THE REVIEW, *Signs, Sentinel, Good Health*, and local papers received their share of attention. Elder Franke was requested to take local supervision, under the conference committee, of the Manhattan division of the city. Elder Warren is to have similar charge of the Brooklyn section of the conference, while Elder Edwards will direct the work in the Bronx section. Elder Reinke will have local direction of the German work. Elder Haskell will have charge of the mission work, and Elder Meleen of the Scandinavian work.

Of course we have in this great city many perplexities to encounter; but having learned to rejoice when we meet them, we press happily onward in the discharge of duty.

Elder Franke will soon resume meetings in Carnegie Lyceum.

The outlook is more favorable now than ever before for a mighty work to be done in the nation's metropolitan city. The Spirit of the Lord must work in some remarkable way if the attention of three and one-half million people is arrested to hear the soul-testing message.

All returned to their fields of labor full of hope and courage.

H. W. COTTRELL.

The Medical Missionary Outlook in Kansas

ON account of the excessive rainfall, the Kansas camp meeting was not so largely attended as usual. Mrs. Paulson gave the sisters instruction on health and medical missionary work and how to make the most of their opportunities for neighborhood gospel work. Our Kansas brethren are unusually alive to the importance of medical missionary work and of representing true reform in their lives. One of the evening sessions was an earnest consecration meeting for a deeper religious experience in the home, and for the beginning of a broader work for God in each neighborhood. The latter part of the meeting was almost entirely broken up by the constant rainfall.

At the close of the meeting, we visited Topeka, to assist in the enlargement of the medical missionary work in that place. I had the opportunity of speaking to an intelligent audience of appreciative men at the Young Men's Christian Association on Sunday afternoon, and to the regular monthly meeting of the Women's Christian Temperance Union, at the First M. E. Church, on the following day, and arrangements were made for a meeting with the commercial club in the near future in the interests of the medical missionary work.

Last winter Brother Kirk opened up treatment rooms in the basement of one of the city hotels, and in these humble quarters he and his wife have treated some of the leading people of the city, and a good impression has been made. It is now planned to open up a hygienic restaurant and well-equipped treatment rooms in suitable quarters. Brother McReynolds and the other members of the conference committee are earnestly endeavoring to promote these missionary enterprises. A hygienic café can be made a great missionary opportunity if the workers in it are consecrated missionaries. We know of no enterprise that can be made so productive of genuine results if the management and all con-

nected therewith are soul savers as well as active business people. The same is true of properly conducted treatment rooms.

The Lord wonderfully opened the way for this work in Wichita some months ago, and we do not doubt that equally marked providences will be seen as this work is undertaken in Topeka. Although the time has not come to have a treatment room and health restaurant in each community, yet it is time for every Seventh-day Adventist's home to be an exponent of the principles that create these institutions.

DAVID PAULSON.

Proceedings of the New England Conference

THE thirty-second annual session of the New England Conference was held at South Lancaster, Mass., Oct. 1-5, 1902. Nine meetings in all were held. Of the thirty-eight churches in the conference, twenty-four were represented by fifty-three delegates. The minutes of the last meeting of the previous session were called for, read, and approved.

A few remarks were made by the president concerning the importance of our consecration to the work of God.

The church at Keene, N. H., consisting of twenty members, was received into the conference by vote.

The following recommendations and resolutions were presented by the committee, and adopted:—

Whereas, The Lord has blessed the work in this conference during the past year in the sale of "Christ's Object Lessons," and,—

Whereas, The Testimonies have said concerning this book that the field is never exhausted, and this book should be sold for the help of our schools for years to come; therefore,—

1. (a) We would give thanks to the Lord for the success that has attended this work, and for the willing spirit he has given the people to engage in this effort; and,—

(b) *We recommend*, That those of our brethren and sisters who have promised to dispose of a certain number of copies to make up the quota apportioned to us as a conference, and have not yet paid for the same, double their diligence in accomplishing this work; and further,—

(c) *We recommend*, That continued, earnest, steady, persevering efforts be put forth to place this precious book in the homes of the people.

Whereas, We as a conference are behind in the matter of raising our proportion of the fund for paying for the material used in making "Christ's Object Lessons," and for the expenses of the general workers on this book and fund; therefore,—

2. *Resolved*, That we as a conference contribute our portion of this fund for said book, and that the amount of our apportionment be raised as soon as possible.

3. *We recommend*, That a series of general meetings be held among the churches of this conference, during the early part of this fall and winter, under the supervision of the conference committee, said meetings to last three or four days each, according to the judgment of those in charge. These meetings should embrace the various features of our work, and the spiritual uplifting of our people.

Whereas, We have been told through the spirit of prophecy that great good can

and should be accomplished by our camp meetings; therefore,—

4. *Resolved*, That we hold a camp meeting for this conference in the early part of the summer of 1903, the definite time and place for said meeting to be decided by the conference committee.

5. *We recommend*, That our people take up the envelope, or free circulating library, plan of supplying their neighbors with our smaller publications.

Whereas, At a council of the General Conference Committee, held at Battle Creek, Mich., Oct. 20, 1901, it was recommended that a uniform system of church accounting be employed by church treasurers; and,—

Whereas, The form of the financial church-record book, designed and recommended by said committee, is hereby approved; therefore,—

6. *Resolved*, That we employ the form of accounting entitled Financial Church Record, for future use in the churches of this conference.

Whereas, The spirit of prophecy has spoken definitely concerning the work of the REVIEW, *The Signs of the Times*, and *The Sentinel*, for which the providence of God has brought them into being, therefore,—

7. *We recommend*, That our people be encouraged to take these papers for their own special benefit, as well as to do missionary work with them among their friends and neighbors; and we would further recommend that special efforts be made to have the *Atlantic Union Gleaner* placed in the homes of our people.

