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“Jehovah’s powerful voice !
Jehovah’s voice majestic !
Jehovah’s voice causeth the oaks to wither,
And denudeth the trees of the woods.
Surely through this his universal temple
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"Here is the Patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14:12.

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unto the Saints"**

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Editorial

Called to a Work

THOSE who compose this denomination were not called out from the world and from the various religious organizations merely to build up one more denomination among the many, and then to maintain a respectable existence by simply holding its own in numbers and strength. There was a work to be done which no existing body of people was willing to undertake. There was truth to be proclaimed which was rejected by the teachers of the time. An unpopular reform message was due to the world. This denomination was called to a work. As soon as it ceases to carry forward this work, it has no excuse for its existence. For a time a kind of paralysis seemed to be spreading through the body, and the very large proportion of means and effort was expended in merely trying to hold the ground already gained. But this is death to any gospel movement. The whole secret of power and of success in a reform movement is in constantly pushing the reform work into new fields. When reformers cease to do a reform work, and spend their strength in ministering to themselves, they then cease to be reformers. But the former spirit of service is being revived. There is being felt a new sense of the responsibility resting upon this people to address itself to its heaven-appointed work. Hearts are being stirred everywhere. Strong young men and women are volunteering for service in the unentered fields, and both individuals and conferences are responding to the calls for means for their support. Hope is springing up anew in many minds. There is a sound of a going in the tops of the trees, and the people are bestirring themselves. It is well. The time has fully come for a mighty work to be accomplished, and God is marshaling his forces. Happy

are those who recognize the meaning of these things, and gird themselves anew for the conflict. Those who do not know the time of their visitation will share in the fate of Jerusalem of old. There is only one thing for which to live now, and that is to bear a part in sending this message quickly to the ends of the earth. This is the work to which we are called.

Our Commission

THOSE who were witnesses of the resurrection of Christ were instructed to bear their testimony "both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." After they had received the promised gift of the Holy Spirit, they entered upon their work, going from city to city and from country to country, until in that same generation the gospel "was preached to every creature which is under heaven." They fulfilled the commission which the Master gave unto them. There is just as definite a commission which is to be fulfilled in this generation. The threefold message of Revelation 14:6-12 is to be proclaimed "to every nation, and kindred, and tongue, and people," and this movement is "to make ready a people prepared for the Lord." This is our commission. To the speedy accomplishment of this work we are called upon to consecrate our time, our strength, and our means. The power upon which we are to depend in doing this work is the same as was provided for the apostles,—the presence of the risen Lord in the power of his own Spirit, according to the promise, "Lo, I am with you alway, even unto the end of the world." As we accept the position offered to us of being "laborers together with God," we shall find that God is true to himself, and true to those who loyally unite with him in establishing the principles of truth and righteousness in the hearts of the people. This is a thrilling time. Let us be faithful to our commission.

The Daily Choice

GOD has given to us the power of choice. Through his servant of old he said to his people, "Choose you this day whom ye will serve." Everything in Christian experience depends upon the choice which we make. We cannot forgive our own sins, but we can choose to accept the forgiving grace of God. We cannot keep ourselves from sin, but we can choose to yield ourselves to the keep-

ing power of God. We have no power of our own to walk in the right way, but we can choose the way of truth, and then the God of truth will dwell in us and walk in us. And these choices need to be made daily. It is not enough that on some special occasion, like a revival service, we should make the right choice, but we should make a new and definite choice every day. It is well to begin each day by telling the Lord anew that we choose his way for us, and that we accept anew the provisions of his grace in our behalf. We thus put our wills on the side of the Lord's will, and remove all barriers that would shut out his abiding presence. There is great danger lest we become absorbed in the daily routine of life, and forget that we are the servants of the Most High. The struggle for daily bread, the desire to add to our possessions, the ambition for place and position, the determination to make a success of life as the world views it,—all these factors in the problem of life are the daily reality to many, and there are comparatively few who heed in a practical way the instruction, "Seek ye first the kingdom of God, and his righteousness." The tendency is especially strong in these last days to become absorbed in the affairs of life, and neglect to choose the things of God; and so we have the warning, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." It is better to choose for God than for ourselves. It is better to choose the eternal treasure rather than the earthly riches. It is better to choose the freedom of the service of Christ rather than the slavery of sin. It is better to choose the way of life rather than the path of death. It is a wise course to make daily choice of all these better things. This will make our daily experience a blessed one.

A Personal Saviour

THE essential thing for the Christian life is a personal faith in a personal Saviour for personal salvation from sin. Nothing else will take the place of this experience. No merely fleshly effort, even in so good a work as the spread of the gospel, can satisfy the longing soul or fill the hungry soul with goodness. "Jesus alone can satisfy." We must accept the presence of Jesus with us as a reality according to his promise. We must cultivate communion with him as

one near at hand and not afar off. We must remember his words, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." Few Christians seem to believe in Jesus as a Saviour who is really present with them, a personal companion in joys and sorrows, one who makes them more than conquerors. How true it is that "the god of this world hath blinded the minds of them which believe not." The world does not accept the presence of Jesus because he does not come in a visible form, and the world does not believe in what it cannot see. "Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you." In the presence of Jesus we have the assurance of the forgiveness of sin. He becomes our righteousness. In the presence of Jesus we have the realization of the power which is able to keep us from sin. He is able to keep us from falling, and to present us faultless before the presence of his glory. In the presence of Jesus we have the experience of the power for Christian service. He works in us both to will and to do. In the presence of Jesus we have a rich foretaste of the joys of the world to come; for the greatest joy of heaven is that we shall see him and be like him. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ."

What Is a Treat to the Christian?

THE following anecdote is related of the celebrated preacher, Rowland Hill: "A member of his congregation was in the habit of attending the theater. Mr. Hill went to him, and said, This will never do,—a member of my church in the habit of attending the theater! The brother addressed replied that it must surely be a mistake, as he was not in the habit of going; although it was true that he did go, now and then, *for a treat*. Then you are a worse hypocrite than I ever supposed you to be, sir, said Mr. Hill. Suppose any one spread the report of me, that I ate carrion, and I replied, Well, there is nothing wrong in that; but I don't eat carrion every day in the week, but have a dish only now and then, *just for a treat*. Why, you would say, What a nasty, foul, and filthy appetite Rowland Hill has to have to go to carrion for a treat. Religion is the truest treat. Christ is his truest enjoyment."—*Charlesworth's Life of Rowland Hill*.

It may be thought that Rowland Hill, in this instance, used too forcible terms, and put the matter in too strong a light. But there is a principle involved that runs through the whole gamut of sin.

The man who thinks that sin of any kind is a *treat*, and that he must plunge into sin to secure that treat, thereby repudiates the gospel of Christ, and does despite to the Spirit of grace. It shows that in his mind, sin has the attraction, instead of the gospel. The instruction given on this point by the apostle is negative, but put in such a way as to involve the most intense and positive instruction. He says, "And have no fellowship with the unfruitful works of darkness, but rather reprove them." Eph. 5:11. These works are unfruitful; and with them we are to have no fellowship. There are various ways in which this fellowship could be shown: personally, by committing the same deeds of darkness ourselves, or by conniving with others in committing them; by taking those over whom we have some measure of control, and leading them in ways of evil, by restraint, by commands, threats, inducements, or persuasions, by compulsions, by bribery or influence; by provoking through the excitements of anger, emulations, or discouragement; by counseling, advising, or guiding by example, into sin; by smiling on evil attempts, and partaking of the spoil; by agreeing and co-operating with those who walk in darkness; by conniving at sin, tolerating, concealing, or making light of it; by commending, countenancing, defending, or excusing sin already done, and contending against those who would denounce or punish it. Those who join with other churches and unite with them in spiritual communion, knowingly countenancing errors, and walking contrary to the Bible, come under this head.

In opposition to all this negative course, what is commanded? The answer is, "But rather reprove them." This word, "reprove," is a word of large meaning; it signifies to refute, confute, lay bare, and expose, the evil doers. It includes what the Holy Spirit will do to the world when he is come, as expressed in John 16:8. He will "reprove the world of sin, and of righteousness, and of judgment." Reproving sin means to declare the wrong of it, and manifest our hatred of it. So the believer is to aim at proving the world guilty by his holy life and bold witness. In all our attitude toward our fellow men the object should be to convert the wrongdoer. For the apostle James says, "Let him know, that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins." James 5:20. This is to be our constant aim in dealing with those about us. We are to reprove, not as if to set ourselves up above others as more holy than they, but to convince them of the error of their way. And this reproofing is to be done by the spiritually minded, and in love. "If a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness;

considering thyself, lest thou also be tempted." Gal. 6:1.

Much instruction is given us in the book of Ephesians, chapter 5; in regard to our walk and conversation. We are addressed as "dear children," and exhorted to be "followers of God." Verse 1. We are to take Christ as our example, and walk in love (verse 2); for Christ gave himself for us, an offering and a sacrifice to God for a sweet smelling savor. Then sins of uncleanness and of covetousness are not to be so much as mentioned among the saints: for because of these things the wrath of God cometh upon the children of disobedience. Verses 3-6. Therefore we are not to be partakers with them in their evil deeds. "For ye were sometimes darkness, but now are ye light in the Lord." Wonderful change! Therefore we are to "walk as children of light (for the fruit of the Spirit is in all goodness and righteousness and truth); proving what is acceptable unto the Lord." Verses 8-10.

What may come of obedience to these commands?—We shall be clear of complicity with others in their deeds of darkness, and may thus establish others in their holy non-conformity to the world. Matthew Wilks once rode in a coach with a nobleman and a female passenger. The nobleman entered into an improper conversation with the coachman and the woman. At a favorable opportunity Mr. Wilks attracted his attention, and said, "My lord, maintain your rank." The reproof was taken, and acted upon. Let the Christian ever maintain his rank.

We return a moment to the case of Rowland Hill. Are any hankering for a *treat* in the service of the Lord, and looking to the ways of sin to secure it? There is a better treat coming than anything that is provided for in the paths of sin. It is thus described by Peter: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Acts 3:19.

U. S.

A Mighty Movement Fulfilling Prophecy

THIS work that we are engaged in is a bigger thing than building up a great denomination.

Jesus asked the people concerning John's work: "But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee." Matt. 11:9, 10.

John was more than a prophet; he and the message that he bore were a fulfillment of prophecy. It was the advent movement fulfilling the words of the

prophets of old, preparing the way for the first advent.

Now Christ is soon to come again in glory, with all the angels with him. This movement that has made us Seventh-day Adventists a people, is a far mightier thing than the rise of a people preaching about divine prophecy; the movement itself is a fulfillment of prophecy. The very people, in the work they are doing, "are for signs and for wonders in Israel from the Lord of hosts." Isa. 8: 16-18.

It is a wonderful thing to be a part of a movement that is to bind up the law, seal the testimony, and prepare the way of the Lord.

All along in the development of this work, and of every department of it, God's hand has been seen fulfilling prophecy. We have followed no cunningly devised fables in giving heed to the prophetic word of God, and in looking for the coming of the Lord.

And all the work of this people is based upon the central truth of a soon-coming Saviour.

It must be the keynote of the evangelistic department. Every conference, every church, every preacher, every worker among the people, is to be a messenger before the face of a coming Lord, "as it is written."

It is the keynote in the educational work. The schools are a part of fulfilling prophecy, and exist but to teach the truth that shall make men and women of God, commissioned of him to go into all the world with the message.

The medical missionary work of the denomination can fulfill its mission only as a movement sent of God to swell the cry of the personal bodily coming of the Lord from heaven.

One great movement, sweeping the whole earth, sounding the message in every tongue, declaring the gospel of the coming kingdom,—that is the spectacle that all men are to see.

In beholding it, the world will witness the fulfillment of the prophecy: "The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God."

This movement is not merely a proclamation concerning prophecy. It is the fulfillment of prophecy. It does not merely point to signs of the Lord's coming. It is itself the sign that the Lord is at the door.

We have a message that must win our souls to the most enthusiastic devotion. Let us yield sin and life and all to God, that he may make manifest the savor of the knowledge of Christ by us in every place.

W. A. S.

Labor Unions and the Militia

A PROCEEDING of very ominous significance took place at the recent convention of the Illinois State Federation of Labor. By a unanimous vote of the convention, which was greeted with cheers, it was declared that no member of the federation should belong to the State militia. Membership in the latter organization was held to be in violation of the obligations of the labor union. "It was declared in the discussion," a report says, "that the militia was organized and kept in readiness by capitalists to beat workingmen into submission, that it was used simply for the purposes of capital, and should be shunned by all friends of labor."

Similar action has, according to the *New York Times*, been taken by President Mulholland, of the International Association of Allied Metal Mechanics. He is reported to have urged the presidents and secretaries of affiliated local unions in Schenectady to require all members of their unions who are members of the State militia to withdraw from the militia, or resign from the union. Mr. Mulholland, in a letter to the *Times*, admits that he does not favor the connection of union labor with the militia. The local Trades Assembly of Syracuse is also reported as having expressed a similar sentiment.

The significance of this new attitude on the part of organized labor is readily perceived. "This is a confession," declares *The Independent* (N.Y.), "that these labor men wish violence to be unrestrained in the case of a strike; that they wish by violence to secure the objects of the strike." "Are we to come to this, or have we already come to this," the same journal inquires, "that organized labor will secure its purpose peaceably if it can, but violently if it must, by assault, arson, and murder? The declaration that the maintenance of law is hostile to labor, and that workmen must not join an organization that maintains the peace, means nothing less than this. The seriousness of this danger can hardly be exaggerated. It is of the essence of anarchism. We would warn the public against it. . . . Such language as was spoken, and such action as was taken, by the Illinois convention look to nothing less than civil war."

As viewed by *The Outlook*, another prominent journal, this attitude of the labor unions may result in the formation of a large standing army, and at least must tend to the elimination from the militia of all persons in sympathy with trades unionism. "If organized labor," it says, "withdraws from the militia because it is summoned to protect persons and property in time of a strike, the militia will be recruited from portions of the community which are not in sympathy with organized labor. If it cannot

be recruited by volunteers, men of property who value peace and order will raise the necessary amount of money to secure a paid force for the purpose. If such protection cannot be furnished by a militia, it will be furnished by a standing army. Whatever may happen, it will certainly be furnished. The action of those leaders who are urging members in the trades unions to withdraw from the militia or to refuse to join it in the future, if successful, can have no other effect than to provide the State with a militia which will be wholly out of sympathy with, if not actively hostile to, organized labor."