Whereas, Our presses are running on commercial work, and,—

Whereas, Millions in our conference have not yet been supplied with the truth in printed form, therefore,—

8. *Resolved*, That we as officers, ministers, and people should awake to our duty as sensible business men, and as Christians, in doing our part to utilize to the full the facilities ordained of God to give the message to the world in this last generation.

9. *We recommend*, That the plan suggested by the president in his address, namely, that a systematic plan of giving be followed, and that slips be distributed monthly by our church elders and by the leaders of companies for the purpose of raising means for our local work, be adopted in this conference.

10. *Resolved*, That Sabbath-school conventions be held throughout the conference, the work to begin at an early date; and that when general meetings are held, at least one day be devoted to the Sabbath-school work.

11. *We recommend*, That our churches be instructed to pay their tithes to the church treasurer once a month, and that the church treasurer be instructed to forward the same as frequently to the treasurer of the conference.

12. *We recommend*, That we recognize the dignity and importance of the work of our canvassing missionary evangelists who have demonstrated their efficiency and devotion to the work, by issuing to them suitable credentials.

Whereas, The endowed bed at the New England Sanitarium has accomplished, under God, great good for many of our brethren and sisters,—

Whereas, The bed can still be had by this conference for the small sum of two hundred and fifty dollars for the year.—

13. *We recommend*, That we continue to support such a bed in this institution.

14. *We recommend*, That the confer-

ence committee be requested to give their special thought and consideration to the devising of some plan or plans whereby our faithful and devoted canvassers may be kept continuously in the field.

Whereas, The Lord has for years been giving definite instruction concerning the church's obligations to instruct our children in our own schools, and,—

Whereas, We have been told that our children should be taught the principles of "Christian education," therefore,—

15. *Resolved*, That our churches be encouraged to have church schools for our children when it can be done with the counsel and co-operation of the conference committee.

16. *We recommend*, That a committee of three be appointed by the chair to make a selection or classification of tracts to be used in our envelope plan.

17. *We recommend*, That all our churches make special effort to place our books and papers in the public libraries, Y. M. C. A. rooms, and libraries of Sunday schools.

18. *We recommend*, That we support a minister in a foreign field,—this minister to go from this conference, or if selected from another conference, then one of our ministers is to supply the vacancy.

As a result of a unanimous vote, the following officers were elected: President, A. E. Place; Secretary and Treasurer, H. B. Tucker; Secretary of Missionary Department, E. E. Miles; Secretary of Sabbath-school Department, Mrs. Viola Gustin; General Canvassing Agent, H. C. Wilcox; Conference Committee, A. E. Place, M. D. Mattson, K. C. Russell, D. B. Parmelee, H. H. Stacy; Auditor, Geo. W. Palmer; Delegates to General Conference, A. E. Place, K. C. Russell.

Credentials were granted to A. E. Place, M. D. Mattson, A. H. Clark, Geo. B. Wheeler, F. C. Gilbert, K. C. Russell, E. E. Miles. Ministerial licenses were given to D. B. Parmelee, Frederick Griggs, H. N. Sisco. Missionary licenses were given to C. E. Palmer, Mrs. M. A. Scribner, Mrs. Ella M. Wilber, A. James Clark, Herbert C. Hartwell.

A. E. PLACE, *Pres.*,

H. B. TUCKER, *Sec.*

Early and Late Experiences

ISLAND F, MUSKOKA LAKE, ONTARIO,
Oct. 15, 1902.

DEAR BROTHERS AND SISTERS: DO we realize that one week more brings us to the fifty-eighth anniversary of the ending of the prophetic periods, Oct. 22, 1844? To me this day is a memorable day, and I wish to express sincere thanks to God that I am still alive to bear my testimony to the power and glory which accompanied the judgment-hour message fifty-eight years ago to-day. I was among those proclaiming that there should be time no longer. Rev. 10: 7. And that was true at that date; Oct. 22, 1844, prophetic time did end; we thought it was probationary time. In that we were mistaken. Now we have light showing us that for fifty-eight years we have been passing through the time when the cases of the righteous dead have been and are being examined in the courts of heaven.

For the last two months I have been laboring upon Island F, Muskoka, Ontario, with much of God's blessing, and I am happy to see some fruit. One lady who is a millionaire has supplied herself with reading on present truth, and has subscribed for some of our periodicals. She is a dear child of God. To-day she

leaves for her home in Pittsburg, Pa. To me this is a remarkable case, and I feel to thank God that he has given me the blessed privilege of presenting some of these glorious truths. Last evening was our last meeting with this lady and her daughter and husband. We talked until ten o'clock, and none seemed to desire me to stop. The boat has just gone taking these dear Christian souls, and we parted with such love and hearty greetings as I hardly ever witness. She expressed many thanks that they had been led to see such light upon the Bible. With a heart full of love, I close.

Your brother,

WASHINGTON MORSE.

November Study of the Field

1. WHAT can you say of the foods of Brazil? To what class of workers do the agricultural advantages of this country present openings?

2. Give the location and area of the Philippines. How many islands in this group? Name the most important ones.

3. Tell something of the ancient religion of the people of these islands. Describe the different tribes.

4. How was the conquest of the Philippines by Spain actually accomplished? What can you say of the religious condition of the people at the present time?

5. Locate Rangoon, Burma. What is its population? What can you say of its early history?

6. Give some of the characteristics of the Burmese. Describe their religious worship. What progress has the third angel's message made in this field?

7. Locate Newfoundland. Give its area and population. Describe some of the physical features of the country.

8. What can you say of the people? Of their schools, their government, and their religion? What class of workers is especially needed?

9. What has been the result of the medical work among the natives of India? Of the colporteur work in Japan? Give a brief outline of the progress of the message in the European General Conference.

10. How many new Sabbath keepers have been reported during the month? How many churches have been organized? From how many fields have reports been published?

ELDER L. R. CONRADI writes that the work in the German Union Conference is prospering. The last quarter shows a gain of about two hundred and fifty Sabbath keepers.