This action of the labor unions, while doubtless not intended to promote anarchy or to lead to civil war, must necessarily tend strongly in that direction. While the opinions we have quoted may have exaggerated the existing danger to some degree, it is nevertheless certain that this step by the labor unions marks a distinct drawing apart of organized labor from organized capital, and the widening of the gap representing the long-standing conflict between the two. It shows that the tendency is toward strife rather than toward peace; and we are reminded that peace is not the natural outcome of the working of the selfish principles and influences that control in the affairs of the world. Peace is a fruit of the Holy Spirit, and is assured only where the principles of the kingdom of God prevail. Where selfishness prevails, on the other hand, all things tend naturally to war and commotion. Strife is the natural condition of things in this fallen world, and never more so than in these last days, when the love of self has become so well-nigh universal. There is peace in the world, not because the things of the world tend to make peace, but because the winds of strife and commotion are held by the four angels standing in the four quarters of the earth. When these angels let go, as they will ere long, then these winds will blow upon the earth, and peace will be banished from it. To this time we are now pointed by these passing events. It behooves us therefore to use all diligence to improve the time of peace that remains.

L. A. S.

The Congregationalist suggests that the crying need of Turkey to-day is medical science and its advocates, who shall teach the people cleanliness. It is true that the unspeakable Turk bathes his hands and feet thrice daily, yet filth abounds, and the most loathsome diseases cause a wasteful loss of life. In hundreds of towns there are no physicians, and the Imperial University at Constantinople is the only public educational institution in that country having a medical department.

"LIGHT never disturbs anybody but the sleeping man, or the man who wants to go to sleep."

Appeals and Responses

THE European General Conference held in London last May had not half finished its work when the delegates from America became thoroughly convinced that the great extent, the vast importance, and the pressing needs of that field ought to be set before our American brethren with greater emphasis than had ever been done. So, before the conference closed, all our movements were so planned that we might return to the States in time to attend the fall camp meetings, and tell our people about the European field.

We who have come back from that great field to tell what we heard and saw, have been so blessed in telling, and our people have been so blessed in hearing, and the European field is to be so blessed in receiving the hearty and generous contributions made by different conferences, that I have decided, in response to many earnest requests, to tell the facts to all the readers of the REVIEW.

When I landed in New York, Elder H. W. Cottrell, who had preceded me about ten days, was attending the Vermont camp meeting. Of his experience at that meeting he wrote as follows:—

At Vermont I presented the needs of the field in Europe, and it took hold of the people in a different way from anything I had ever seen presented. They wanted to help in that work, notwithstanding the fact that they are a very small body numerically, and weak financially. A wave went through the camp, leading them to select a worker, present him to the Mission Board, pay his traveling expenses to Great Britain, pay him permanent wages, and thus practically keep a worker in that field. This met the approval of all the people in the camp. Really the missionary spirit that took possession of them was marvelous.

After taking time for prayerful deliberation, Elder Wm. A. Westworth was selected for the British field, his traveling expenses to the field and his wages in the field to be met by the Vermont Conference. Brother Westworth and family sailed for England, October 22. Vermont's contribution is one of its best public laborers, and not less than six hundred and seventy dollars. May God bless Vermont by raising up a good laborer to take Brother Westworth's place, and by increasing the tithe of the conference.

On arriving in America I found that the Wisconsin camp meeting was just closing, and as I could not reach the ground, I telegraphed the president of the conference, asking if the conference could not do something for Scotland. This telegram was read to the people, and seven hundred dollars was raised in donations and pledges by those present. In addition to this, a resolution was passed authorizing the conference committee to appropriate as much of its funds to the European field during the coming year as they might think best.

Wisconsin is already sending quite an amount of its tithe to needy fields abroad, and gives assurance of further help.

Soon after returning to America, I received a hearty invitation to attend the Iowa camp meeting. I greatly enjoyed the privilege of placing before the brethren the situation in Europe as we found it. It seemed to me that the interest in foreign fields manifested on this camp ground exceeded anything I had ever met before. Brother and Sister Wilbur were on the grounds, ready to leave for China, but the Mission Board was not prepared to advance the means to take them. This became known in one of the public meetings, and a request was made for \$350 to pay their way. In a few minutes \$1,000 was raised in cash and pledges. This was enough to pay their transportation and a year's wages. Brother and Sister Wilbur were sent to the land in which their hearts had been centered for a long time. If all has gone well, they are now with Brother and Sister Anderson in Hong-kong.

In addition to the preceding contribution, the conference voted to appropriate \$2,000 of its tithe to the European field. It also voted to let seven of its workers go to that field. Three have already gone, and the conference has paid their traveling expenses to London. In addition to this, \$300 was pledged—a part of which has been paid—for the establishment of medical treatment rooms in London. Thus, Iowa's contribution during this meeting was \$3,500 in money and at least five consecrated workers to foreign fields.

The next meeting I had the privilege of attending was in Nebraska. Here the interest in foreign mission fields rose to a high pitch. There were several hundred young people at this meeting who had come there from different States to enter Union College, which was to open immediately after the close of the meeting. I was granted the privilege of giving at least one talk each day on the European mission field. Before the second Sabbath of the meeting had arrived, the conference had voted to appropriate \$2,350 of its tithe to the Scandinavian Union Conference, and \$1,000 had been raised in gifts and pledges for the medical work in that field. Sabbath was a day of consecration to foreign missions. About 300 young men and women definitely and deliberately consecrated their lives to the service of God for all time in any part of the world to which the Lord might call them. Nearly 200 of these young people have forwarded their names and addresses to the Mission Board for use in their efforts to secure workers in response to the earnest calls that are continually coming in from the many fields.

Nebraska's contribution at this meet-

ing was \$3,350 in money and four workers to foreign fields,—two to Great Britain, one to France, and one to Natal, South Africa.

The Kansas camp meeting was the next on my list. Although there were not so many young people here as in Nebraska, yet the interest manifested in missionary topics seemed to be equally as great as in Nebraska. As I presented the different features of the European field, and felt the warm, hearty response of the brethren and sisters present, I was deeply impressed with the fact that God has in this cause a faithful, loyal body of believers. Last year the Kansas Conference sent three of its best workers to South America, and has been helping to support them. When the needs of the European field were mirrored before them, they most heartily voted to appropriate \$4,000 of their tithe to that field. They also voted to send three of their workers to Great Britain, and to raise \$350 for their traveling expenses and support. Two earnest young men have already gone. The gift of Kansas on this occasion was two young men and \$4,180.

From Kansas I went to the Northern California Conference. The State camp meeting was held at Fresno. It did not take long to discover that the missionary spirit was running high in this conference. During the past year, the president and the executive committee have been working toward the point of making a large contribution to the distant, needy fields, and the call for help was quickly responded to by a resolution of three parts:—

FIRST.—That \$5,000 of the tithe in hand be appropriated to mission fields.

SECOND.—That 13 1-3 per cent of the tithe of the coming year be set apart for foreign missions. On the basis of last year's receipts, this will amount to \$4,800.

THIRD.—This item in the resolution provided that the conference pay the traveling expenses and wages of all the conference laborers that the Mission Board should see fit to place in foreign lands.