ANOTHER young man who accepted the truth in the Anglo-Chinese Academy in Honolulu, has gone to Walla Walla, to prepare for work in his native country.

ELDER G. W. REASER writes that the father of two of the girls who were baptized while he was at the Matabele Mission has given his consent for them to come and live at the mission, and they have brought a sister with them. Two more young men have come to attend school, and another young girl has joined the school, coming with her father's full consent. There are now sixty-four pupils enrolled. Two of the number, boys, are assisting in the home school, and are spending a portion of each school day in teaching a native school seven miles away, where they have an average attendance of twenty-eight pupils.

Silent Messengers

Our Books, Tracts, and Periodicals

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

Victory Over Difficulties

Away, my unbelieving fear!
Fear shall in me no more have place:
My Saviour doth not yet appear,
He hides the brightness of his face;
But shall I therefore let him go,
And basely to the tempter yield?
No, in the strength of Jesus, no;
I never will give up my shield.

Although the vine its fruit deny,
Although the olive yield no oil,
The withering fig trees droop and die,
The fields elude the tiller's toil,
The empty stall no herd afford,
And perish all the bleating race,
Yet I will triumph in the Lord,
The God of my salvation praise.

— Charles Wesley.

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

"Now after the death of Moses the servant of the Lord it came to pass, that the Lord spake unto Joshua the son of Nun, Moses' minister, saying, Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel. Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses. From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast. There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee. Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land, which I swore unto their fathers to give them. Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest. This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success. Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest." Joshua 1: 1-9.

THERE are "high places" where God is working, where his providences rule, and where we may be daily victors if we will labor *there* together with God.

There are lower plains where droughts and hard times hold sway, and our all will be ruled by these troubles if we walk upon these *low* places.

These promises which the Lord made to Joshua are very precious. They are not a myth. They are a highway for God's people. My dear fellow workers who are laboring to build up our Tract and Missionary department, let us get hold of these divine principles, these mighty resources which we have in God, that we may go forward, "conquering and to conquer."

Why We Are in the World

SEVENTH-DAY ADVENTISTS, as such, are in the world for one purpose only, and that is to give to the world the light that the Lord has seen fit to give through his Word.

This is to be done by properly representing the truth in our own lives, and by teaching the truth in whatever way the Lord may open. If ever there was a people who should have their minds centered on one prime thought, it is this people. Till this thought is riveted in our minds, we shall not be where we ought to be.

Every man who makes a success gives all his energies to the thing in which he is engaged. *Our work is to give the message to the world in this generation.* Now whatever we do, this should be the main thought in the enterprise. I am sure that we are not here to get rich, to enter into speculations, or to please and gratify ourselves. Money making is not harmful if the object is a right one, and the money is used for the right purpose.

Many have thought that when they make the money, they will use it to build up the truth; but we notice that when they do succeed, these persons are as slow to give as others. Let us reason on this a moment. If I have an object to accomplish, I will keep adding to the enterprise all the money I can get. But I observe that those who are going to do something when they make some money are slow to use it when they do get it, but look forward to some time in the future when they propose to do some great thing for God, but the time seldom comes when they are ready to do it. Don't be deceived. Let us invest as we go; then the devil will not cheat us out of it.

G. G. RUPERT.

Theory at Work

IN the last issue of the SUPPLEMENT, there appeared this question: Is it advisable to hold large State institutes annually, or several small ones locally? The answer favored the latter part of the question.

In the saying that "practice makes perfect," is wrapped the truth as uttered by the Spirit of God in Prov. 4: 7: "Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding." Wisdom is knowledge, and the ability to use it. A man may have an abundance of knowledge, and yet show no wisdom. Wisdom is knowledge at work.

The manager of any business who expects to make a success of his undertaking must roll up his sleeves, and get out with his employees. Likewise, our leaders who expect to make their Master's business a success must as quickly as possible give their co-laborers a theoretical training, and then go out with them, and

show them how to put their theory to work.

The assistance of the experienced is needed by the inexperienced. Jesus emphasized this fact in the following language: "Without me ye can do nothing," John 15: 5. Jesus is the Shepherd-in-chief. The State agent is the under-shepherd, and his position should not be lightly regarded by himself, nor by those over whom he presides. When does a shepherd spend the most time with his flock?—When in the field. Then is the time his presence is especially needed. The State agent who cannot spend a large portion of his time in the field with the individual canvassers need not expect to see his work crowned with success.

Our plan should be that a greater portion of our institute work be carried on in the field. In studying the life of our Saviour, we find that his plan was to give short courses of instruction, followed by practical work in the field, in which he personally engaged with the disciples. Certainly his exemplary course should lead us to consider the institute work more seriously.

The Lord has given to each of us a talent, and to increase this talent left with us, we must work for him. Practical education is "higher education." Theoretical training receives its finishing touch by work.

H. B. TILDEN.

Sunday Canvassing

FROM recent experiences while canvassing in Nashville, I am convinced that much time has been lost to the canvasser by discontinuing his labor on Sunday, especially in the city.

There are good reasons why Sunday may be a very profitable day for taking orders, and delivering books, and making collections:—

1. The people are always at home. This is a very important consideration with him who understands that before dressing or cooking a hare one must first catch his hare.

2. If there is any money in the house at any time during the week, that time is most likely to be Sunday morning. The week's work is completed, and the pay, therefore, is quite apt to be in the family purse. In fact, people here have told me that the only time they have any money is Sunday morning.

3. People are in the most religious frame of mind on that day. During the week very few stop long enough in the rush and hurry and bustle, to give a thought to their origin, history, or destiny. Sunday morning I find the majority of people at home, and they do not take unkindly to a friendly religious conversation, introduced with tact, and conducted with the avowed object of reaching them with the gospel.

4. The canvasser has an excellent opportunity for kindly upbraiding them for their evident carelessness and indifference to their souls' eternal welfare. They are compelled to acknowledge, at least mentally, that their absence from church affords the gospel worker ample justification for taking the gospel to them in their own homes.

Under these favorable circumstances, the evangelistic canvasser stands a good chance of securing a candid hearing, and a good order for his book.

One Sunday I made up my mind that I would at least try canvassing on Sunday. I worked four hours with one of our small books, took fourteen orders to

be delivered the next Sunday, and sold fourteen for cash. To-day the Lord gave me sixty orders for one of our small books, all but one of which are to be delivered on Sunday.

It would not be wise to introduce one's self as a canvasser, but as a gospel worker seeking out the neglected and needy ones. Make the book secondary. The Bible should be the aggressive weapon. Such a remark as, "I find many who do not get to Sunday school, and I thought I would bring the gospel to them," or, "I am doing a little work for the Lord among those who did not get to church this morning," gives ready access to all, and at once places the worker in command of the situation. A chair is always offered, and respectful attention is shown. The worker can then hand out a little leaflet or a paper, and he is henceforth regarded as a friend and welcome guest. A small book can then be introduced, one like "The Gospel Primer," "The Best Stories," or, "Christ Our Saviour" being best; for the children are then interested and won. I believe that such a plan can be worked in all our large cities, and the canvasser can at least make his week's expenses by his Sunday work.—*W. C. Wales, in Southern Watchman.*

Summary of the Canvassing Work Reported for September

Atlantic Union Conference

	AGENTS	ORDERS	VALUE
New York.....	3	28	\$139.75
Greater New York.....			
Vermont.....	1	9	20.70
New Jersey.....			
Maine.....	4	121	195.00
New England.....	7	595	597.80
Chesapeake.....			
Pennsylvania.....	17	431	1,309.05
Virginia.....			

Southern Union Conference

Georgia.....	6	178	229.22
Tennessee River.....	9	300	336.55
Alabama.....	7	54	96.00
Florida.....			
Mississippi.....			
Cumberland.....	5	92	200.90
Carolinan.....	8	26	33.25
Louisiana.....	5	520	619.25

Lake Union Conference

Michigan.....	1	34	46.50
Ohio.....	2	77	274.25
Indiana.....	11	100	255.79
Illinois.....	5	106	152.56
Wisconsin.....	6	133	488.75

Northern Union Conference

Minnesota.....	16	78	264.00
South Dakota.....	9	140	404.70
North Dakota.....	4	42	110.10
Manitoba.....	2	18	66.20

Central Union Conference

Colorado.....			
Iowa.....	4	14	17.25
Kansas.....	11	83	140.25
Missouri.....		109	334.05
Nebraska.....	9	100	597.01

Southwestern Union Conference

Arkansas.....			
Oklahoma.....	6	65	122.95
Texas.....		686	864.00

Pacific Union Conference

California.....	7	117	233.90
Montana.....			
Upper Columbia.....	3	74	325.00
Western Oregon.....			
Western Washington.....			
Southern California.....			

European General Conference

Norway.....			593.34
Great Britain.....	56	2,028	2,385.78
Denmark.....			
Sweden.....			
France.....			429.12

Africa

South Africa.....	13	325	1,958.96
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Australasia

Australia.....			
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South America

Brazil.....			
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Summary

A. U. C.....	32	1,184	2,262.30
S. U. C.....	40	1,170	1,515.17
L. U. C.....	25	450	1,217.76
N. U. C.....	31	278	845.00
C. U. C.....	24	306	998.56
S. W. U. C.....	6	751	986.95
P. U. C.....	10	191	558.90
Canadian U. C.....			
Australasian U. C.....			
E. G. C.....	56	2,028	3,318.24
Africa.....	13	325	1,958.96
South America.....			
Grand Total.....	237	6,683	\$13,661.84

Current Mention

— Ten persons lost their lives in a fire which destroyed a large glucose factory in Chicago, October 21.

— Portugal, it is announced, will sell her East African possessions, and the latter will be divided between England and Germany.

— The volcano Izalco, in Salvador, is reported to be in a state of violent eruption. Recent eruptions have occurred also from the crater of Soufrière, on St. Vincent.

— Five workmen were crushed by falling steel girders in the Pennsylvania steel works near Harrisburg, Pa., October 2, three of them receiving fatal injuries.

— A decision rendered October 21 in the circuit court at La Crosse, Wis., in the case of a barber who had shaved a man on Sunday, declared Sunday shaving to be contrary to law in that State, on the ground that the act is not a necessity to any individual.

— The forces of the "Mad Mullah" in Somaliland, Africa, recently defeated a native British force in that country, and British interests there are in a critical condition. Re-enforcements from India are being hurried to this threatened section of the empire by Great Britain.

— The question as to whether tuberculosis is transmissible from beasts to human beings, was discussed at an international tuberculosis congress in Berlin, Germany, October 22. The prevailing opinion was against the non-transmissible theory advanced some time ago by Dr. Koch.

— Andrew Carnegie, on the occasion of being installed in the office of "lord rector" of a university at Glasgow, Scotland, made a speech in which he warned Europe that a political and industrial union of European states was necessary to resist the commercial encroachments of the United States.

— Cholera has broken out, and is spreading in Palestine. Gaza, about forty-five miles from Jerusalem, has thus far suffered most from the scourge, having had from thirty to forty deaths daily. The port of Odessa in Russia, has also suffered severely from cholera, and unless the disease abates soon may be entirely closed to trade.

— The king of Sweden, as arbitrator in an international dispute in which Germany claims damages from England and the United States for landing troops in Samoa in 1899, has decided the matter in favor of Germany. The United States will pay the damages awarded in this case, but will not allow the case to be made a precedent.

— The apple crop this year is estimated at 43,000,000 barrels, compared with a crop of 27,000,000 in 1901.

— News from Venezuela regarding the revolution is of an uncertain character, but it seems that President Castro has been able at least to save himself for a time from the overthrow which appeared imminent a few days ago.

— By a vote of the Landsting, Denmark has decided not to sell the Danish West Indies to the United States. It was known at Washington that this would be Denmark's probable action in the matter.