With this generous offer before us, we gave an invitation to all in the camp who felt impressed to offer themselves for service in "the regions beyond" to hand in their names. Thirty-seven responded. These were called together by the conference committee, and given an opportunity to state their convictions. After several days of careful deliberation, nineteen persons were selected from those who handed in their names, and were recommended to go abroad. These, with the wives of those who are married, will make a company of twenty-seven persons. Their traveling expenses will amount to \$1,170, and the wages, as estimated, to about \$5,729. The contribution of California to foreign fields

made at the Fresno meeting is \$17,299 and nineteen consecrated workers. Nor is this all. When it was stated on the camp ground that the North England Conference was in need of a new tent, steps were immediately taken to provide it by the raising of \$200. Nor is this all. Over \$100 was raised for the work in the Southern field.

This appears like a great contribution; but it is not the amount of money, nor the number of workers that makes it really great. California is perhaps as well able to make this offering as Vermont is to give one laborer and his expenses. But the gift of California was very great; for it was the gift of love. The brethren were more than pleased to see so large an amount of money set apart for countries they had never visited. The laborers were eager to part with old associates, and go to strange lands. Fathers and mothers who had cared for their children from infancy, and whose hearts were made glad as they looked upon their grown-up, consecrated sons and daughters, rejoiced to lay them upon the altar of service for perishing humanity in the uttermost parts of the earth. It was the beautiful spirit of devotion to the cause of God that made California's contribution truly great.

Since returning from California, I have received a letter from Elder Flaiz, of Minnesota, who was one of the delegates to Europe, from which I take the liberty to make the following quotation:—

We have held two meetings in Minnesota,—one in the northern part and one in the southern part of the State. The attendance was not large, but we enjoyed much of the blessing of the Lord. Each meeting was made a missionary gathering. I spent five hours in talking on the demands of the fields in other regions during the northern meeting, and seven hours during the southern. In the northern meeting we secured \$1,400, in cash and good pledges, besides some stock, the proceeds of which, when sold, were to be added to this fund. We secured about \$800 in the South. On the Sabbath, instead of a special revival effort, we talked on missions, and then called on those who wished to consecrate themselves to the foreign fields, in case they were called by the Mission Board, to come forward. About thirty responded. Many of them needed a preparation. We then called on men of means to take an interest in some of these persons, and send them to school, that they might receive the needed training.

The total contribution made by the conferences in their camp meetings since our return from Europe amounts to \$32,199 and twenty-nine regular laborers.

We believe that this marks an epoch in the history of the denomination. A new order of things has surely set in. For the first time in all our history, a conference has set apart a regular per cent of its tithe for the support of laborers in foreign lands. We believe that this is the right basis for the support of laborers in mission fields, and we have confidence

that in the near future this plan will be adopted by the denomination. This will establish a basis of support for our missions that will be regular and certain, and lead to a more rapid extension of our work.

And now, having given a brief account of the responses made by the conferences visited, I will, in future numbers of the REVIEW, place before its readers some of the open doors and Macedonian calls in distant lands. A. G. DANIELLS.

Note and Comment

THE annual convention of the national association of Spiritualists was held recently in Boston, Mass. Speaking of the occasion, the New York *Sun* says that while Christian science and the "new thought" have of late years been more prominent in the public eye, the devotees of Spiritualism remain "as full as ever of hope and enthusiasm." "This national association," says the *Sun*, "was incorporated in 1893, and it lays claim to having six hundred and seventy local and subsidiary associations included in it, they being scattered through this country and Canada, and containing 'a bona fide membership of two hundred and fifty thousand,' besides whom, its president asserts, that there are a million and a half of people 'interested in Spiritualism.'"

The tendency of Spiritualists to-day, the *Sun* observes, is toward a church organization, this being indicated at the convention by speeches calling for a centralized system of ordination, a properly authenticated ministry to perform valid marriages, and ritual forms for marriage, burial, and other ceremonial services.

The prevalence of Spiritualism cannot be measured by figures pertaining to the outward organization. In its very nature Spiritualism is a religion of darkness and occult forces, and may constitute the essence of that which in name and organization seems wholly distinct from it. There is no doubt that Spiritualism, in the various forms of communication with the occult realm now known and practiced, is increasingly prevalent in the world.

POLITICIANS in Utah are stirred by the entrance into the political arena of a high official of the Mormon church—"Apostle" Reed Smoot, who is a candidate for election to the United States Senate. It is believed that he has the support of his church in his efforts to gain this high office in the national government.

The arguments advanced by those favoring his candidacy are such as are often heard in defense of Protestant or Catholic church officials or religious bodies seeking for political power. It is declared that there is no harm nor

danger in it. One Utah senator being a non-Mormon, it is argued that the Mormon element ought to be represented by the other senator. By the same logic the adherents of each of the various churches in the United States ought to be represented, each class by its particular leader, in the national legislature. This would be representation not as citizens of the State and nation, but as church members, and would be entirely contrary to republican principles of government. A non-Mormon senator represents the Mormon citizens of his State as fully as would a Mormon senator. There can be no reason for urging the election of a Mormon to the senate, to represent the Mormon element, save the claim that Mormons ought to be represented in the senate as Mormons, which would mean nothing else than the union of church and state.

The position of those who oppose "Apostle" Smoot's election is stated by Judge C. C. Goodwin, and is a clear and correct presentation of the evil which the former's election to the senate would involve. He says:—

The teachings of the Latter-day Saints are well known in Washington, the particular teaching that the Mormon creed covers a claim that the Mormon church is not only a celestial kingdom, but a kingdom of God on earth; that its claim is not only a right to religious but to temporal rule—a something higher than, and altogether independent of, the government of the United States.

And if Apostle Smoot is elected, every one in Washington, as well as in Utah, will know that it was because the chiefs of the church willed it to be, or at least permitted it, and that will be a notice to the senators in Washington that a man is about to come to them claiming equal privileges with them, who, even after he had taken the oath of office, would, were a command of his chiefs here in Salt Lake to run counter to a command of the president of the United States, that command confirmed by congress, and its legality affirmed by the supreme court of the republic,—this man would, as higher authority than all three branches of the government combined, obey the first presidency of the Church of Jesus Christ of Latter-day Saints.

A Mormon apostle is set aside in a priestly office in the secrecy of the temple. The world knows nothing of the obligations he takes upon himself, but we all know that by the claims of the creed he is in the most solemn form sealed in citizenship to a temporal government, not that of the United States. It means a union of church and state, with the state the lesser factor.

And what is said here of the Mormon church applies equally to the papal church, which likewise claims to speak with the highest authority on earth, both in spiritual and in temporal matters. If the Mormon church alone were seeking political power in this nation, the danger which threatens it from a union of church and state would be vastly less than it is. L. A. S.

General Articles

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

Holy Scripture

I HAVE a garden fair,
With heavenly breezes fanned,
And every morning finds me there—
It is the Lord's command—
To gather fruits and blossoms sweet
Before the dusty world I meet.

I have a faithful Friend,
Accustomed to advise,
With whom each morn some time I spend,
That I may be made wise
To find and keep the only way
Which issues in eternal day.

I have an armory bright,
With shield and helm hung round,
Where, duly as the morning light,
The Spirit's sword is found,
With which to overcome the foe
Who harasses the way I go.

I have a mirror keen
Which shows me all I am;
But lo! behind me there is seen
One like a dying Lamb;
And, as I view his imaged face,
My sins are lost in shining grace.