— A Hindu "baba," a religious official connected with a Hindu monastery at Muttra, India, has come to the United States to convert its people to the worship of Krishna. He says there are now about fifty converts to his religion in this country.

— A world's Sunday-school convention is to be held in Jerusalem in 1904, according to plans of the subcommittee having the matter in charge. Eight hundred delegates will go from the United States. The convention will meet in two large tents outside the city and close to the supposed site of Calvary.

— According to press dispatches from St. Petersburg, a Russian surgeon named Koulapye has succeeded in restoring circulation in the human heart after apparent death. This is accomplished by treating it with saline solutions. It is not yet evident, however, that this discovery is of more than theoretical importance.

— With the settlement of the coal strike and the return of the miners to work, violence has been renewed in the mine regions, the apparent cause being an effort to drive out non-union miners who have taken the place of union men, and to injure the property of companies which have employed non-union men to fill the strikers' places. October 21, five homes were dynamited, a soldier was shot, non-union men were severely assaulted, and other acts of violence were perpetrated or attempted. It is not possible for all the strikers to again find places in the mines. All who are given places are required to sign a contract not to molest non-union workmen.

— According to figures given by Rev. R. C. Wylie, secretary of the National Reform Association, there are nine States in which the reading of the Bible in schools rests securely on a legal basis, plainly written either in the State constitution or in the school law; twelve States in which, while there is no specific mention of the Bible in the constitution or law, there are decisions of courts and State school superintendents of an unauthoritative character, which give to the custom of Bible reading quite a secure legal status; sixteen States and a Territory in which there are none of the legal safeguards mentioned above, but in which the custom of reading the Bible prevails, supported by long-established usage and public sentiment; three States and a Territory in which the Bible is not read, although there are no legal provisions for or against the custom; and five States and a Territory in which the decisions of courts, attorneys-general, and school superintendents are adverse to the reading of the Bible.



Donors to the Relief of the Schools

The total cash received on the Relief of the Schools Fund up to Oct. 19, 1902, is \$47,436.91

NAME	AMOUNT
A friend (Berrien Springs).....	\$ 2 00
H. Alexander.....	3 00
C. S. Merrill.....	1 00
E. Southworth.....	5 00
C. P. Odell.....	10 00
A. G. Westerdal.....	2 00
Prattville church.....	3 00
T. J. Vandola.....	1 00
Mr. & Mrs. M. Christiansen.....	2 00
Irma Christiansen.....	50
Lafayette Goddard.....	1 00
J. P. Connell.....	12 00
Mrs. C. C. Proctor.....	1 50
A friend (Berrien Springs).....	\$ 2 00
J. G. Schindler.....	1 00
E. W. Shunk.....	25
Mrs. Fitch.....	3 75
W. J. Stone.....	1 25
Mrs. M. C. Pierce.....	1 00
John A. Louck.....	3 00
Mrs. C. L. Frost.....	1 00
T. B. Snow.....	5 00
Mrs. J. Lawton.....	1 00
A friend (Dallas, Ore.).....	1 00
W. Ziegler.....	10 00
A. E. Stone.....	4 00
Maine Tract Society.....	36 80
Mrs. A. Lawson.....	2 50
S. Turner.....	2 00
Donation.....	5 00
George A. Hill.....	1 00
Julia Adams.....	50
Charles Baierle.....	10 00
Morris Lukens.....	5 00
C. S. Longacre.....	5 00
Sarah Bowers.....	1 00
Elizabeth Brown.....	5 00
W. H. Zeigler.....	3 00
James E. Schultz.....	2 50
Mrs. Alice Doss.....	5 00
Jens Jenson.....	1 00
Mrs. H. G. Liffingwell.....	25
Myrtle Eastman.....	1 00
J. B. Baugh.....	2 00
A. L. Filbrick.....	2 00
Mrs. A. G. Denman.....	1 00

New York Moving Forward

THE campaign for the sale of "Christ's Object Lessons" is being renewed vigorously in the New York Conference. The following extract from a recent letter sent to the churches by the conference officers is of general application:—

"The time has come when we must join our brethren in other conferences in making what we trust is the final campaign in the work of disposing of the remainder of our quota of 'Christ's Object Lessons.' When it was decided to hold no annual camp meeting this year, it was planned that the time should be used in doing active missionary work among our neighbors and friends by selling the remainder of our 'Object Lessons.' If all enter heartily into this, we shall receive fully as great a blessing as in attending a camp meeting.

"It seems that we should arise and finish this task. The Lord, and not man, has given it to us. A hearty response was made to the campaign earlier in the year, and we are encouraged to believe that this call will also meet with a ready response, and in every church, every home, around the fireside, each will plan to do his part in this work.

"The only reason this work is not finished is because some have not done

their part. Had all taken hold, the quota would have been sold long ago. If every church had sold its quota, no further call would be necessary. But some individuals have done but little or nothing; some churches have not sold their quota. What can be done? Can we quit like men, with a heaven-appointed task half done? We appeal to those who have not sold their quota to take hold now, even at this late day. We suggest that every church which has not sold its quota begin at once. Let church officers, as those who fear God, take hold of this burden, and help roll off the reproach. Find out how many more books are necessary to complete your quota, and in some way order them. God will help those who will make a move. The time has come to finish this work. Let there be delay no longer."

An Experience

WHILE in Nebraska I sold ten copies of "Christ's Object Lessons." Last April I came to Sheridan, Wyo., to work by the month. Some time after I came here, the work with "Christ's Object Lessons" was presented to the church. Feeling that I ought to help in the good work, I took four copies, and was able to sell them all. While engaged in this work, I gave a few Bible readings at a place where I sold a book, and one young man sixteen years old began to keep the Sabbath. He is an orphan boy, and is staying with his sister. He seems willing to do anything for the truth's sake. He is now sick with typhoid fever, but is getting along well. His sister is favorable to the truth. I believe that the Lord sent me to him.

I write these few lines to encourage all to be on the lookout to help others. Dear brethren and sisters, let us arise and let our light shine; for time is short. May the Lord bless us all, and help us all to be faithful. Pray for me that I may be able to do more for the cause of God.

OTIS FLINN.



Money Received on the Acre Mission Fund

Total cash received on the Missionary Acre Fund previously reported, \$599. 14.

NAME	AMOUNT
Charles Hansen.....	\$ 5 50
Mrs. Jane La Fave.....	10 00
Mrs. D. N. Story.....	1 35
Pomona (Kan) church, per Cyrus Reed	15 50
William H. Swait.....	4 65
J. S. Fry.....	3 75
R. Eden.....	5 00
E. R. Moran.....	6 00
Oklahoma Tract Society.....	10 17
George Klopfenstein.....	20 00
George R. Manby.....	28 00
Martin Adson.....	10 00
George H. Kissner.....	8 00
W. Brigham.....	5 00
S. A. Mott.....	1 00
Mr. H. Cass.....	50
George Ross.....	15 00
C. E. Powers.....	19 00
Isaiah Williams.....	22 15
Elliston Warner.....	16 40
Mrs. Ellingson.....	2 00
Mr. & Mrs. S. J. Nathie.....	6 00
James Nelson.....	50 00
Mr. & Mrs. J. G. Germer.....	10 00
Peter Anderson.....	16 00

George Stohr.....	13 00
Chris. Peterson.....	8 50
Chris. Eliason.....	21 80
James Peterson.....	21 80

NOTICES AND APPOINTMENTS

Notice!

THERE will be a general meeting held at Woodburn, Macoupin Co., Ill., Providence permitting, beginning Thursday evening, November 6, and continuing until Sunday night, November 9. This meeting is intended for a general rally for all near-by churches and companies. Elder Charles Thompson and the writer expect to be present. We hope to see a general attendance, as we not only expect good meetings, but matters of vital interest to the cause in that part of the country will be considered. S. H. LANE.

Special Course of Study at Walla Walla College

ON Wednesday, November 26, a special course of study for Christian workers will begin at Walla Walla College, which will continue twenty-four weeks, and will end with the close of school, May 12, 1903.

This course is especially intended for those who can spend but a short time in school work, such as ministers, Bible workers, canvassers, and church and Sabbath-school officers. If any cannot attend during the full time of the course, they will find the work of the first term of twelve weeks valuable and practical. The course of studies adopted by the board of trustees is as follows:—

FIRST TERM — TWELVE WEEKS

Present Truth.—Embracing the faith and doctrines of Seventh-day Adventists.

English Language.—The essentials of English grammar will be combined with composition and letter writing.

Physiology and Hygiene.—The fundamental principles of the subject as a foundation for simple treatments and Christian Help work during the second term.

Gospel Methods.—General instruction in Sabbath-school work, two weeks; church organization, two weeks; Bible readings, four weeks; home and foreign work, two weeks; manners and etiquette, two weeks.

SECOND TERM — TWELVE WEEKS

Present Truth.—Subject continued.

English Language.—Subject continued.

Arithmetic.—Special subjects adapted to the needs of the class. How to keep simple accounts.

Gospel Methods.—Simple treatment, two weeks; Christian Help work, two weeks; work in new fields, five weeks; principles of canvassing, and questions and answers, three weeks.

In all these classes careful attention will be given to reading, writing, and spelling.

Upon entering school each pupil will select a standard book of the denomination, and will make it a subject of earnest reading and study, with a view of thoroughly mastering its contents.

It is expected that the leading ministers will be called in from the field for a few weeks at a time, to give the classes the benefit of their experience in methods of labor and Bible study.

If the needs of the students are not fully met by the foregoing studies, they will be at liberty to choose from the entire program of the college such classes as will meet their individual needs. The rates for board and tuition will be the same as those published in the calendar, but students of mature age will be permitted to secure private places for boarding and rooming themselves outside of the college home, if they desire to do so.

All who think of attending this special course should correspond at once with the president of the college, Prof. C. C. Lewis, College Place, Wash.

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.—One young or middle-aged man, married or single, who has had some experience in the mercantile business. State age, experience, and salary expected. S. D. A. preferred. Address W. A. Butzer, Rothbury, Mich.

WANTED.—Wanted at once, twenty-five Seventh-day Adventist carpenters to work on the new Sanitarium building. Wages 25 cents per hour. Apply to John I. Gibson on the grounds.

FOR RENT.—Farm of 20 acres, all improved. Good orchard, and buildings. Church and district-school privileges. Free rent till April 1, after that I will rent for 1 year, with privilege of 3. For particulars address Peter H. Nunamaker, Arhela, Mich.

WANTED.—Consecrated S. D. A. young man to learn Turkish and electric bath business. Must be strong and healthy. Salary from the first. All sanitarium treatments given. Write, stating age, height, and weight, to V. J. Davies, Oriental Bath Rooms, Columbus, Ohio.

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.

NOTICE.—Many of our brethren and sisters living in cities and country towns have often wished that they might find employment in or near their homes, and in a way that they might keep the Sabbath. The Michigan Fruit-Food Co., of Benton Harbor, Mich., is a corporation made up of Seventh-day Adventists, who will employ those of like faith, both men and women, to work the territory near their own homes. Liberal wages will be paid. For particulars address The Michigan Fruit-Food Co., Benton Harbor, Mich.

Addresses

THE address of Elder W. B. White is 450 Hollins Ave., Helena, Mont. Correspondents will please note this.

The address of S. D. Hartwell and W. H. Thurston is 168 Silby St., West Mount, Montreal, Quebec.

Publications Wanted

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

Ruth Scott, Winona, Trimble Co., Ky.; REVIEW, Signs, Instructor, Little Friend, etc.

E. N. Vaughan, Hickory, N. C.; REVIEW, Signs, Sentinel, Youth's Instructor, and tracts.

Mrs. Julia H. Jenssen, 99 East 17th St., Paterson, N. J.; periodicals in English or in German.