O, send thy Spirit, Lord,
To make me wholly thine,
That I may love thy blessed word,
And feel its power divine;
And walk on clamy in its light
Till faith is turned to glorious sight!

—Richard Wilton.

Sending Missionaries Abroad*

MRS. E. G. WHITE

BEFORE his ascension, Jesus told his disciples not to depart from Jerusalem till they had received the promise of the Father. "Ye shall be baptized with the Holy Ghost not many days hence," he declared. "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

The day of Pentecost came. Great additions were made to the church. In one day five thousand were converted. The disciples began to think that they had a work to do in Jerusalem, in shielding the members of the church from the snares of the enemy. They did not realize that strength to resist temptation is best gained by active service. They did not educate the new church members to become workers together with God in carrying the gospel to those who had not heard it. Instead, they were in danger of being satisfied with what had been accomplished. To scatter his representatives abroad, where they could work for others, the Lord permitted persecu-

tion to come upon his church. Stephen and several others died for their faith; then the members of the church were scattered; and the gospel was proclaimed with power "in all Judea, and in Samaria, and unto the uttermost part of the earth."

In every age since the first advent of Christ, the gospel commission has impelled men and women to go to the ends of the earth as missionaries for God. We thank the Lord that during this camp meeting several of our workers have given themselves to go as missionaries to different countries outside our land. My brethren, we bid you God-speed. Our prayers shall follow you wherever you go. How glad we are to send men and means to other countries!

Years ago I little realized that I should spend many years of service as a pioneer missionary in distant lands. But when the call came to go to Europe, I responded. Afterward, when asked to go to Australia, I went, notwithstanding I was over sixty years of age. Nine years I worked in that field. My heart is filled with the missionary spirit, and although nearly seventy-five years old, I feel such a desire to see souls saved that should the Lord call me to the work, I would go to the ends of the earth to bring to men and women a knowledge of the truth for this time.

To these our friends who expect soon to go from us to other lands, I wish to say: Remember that you can break down the severest opposition by taking a personal interest in the people whom you meet. Christ took a personal interest in men and women while he lived on this earth. Wherever he went, he was a medical missionary. We are to go about doing good, even as he did. We are instructed to feed the hungry, clothe the naked, and comfort the sorrowing.

The sisters can do much to reach the heart and make it tender. Wherever you are, my sisters, work in simplicity. If you are in a home where there are children, show an interest in them. Let them see that you love them. If one is sick, offer to give him treatment; help the careworn, anxious mother to relieve her suffering child.

Some of you expect to go abroad as canvassers. Sometimes you may wish to canvass a man whose time is fully occupied. You may have to put off your canvass, and it may be possible that you can join him in his work, and talk with him then. The sermon which you thus preach by your helpfulness will be in harmony with the sermon which you preach with your tongue; and the two, together, will have a power that words alone could never have.

When staying at the homes of the people, share the burdens of the household. Be thoughtful enough to keep the water bucket filled. Help the tired father do the chores. Take an interest in the children. Be considerate. Work in humility, and the Lord will work with you.

My brethren and sisters who are under appointment as missionaries, I greatly desire that your hearts shall be filled with Christlike pity, love, compas-

sion. As I bid you farewell and return to my home, do not think that I shall soon forget you. We will offer our petitions to God in your behalf, pleading with him to open the way before you. He will hear our prayers; he has promised to hear us. And he is just as ready to answer your prayers for strength and wisdom to do your work. He has said that he is more willing to give the Holy Spirit to them that ask him than parents are to give good gifts to their children. Wherever you go, pray to him in the morning, at noon, and at night. Pray in faith, without wavering.

Church Members Called to Work

Some of the members of our churches may feel that we are sending away too many conference laborers, and that the work in the home field cannot be done by the few who remain. But this is not the proper view to take of this matter. Those in the employ of the conference are not the only ones who should work for souls. Let the church members go to work. Let them communicate to others the knowledge they have received. In many churches in California the members have heard discourse after discourse, and yet they do not seem to have a large measure of the Holy Spirit. While I was in Australia, many of them sent letters to me across the broad Pacific, inquiring why they did not receive more power from above, and requesting me to pray for them. They did not seem to comprehend the reality of the Saviour's promise, "Lo, I am with you always, even unto the end of the world." They did not seem to realize that they could gain spiritual strength by imparting to their neighbors and friends the light they had received. They had not learned of the blessing that comes to us from telling our fellow beings enslaved by appetite, of that divine power which will enable them to overcome the desire for every harmful indulgence.

Let those who teach the truth, teach in simplicity. Let them not try to drive the truth home with a vim that will arouse antagonism. Let the voice express sympathy and tenderness. Christ's voice was full of pathos. By persevering effort we can cultivate the voice, ridding it of all harshness. Let us ask in faith for a converted voice, a converted tongue, and for Christlike sympathy and tenderness, that we may win souls to the truth we teach.

None of our churches need be barren and unfruitful. But some of our brethren and sisters are in danger of starving to death spiritually even when they are constantly hearing the truth presented by our ministers; for they neglect to impart that which they receive. God requires every one of his stewards to use the talent intrusted to him. He bestows rich gifts upon us in order that we may bestow them freely upon others. He keeps the heart flooded with the light of his presence, in order that we may reveal Christ to our fellow men. How can those who fold their hands in ease, content to do nothing, expect God to continue to supply their necessities? The members of all our churches should

* Sabbath sermon at the Fresno, Cal., camp meeting after thirteen conference laborers had been chosen to go to foreign fields, under pay of the California Conference. Afterward nearly as many more gave themselves to foreign work.

labor as those who must give an account.

Brethren and sisters, when these workers go to their fields of labor across the seas, will you close up the ranks in the home conference? Will you put on the Christian armor? "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." Will you stand firm for the truth, even though your church may not often be visited by a minister? I ask you, in the name of Jesus of Nazareth, to put on "the whole armor of God;" and be sure to wear the gospel shoes. Do not neglect to put them on. They will enable you to tread tremblingly, softly, in approaching the souls that you desire to lead to the Saviour.

"Your feet shod with the preparation of the gospel of peace," you will be prepared to walk from house to house, carrying the truth to the people. Sometimes you will find it very trying to do work of this kind; but if you go forth in faith, the Lord will go before you, and his light will shine upon your pathway. As you enter the homes of your neighbors to sell or to give away our literature, and in humility to teach them the truth, you will be accompanied by the light of heaven. Learn to sing the simplest of songs. These will help you in house-to-house labor, and hearts will be touched by the influence of the Holy Spirit. Christ was often heard singing hymns of praise; and yet I have heard persons say, "Christ never smiled." How mistaken their ideas in regard to the Saviour! There was joy in his heart. We learn from the Word that there is joy among the heavenly angels over one repentant sinner, and that the Lord himself rejoices over his church with singing.

The Blessedness of Laboring for Others

What a privilege it is to labor for the conversion of souls! Our calling is high. We may enjoy the companionship of the heavenly angels. We may not discern their forms, but by faith we may know that they are with us. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Brethren, sisters, God invites us to unite with the angels in their ministry. Thus every one of us may become his helping hand. To fit us to do this work, he will strengthen our minds as verily as he strengthened the mind of Daniel. As we give to those in darkness the truths that have enlightened us, God will enable us to understand these truths still better. He will give us apt words to speak, communicating to us through the angel standing by our side. Let us pray for the faith that works by love and purifies the soul. Let us seek for living power from above, that we may indeed be laborers together with God.