R. Sawyer, Corner of Church and Vine Streets, Nashville, Tenn.; REVIEW, Signs, Instructor.

J. W. Buckland, Box 236, Great Bend, Kan.; REVIEW, Signs, Life Boat, Instructor, Little Friend.

Frank Jeffers, Box 21, Woodland, Cal.; REVIEW, Signs, Life Boat, Instructor, Little Friend, tracts on the Sabbath question and on the coming of the Lord.

Obituaries

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

CAREY.—Died at St. Johns, Ore., Oct. 3, 1902, George Albert Carey, son of Dr. and Mrs. Albert Carey, aged 3 months and 27 days. Brother and Sister Carey look forward to the resurrection morning, when their loved one will come again from the land of the enemy. WARREN J. BURDEN.

BABCOCK.—Died at Sauk Center, Minn., Oct. 14, 1902, of spinal trouble, Gaylord Al- bertson, son of Merritt L. and Carrie Curtis Babcock, aged 1 year and 2 months. This has been a hard struggle for the parents, but in a little while their loved one will come again from the land of the enemy. H. S. SHAW.

SHONE.—Fell asleep in Jesus, Sept. 18, 1902, at Plumstead, South Africa, Anna C. Shone, nee King, aged 37 years and 10 months. Her death was caused by cancer of the liver. Remarks at the funeral services were based upon Rev. 1:5-7, by Brother Smalles. We mourn not as those who have no hope. G. W. SHONE.

(Iowa Bulletin, please copy.)

GIDDINGS.—Our son, Louis Herbert Giddings, died at Gage, O. T., Oct. 11, 1902, aged 18 years and 5 months. His Christian experience was a growth in grace, and his death is a peaceful sleep in Jesus. We labor on, with the bright hope of seeing him soon in a better land. H. E. GIDDINGS, E. M. GIDDINGS.

SLOAN.—Died at Humbird, Wis., Aug. 31, 1902, of exhaustion and disease brought on by overwork and loss of rest, William J. Sloan, aged 40 years, 3 months, and 6 days. He was faithful to his calling, and was loved by all who knew him. He leaves a wife and an infant child, also a large circle of relatives and friends. Words of comfort were spoken by the writer to a large congregation. N. P. NEILSEN.

EGBERT.—Died at Battle Creek, Mich., Oct. 13, 1902, Wm. Egbert, aged 80 years, 3 months, and 9 days. His death resulted from an accident; the team he was driving ran away, and he was thrown from the wagon and severely hurt. For many years he had been a firm believer in the Bible truth for our time, and had hope of a part in the first resurrection. He leaves a widow and three sons to mourn their loss. Burial took place in Oak Hill Cemetery. I. D. VAN HORN.

DAVIS.—Died at Glen Sutton, Quebec, Oct. 5, 1902, of tuberculosis, William Emerson Davis, aged 19 years, 1 month, and 14 days. Willie became convinced of the truth a few months ago through reading. He rejoiced in the light, and wished to carry the message to others, but was reconciled to the will of Him who doeth all things well. He leaves a father, a mother, a sister, and brothers. Funeral services were conducted by the writer, assisted by Elder S. A. Farnsworth. H. E. RICKARD.

WELLER.—Died at Battle Creek, Mich., Oct. 8, 1902, of cancer, Jennie M. Weller, at the age of 42 years, 4 months, and 23 days. At times her sufferings were almost unbearable, but she manifested great patience, being sustained by her firm trust in the Lord. For about fifteen years she has been a faithful member of the Seventh-day Adventist Church. She leaves a daughter and a son to mourn, but with hope of soon meeting her again at the second coming of Christ, when he shall raise the righteous dead. I. D. VAN HORN.

MILLICAN.—Died at her home, near McKinney, Tex., Sept. 23, 1902, Elizabeth Millican, aged 54 years, 10 months, and 15 days. She was a devout Christian, and in 1884 she

and her family accepted the third angel's message. She leaves an aged and feeble husband, 8 children, and 15 grandchildren, but we mourn not as those who have no hope. Funeral services were held by Elder E. E. King (Baptist) at the Stiff Chapel Cemetery, the place of interment. F. M. MILLICAN.

FOREMAN.—Fell asleep in Jesus, near Watseka, Ill., Oct. 1, 1902, Sister Emily Foreman, aged 68 years, 8 months, and 22 days. Sister Foreman was born at Stonewood, near Dartford, Kent Co., England. She was married to Brother George Foreman in 1855; and to them were born seven sons and three daughters, all of whom were in attendance at the funeral services, save one daughter; Sister Sturdevant, who is one of our missionaries in South Africa. Six of the sons acted as pallbearers, while the youngest one supported the aged father. Brother and Sister Foreman united with the Seventh-day Adventist church at Northville (now called Sheridan), in 1871, being charter members of the same. She was a consistent Christian, a true, loving companion, a devoted mother. The funeral services were held at Northville, in the Methodist meeting house, a large congregation being present. Words of comfort were spoken by the writer. S. H. LANE.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected June 28, 1902.

Table with columns for EAST and WEST routes, listing stations like Chicago, Michigan City, Niles, etc., and corresponding times for various express services.

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

Trains on Battle Creek Division depart at 7:45 a. m. and 4:00 p. m., and arrive at 6:30 p. m. and 8:10 p. m. daily except Sunday.

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

GRAND TRUNK R'Y SYSTEM.

Table with columns for EAST and WEST routes, listing stations like Chicago, Valparaiso, South Bend, etc., and corresponding times for various express services.

Nos. 2-4-8-Daily Nps. 10-78-Daily ex't Sunday G. W. VAUX, † Daily except Sunday. A. G. P. & T. A., Chicago. Nos. 3-5-7-Daily Nps. 9-11-75-Daily ex't Sunday W. C. CUNLIFFE, Agent, Battle Creek.