May the blessing of God rest upon every one in this congregation. The

presence of God is here. His angels are in the midst of us. And the evil angels also are here. Let us close the windows of the soul earthward, and open them heavenward. Let us not allow earthly things to take possession of the mind, but let us keep it open to receive the communications that the heavenly angels are ready to give to us.

May the Lord bless and strengthen you who are under appointment to go to other lands. We may never meet again in this life, but I pray that we may meet in that glad day when the gates of the city of God shall swing back on their glittering hinges, and the nations that have kept the truth shall enter in, there to hear Christ saying, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." "Enter thou into the joy of thy Lord." Then with all the redeemed we shall cast our crowns at his feet, crying, "Worthy, worthy is the Lamb that was slain!"

As we recognize among the ransomed ones some whom we were instrumental in saving, gladness unspeakable will fill our hearts. Touching our harps, we shall fill all heaven with rich music. O what songs of praise for redeeming love will resound through the heavenly courts!

While living this probationary life, shall we not encourage one another to be steadfast? Shall we not impart a knowledge of the truth for this time to those in our very neighborhoods who have not heard it? Shall we not, by our prayers and by our means, support those who are sent to other lands to proclaim this truth? Shall we not practice self-denial on every point, that we may have more to give for missionary work abroad? Shall we not keep before us and in our homes a contribution box in which to place offerings for missions?

Let us teach our children to deny self in order to help sustain the Lord's work. Let us tell them that God, in giving his Son, gave all heaven to save not only us, but those who as yet have not so much as heard of him. Let us tell them how, in order to redeem mankind, Christ laid aside his kingly crown and royal robe, left his high command in the heavenly courts, and came to this world to live a life of poverty and hardship, a life of toil and suffering, and to die a death of shame. Shall he have died in vain for us? Shall he have died in vain for those whom by self-sacrifice we could save?

Brethren and sisters, will you to-day pledge yourselves before God to pray for these workers who have been chosen to go to other lands? Will you pledge yourselves not only to pray for them, but to sustain them with your tithes and offerings? Will you pledge yourselves to practice strict self-denial in order that you may have more to give for the advancement of the work in the "regions beyond"? We feel moved by the Spirit of God to ask you to pledge yourselves before him to lay by something weekly for the support of our missionaries. God will help and bless you in

doing this. Give those who are under appointment to go abroad evidence that you will sustain them by your prayers and by your means. Let those who willingly, freely, gladly make these pledges before God to-day, signify it by rising to their feet. [Nearly the whole congregation—about one thousand—arose.]

Thank the Lord! As these missionaries go to their new fields, they will have an assurance that their brethren and sisters in this conference will be faithful in doing their part at home. The time may come when some of those who remain will go to distant fields. We expect to see the Lord taking men from the plow, and sending them out to proclaim the truth. We expect to see children bearing a message that their parents cannot bear. Let us all stand ready to respond to God's call to duty, whatever the sacrifice.

The Voice of God in the Forest

"AND the child grew, and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel." Luke 1:80.

"The word of God came unto John the son of Zacharias in the wilderness. And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins." Luke 3:2, 3.

Forth from the forest came the prophet, the greatest ever born of woman, full of the word and Spirit of God, to cause kings to tremble with his message, and to speak to the hearts of the children of Judea, and comfort them with the tidings of divine mercy and pardon. To him came men of all classes,—the rulers, the soldiers, the men of business,—asking advice and counsel; and to each one he spoke the word that was needed. The simple were taught, the humble were comforted, and thousands were converted.

Whence came the prophet's wonderful wisdom that made him a fit counselor for both king and commoner? In what school did he learn?—Not in any school taught by man; for he was taught of God, and his books were the trees, from whose leaves he could clearly read the truths of creation and redemption, written with the finger of God. The whole earth contained no better schoolroom than the wilderness, for—

"The groves were God's first temples.
Ere man learned
To hew the shaft and lay the architrave,
And spread the roof above them,—ere
he framed
The lofty vault, to gather and roll back
The sound of anthems; in the dark-
ling wood,
Amidst the cool and silence, he knelt
down,
And offered to the Mightiest solemn
thanks
And supplication."

In the grand temple,—the forest,—
"Fit shrine for humble worshiper to
hold
Communion with his Maker,"—

whose solitude God filled, John learned "the wisdom that is from above,"—wisdom far higher than that to be learned in any school taught by man. There he learned man's relationship with all created things, and that "all flesh is grass, and all the goodliness thereof as the flower of the field," and that though the grass withereth and the flower fadeth, "the word of our God shall stand forever." This was the burden of the message that was to prepare a people for the coming of the Lord.

Then to the forest let us turn our steps, or at least our thoughts, that we may learn to recognize the Word that dwells there; for even now may we see our lesson plainly written. The budding trees in springtime, and the rich green leaves that deck their branches, remind us that God spake, and it was, and show us the very tones of his voice in varied tints and innumerable forms; but no less legibly is the word written in the falling leaves; for—

"The voice of the Lord shaketh the wilderness;

The Lord shaketh the wilderness of Kadesh.

The voice of the Lord . . . strippeth the forests bare;

And in his temple everything saith, Glory."

It is God's voice that causes the leaves to fall as well as to spring forth; and autumn tints and fading leaves, no less than the springtime buds and blossoms, proclaim the glory of God, which is revealed that all flesh may see it together.

You say that you have always regarded the fading leaf as the result of the curse, and the evidence of its continuance. So it is; but Christ has paid the price of redemption from the curse, "being made a curse for us," and has thus made even the curse itself to proclaim to us the glory of the cross. The wisdom, the love, and the life of God are revealed in the falling leaves of autumn.

To most people the falling leaves bear only a message of death, as if they would say, "So must ye also fade and die;" and this is correct to a degree; but we ought to learn that it is life—the active life of God—that causes the leaves to fall, as well as to spring forth. They die, but in dying they secure the continuation of life to the tree that bore them. Let us read a passage from one who knows the trees well, even though he may not know the voice that speaks through them:—

"It certainly appears strange that the leaf-fall should be sometimes connected with the approach of cold and sometimes with that of hot weather. And yet this is the fact. Heat and cold are only the indirect causes; the primary cause of the fall of the leaf is the danger threatened to the plant by the continuance of transpiration when either heat or cold is excessive. The danger of transpiration during continued dryness of soil and air scarcely requires much explanation. The conditions may be summed up in a few words: the throwing off of the transpiring surfaces when the drought commences, and the temporary stoppage of the sap-current—that is, the so-called

'summer sleep'—furnish one of the best protective measures in plants surrounded by air against excessive transpiration and withering.

"It is more difficult to explain the connection between the fall of the leaf and the commencement of the cold period. . . . In regions which annually pass through a long period of cold, the leaves of the plants are as liable to be dried up by the cooling of the soil round their roots when winter approaches, as are the trees in the catingas of Brazil when the hot dry season commences. They also denude themselves of their leafy raiment as these do, since otherwise they would be unable to make good the water exhaled by the leaves. When the temperature of the air sinks below zero, frost ensues, and the water in the plant stiffens into ice; this hastens the fall of the leaf, but it was already partially accomplished before the frost set in; and where the leaves still cling to the branches, preparations are already made for their detachment, which is brought about by the limitation of transpiration.

"It must not be concluded from this that plants foresee the approach of winter, and that the preparations for the fall of the leaves result from such an intelligent foresight. . . . The ultimate cause of this instinctively adaptive periodicity is certainly not yet explained; it is as mysterious as those life processes and phenomena which regularly recur at certain periods, which are perhaps hastened or retarded by favorable or unfavorable external conditions, but cannot be stopped by them, and which the plant carries out, or endeavors to carry out, without immediate external stimulus."—*Kerner's "Natural History of Plants."*

Ah, but the mystery is revealed in the great Index to God's Book,—the Bible,—where we are told that the voice of the Lord strippeth the forests bare. It is true enough that the tree does not foresee the approach of winter, but God does, and he is eyes and reason for it. God would preserve life, and as the fall of the leaves is necessary for the tree's protection against the chill of winter, he speaks to them, and, obedient to his voice, they yield up their lives into his hands. It is in the silence of the forest that one can best hear the voice of God.

And what of the leaves which careless feet trample into the ground?—He who marks the fall of the sparrow, and numbers the hairs of our heads, keeps watch of every leaf that in falling does his commandment, hearkening to the voice of his word. Into his hands they commit the life that he gave them, and it is not lost. They protect the young shoots, and enrich the soil around the roots of the old tree, contributing to the next year's growth, and are reproduced in the leaves of succeeding summers. And thus in the yearly round of service in God's great temple are we taught the lesson that death is swallowed up in eternal life.—*Present Truth.*

"SWEET words
Are like the voices of returning birds,
Filling the soul with summer."

Missionary Effort in Ancient Times

ALL the Old Testament history and prophecy show that God was working through the chosen seed of Abraham to save the world. He was trying to induce them to fulfill their mission; namely, to carry the gospel of the kingdom to the whole world. When they would not do it, but instead of converting the heathen, became perverted by them, God made the truth known through the kings of the Gentiles. Read especially the second, third, fourth, and sixth chapters of Daniel. See how Jonah was sent against his will to the city of Nineveh. Read the direct appeals, warnings, and threatenings to the different nations by name, in the writings of the prophets. And, finally, read the words of God to Jeremiah: "Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations." Jer. 1:5. The word "nations" is the same as Gentiles, or heathen. So hundreds of years before the advent of Christ, the Gentiles had a prophet specially ordained for them, just as afterward they had an apostle. He dealt as well by them before the crucifixion as afterward; but the most of the people whom he called would not go.

Why did God choose Abraham?—Because when God called, Abraham obeyed. He calls all, but those who will not hear the call cannot be used. Why did he work through Israel for so long?—Because, headstrong as they were, they were the only people near enough to him for him to work through.—*Selected.*

The Weather Signal Is Out

R. G. S.

A GREAT storm is approaching. It will be universal, and great will be the loss of life.

"Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth." Jer. 25:32. The storm cloud of the nations is gathering on the horizon. The whirlwind of the Lord is soon to go forth. "And the Lord shall be seen over them, and his arrow shall go forth as the lightning: and the Lord God shall blow the trumpet, and shall go with whirlwinds of the south." Zech. 9:14. It will be a terrible storm, and the wicked will not escape. "Behold, the whirlwind of the Lord goeth forth with fury, a continuing whirlwind: it shall fall with pain upon the head of the wicked." Jer. 30:23. The righteous are protected. "The name of the Lord is a strong tower: the righteous runneth into it, and is safe." Prov. 18:10.

Get ready. The storm is soon to break in upon us.

HEAVENLY Helper, Friend divine,
Friend of all men, therefore mine,
Let my heart as thy heart be,
Breathe thy loving breath through me.
Only at thy love's pure tide,
Human thirst is satisfied.
He who fills his chalice there
Fills with thirstier souls to share.



Autumn

A VARIED wreath the autumn weaves
Of cold gray days and gloomy weather,
And strews gay flowers and withered
leaves

Along my lonely path together;
I see the golden-rod shine bright
As sunshowers at the birth of day—
A golden plume of yellow light,
That robs the day god's splendid ray.

The aster's violet rays divide
The bank with many stars for me,
And yarrow in blanch tints is dyed
As moonlight floats across the sea.
I see the emerald woods prepare
To shed their vestiture once more;
And distant elm trees spot the air
With yellow pictures softly o'er.

I saw an ash burn scarlet red
Beneath a pine's perpetual green,
And sighing birches hung their head,
Protected by a hemlock screen;
Yet light the verdant willow floats
Above the river's shining face,
And sheds its rain of hurried notes
With a swift shower's harmonious
grace.

The petals of the cardinal
Fleck with their crimson drops the
stream,
As spots of blood the banquet hall
In some young knight's romantic
dream.
No more the water lily's pride
In milk-white circles swims content;
No more the blue weed's clusters ride,
And mock the heavens' element.

Now speeds from out the river's thought
The spirit of the leaf that falls;
Its heaven in that calm bosom wrought,
As mine among yon crimson walls;
From the dry bough it spins to greet
Its shadow in the placid river;
So might I my companions meet,
Nor roam the countless worlds for-
ever!

Autumn! thy wreath and mine are blent
With the same colors; for to me
A richer sky than all is lent,
While fades my dreamlike company;
Our skies glow purple—but the wind
Sobs chill through green trees and
bright grass;
To-day shines fair—yet lurk behind
The times that into winter pass.

So fair we seem, so cold we are,
So fast we hasten to decay!
Yet through our night glows many a
star
That still shall claim its sunny day.

—Channing.

A Cure for Impatience

D. H. KRESS, M. D.

WE go to the doctor to be cured of rheumatism, and we resort to prayer to be cured of impatience. Nevertheless, that which is responsible for the one is often responsible for the other.

Rheumatism is caused by the circulation or deposits of irritants, or foreign products, in muscles or muscle sheaths. When the muscles are moved, friction is produced as they glide over each other; this sets up an inflammatory process, and causes pain. When these pains appear, the patient consults a doctor. The doctor says, You had better abstain from the use of sugar, jams, puddings, and food containing sugar. Also use in great moderation soups, porridges, and other soft, starchy foods. He recognizes that sweets and soft, starchy foods readily undergo fermentation, thus forming the acids and irritants that are largely responsible for this disease. He also recommends the disuse of flesh foods on account of the uric acid and the large quantity of waste or foreign products they contain. Tea, he tells his patient, if he is an up-to-date and intelligent physician, must be entirely discarded, because it makes dyspeptics, as it interferes with the process of digestion, and favors fermentation, then besides, it contains a poison very similar in character to uric acid, called theine.

The patient follows the directions given. In a short time the system unloads some of these irritants, and the pain ceases. He ever after thanks the physician for the kind advice and good counsel.