BATTLE CREEK, MICH., OCTOBER 28, 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.

WE invite special attention to the article on page 6 dealing with the finances of our mission work.

BROTHER H. G. BUTLER, who has been connected with the food business in England, has returned with his family to America. He arrived in Battle Creek last week.

THE first text quoted in the Sabbath-school lesson for November 8 should be Dan. 7:8, 24, instead of Dan. 8:8, 24, as printed in the *Sabbath-school Quarterly*. It would be well for all who use the *Quarterly* to make this correction at once.

THE sad news comes from Capetown, South Africa, of the death there, on September 18, of Sister G. W. Shone, *née* Anna C. King. Our sister had taken the nurses' course, and went out to Africa in 1895. She was editor of the *South African Journal of Health*, and a worker beloved by all. Thus the African field loses another able laborer, and its call for re-enforcements becomes more urgent.

ARE not our workers having some personal experiences in soul-saving work which would be an encouragement to others if they knew about them? A general report of the work in any field is of interest to all, but we feel sure that some stirring personal experiences, briefly told, would be an added blessing to all our readers. We would be glad to have even more reports from the laborers in the field, but make this special call for some personal experiences. Let them be brief and pointed.

IN relating his early experiences among the savage cannibals of New Guinea, James Chalmers, a pioneer worker among them, said that when the natives saw the missionaries opening canned meat, they came to the conclusion that they, too, were cannibals like themselves, and that they had men cooked, and sent out to them from their home country. Is it any wonder that the savages took this view of the matter? And could they be expected to make the distinction between the flesh of one animal and that of another? The

original diet which God gave to man would not have been such a stumbling-block to these untutored savages.

"CHRISTIANITY is not a system of ethics, of rules, of regulations; it is not a set of theories and moral precepts, preferable perhaps to any or all others, but similar. Christianity is a life, the life of God sent down from above to men. If it is not that, it is nothing. Its beautiful form is no more than ice-cold stone, with no power to help the one who embraces it; nay, more, it will absorb his warmth and life, and leave him cold and dead. He who embraces Christianity gets life, the very life of God."

ARE you noticing the wide extent of territory covered in our reports from week to week? From Alaska to Argentina; from Newfoundland to California; from Australia and the islands of the Pacific; from North, Central, and South Africa; from India, China, and Japan; from Scandinavia to Palestine, and from Ireland to Russia,—from these many parts of the wide world come reports of progress in the effort to make known the present truth. Is not the way prepared for a mighty effort to extend the light of truth from these many centers until the earth shall soon be lighted with the glory of this message? Let us never lose sight of the one definite purpose to give the advent message to the world in this generation.

IN the current number of *The Missionary Review of the World* the editor-in-chief, Arthur T. Pierson, emphasizes the following five conditions as being the conspicuous features of every recent revival in which something of the pentecostal power has been experienced:—

1. A marked return to simple evangelical preaching of the fundamental truths—sin, penalty, repentance, justification by faith.
2. Great emphasis upon believing, importunate, and united prayer.
3. Peculiar honor to the Holy Spirit as the indispensable bestower of all saving and sanctifying power.
4. Personal dealing with awakened and inquiring souls.
5. Reliance not upon preachers, but upon God alone.

Who can say that this does not indicate a very clear grasp of the foundation principles for a genuine revival? And are we not fully convinced of the great need of just this sort of an experience in our work? It is only through pentecostal power that this message can reach the world in this generation. "We have a solemn, weighty message to bear to the world, and God designs that his chosen disciples shall have a deep experience, and be endowed with the power of the Holy Spirit." "If ye then, being evil, know how to give good gifts unto

your children: how much more shall your Heavenly Father give the Holy Spirit to them that ask him?" "And it shall be given you; seek, and ye shall find."

ACCORDING to a statement sent to the governor of Pennsylvania and the president of the United States by non-union miners in the Pennsylvania coal region, a "partial list" of outrages perpetrated, presumably by the miners, during the late strike, comprises the following: people killed, 14; severely injured, 42; shot from ambush, 16; aggravated assaults, 67; attempts to lynch, 1; houses dynamited, 12; houses burned, 3; buildings burned, 10; washeries burned, 3; stockades burned, 2; riots, 69; works dynamited, 6; trains dynamited, 1; railroad bridges dynamited, 4; railroads seized, 5; trains wrecked, 6; attempted wrecks, 9; trains attacked, 7; strikes in schools, 14.

The Passing of Liberty in Finland

THE blight of the autocratic rule of Russia is being felt more and more in unfortunate Finland. Step by step all semblance of liberty is being taken from a people who formerly enjoyed a reasonable degree of political freedom. Four new ordinances relating to that country have recently been promulgated at St. Petersburg, which will be a further and perhaps final blow at Finnish independence. In a recent issue of *The Outlook* these measures are thus defined:—

The first law provides that the Finnish Senate, which is both the central organ of administration and the supreme court of justice, shall be hereafter under the direct supervision of the governor-general appointed at St. Petersburg. The chancery of the senate, which prepares all reports on subjects to be considered by that body, is to be directly dependent upon the governor-general, and that officer, or his adjutant, is to be present at every important meeting. No decision can be taken in his absence without his consent, and he has the power of absolute veto on all resolutions passed by the senate. The second edict clothes the governor-general and the senate, thus reorganized, with authority to dismiss without legal trial any administrative official who has not been appointed directly by the czar. In cases where the appointment has been made by the czar, the czar's authorization is required. The third edict provides that the judicial department of the senate shall dismiss judges at its pleasure; and the fourth edict, which is regarded as the most radical and far-reaching in its consequences provides that no official, from the governor-general down, can be brought to trial on any charge without the consent of his superiors. Heretofore all servants of the crown have been responsible to the law for the legality of their actions, and this has served as a bar to the Russification of the country; by the operation of these laws all that remained of independence in Finland will be destroyed, and the country made subject to the absolute personal rule of the czar.