Impatience is due to the same irritants and foreign products which cause rheumatism. By their circulation through the brain, rasping the delicate brain and nerve cells, the nerves are set on edge. The least noise irritates; everything appears to go wrong; home is made very unpleasant by such an inmate. All the sweetness of home life is destroyed. It is hard often for the person to believe that the trouble all exists with himself. He feels that he is a terribly abused individual, a persecuted saint, of all men most miserable. No matter where he may be, he will feel abused. He would feel abused in heaven itself. The music of the harps would grate upon his nerves, and the angels' voices would be thunder to him. He goes to the Lord in prayer, and pleads for the needed grace to be patient. I do not say that it is impossible for such a person to be kept patient, but he is on a constant tension, and must be constantly on guard. It is possible for a person covered from head to

foot with mosquitoes to live, and receive grace to endure, but certainly life would be made more pleasant by having the mosquitoes brushed off. In the same way, life would be more pleasant, and it would be much easier to be patient if the blood were cleansed of these irritants.

The same good advice given to the rheumatic patient will be a help to the impatient patient; for that which is responsible for the one, is largely responsible for the other. Very frequently the Lord answers such prayers by pointing out the causes of impatience, and then calls upon us to remove the causes. Human hands had to remove the stone from the grave of Lazarus before, the words could be spoken, "Lazarus, come forth." We must co-operate with nature, and do all that human hands can do, then our prayers will be answered, and we shall be able to testify, "Faithful is he that promised who also will do it." We shall ask and receive.—*Australasian Good Health*.

"The Model Woman"

SOLOMON'S model woman was a wife and mother, a model for all who contemplate matrimony,—sympathetic, kind, faithful, wise, and discreet, commanding the confidence and winning more and more the hearts of husband and children. She is enthroned queen in heart and home.

There is some work which can be best performed by unmarried women untrammelled with domestic cares, and the accomplishment of such work is worthy of the highest praise. The Florence Nightingales and Clara Bartons have been veritable angels of mercy to those who, had it not been for their tender ministrations, would have died unaided, with wife, mother, and sister far away and unconscious of their need; but we find no nobler type of womanhood than in the home, and there is nothing in Scripture or in reason which suggests that virginity is more holy than marriage, or that a maiden can be more saintly or useful than a wife and mother.

Solomon's model is evidently not a "St. Agnes" (the typical bride of the church), nor even a "Virgin Mary," but we recognize her rather in Sarah, Naomi, Hannah, Eunice, and the women whose influence in the home has molded and fashioned the character of the truly great men and women of all ages.

Another characteristic of the model woman is thrift. "She . . . worketh willingly with her hands," she rises early to care for the interests of her household. Her claim to superiority rests not in the "blueness" of her blood, nor in languid innocuousness, passive innocence, nor even in slowness of speech (a quality much to be desired and regarded by many as one of the lost arts).

She is rather a prototype of the "New Woman" of modern times in regard to bodily activity and physical development. "She girdeth her loins with strength, and strengtheneth her arms." She had a "gymnasium," but it was fitted up with distaff, spindle, and loom. Time has

"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!"

relegated these adjuncts of a well-ordered home in B. C. 1015 to the attics of old farmhouses or the drawing rooms of the city mansion; but the spirit which once moved the model housewife to card, spin, and weave is dominant in the ideal woman of to-day. Dress, or a desire to be "in fashion," is said to be woman's bane. Eve, with no sweeping, dish-washing, or mending, truly dwelt in Eden. In an evil hour she became interested in "dress reform," and applied her limited knowledge of needlework to the manufacture of fig-leaf garments; her life became a burden, second only to the "white man's," and it has passed into a proverb that "woman's work is never done." The model woman does not leave the kitchen entirely to the cook. She appreciates the fact that the gastronomic tastes of her family have much to do with the answer to the question, "Is marriage a failure?" Solomon's model "bringeth her food from afar." No doubt she did the marketing herself, she was "up" betimes "while it is yet night," to prepare the morning meal. Her husband did not "get" his own breakfast.

Nothing cools the most ardent love of a new husband sooner than cold or indifferently or insufficiently cooked victuals. This wise woman understands also how important house furnishings are in regard to this great question concerning marriage. Taste in the selection and arrangement of furniture, and neatness in dress, and tidiness in the keeping of the house, are weighty factors in this great problem. The phrase, "All her household are clothed with scarlet," conveys the idea that the wardrobe of the entire family is kept in order. Much of the prejudice existing among men against women with "literary tastes," and many of those interested in "reform," emanates from their experience with cold, cheerless homes and their accessories. None but bachelors enjoy sewing buttons on outer garments, or using safety pins for want of buttons on nether underwear. And the most dotting father soon tires of the company of the sweetest baby when all his spare time is spent in nursing it, while the mother is either preparing or delivering her celebrated lecture on "How to Make Home Pleasant."

On general principles, "home" is unquestionably woman's sphere, but some have no home. Shall they be debarred the privilege of trying to secure one by earnest endeavor in any honorable sphere of work to which they are physically and mentally adapted? Surely this is no more degrading or unwomanly than to endeavor to secure a husband for the sole purpose of securing the necessary means of support. The fact that women are entering and adorning so many departments in the business world proves that "Wisdom is justified of her children;" for, as Solomon says, "Her own works praise her in the gates."

The most prominent element, however, in this model character is charity. "In her tongue is the law of kindness." "She stretcheth out her hand to the poor; yea,

she reacheth forth her hands to the needy." Her people praise her. "Many daughters have done virtuously, but thou excellest them all." "Her children rise up, and call her blessed; her husband also, and he praiseth her." Charity, the best of all graces, is the crowning glory of the model woman.—*J. H. Egbert, D. D.*

Fruit Juice and Beef Juice

THE late Dr. Austin Flint asserted that many persons have been starved to death by the use of beef tea as the result of the popular notion that beef extracts, beef juices, beef teas, meat broths, represent a concentrated form of nutriment. It is difficult to understand how this absurd fallacy originated, but it is high time that it was thoroughly exposed.

The writer has encountered a large number of cases in which persons have evidently suffered great injury from the continuous use of beef extracts and meat broths. Many physicians have reported similar instances. An eminent French surgeon recently asserted that beef tea is simply a solution of ptomains (germ poisons). The most eminent authors at the present time agree that beef tea has little or no nutritive value. Says Bunge, "We must guard against supposing that meat bouillon possesses a strengthening and nourishing influence. In regard to this, the most delusive notions are entertained, not only by the general public, but also by medical men. Until quite recently the opinion was held that bouillon contained the most nutritive part of meat. There was a confused idea that a minute quantity of material—a plateful of bouillon can be made from a teaspoonful of meat extract—could yield an effectual source of nourishment, that the extractives of meat were synonymous with concentrated food."

Bunge further asserts that the only value possessed by bouillon is that it "tastes and smells agreeable."

The eminent French chemist Hassel estimated that to furnish sufficient beef tea to supply the body with the amount of proteids or albumin required by a man one day, would necessitate the use of fourteen and one-half pounds of beef. To furnish the proper amount of other elements, for instance, carbohydrates, in the form of beef tea, would require a still larger amount of meat. The principal ingredient of meat extracts of various sorts is the waste products of the body, which consist largely of urea, this in life being eliminated through the kidneys. For example, Liebig's extract of beef contains only .05 per cent of albumin, but nearly 60 per cent of excrementitious substances, while Valentine's meat juice contains but .44 per cent, with nearly 25 per cent of waste substances.

The extract of excrementitious substances found in beef tea and meat extracts, when applied to the brain of a rabbit, a portion of whose skull has been removed, manifests its poisonous properties at once by paralyzing the part to which the application is made. A solution of these substances applied to a

living frog's muscle paralyzes it so that it will not respond to the action of electricity, to which the normal muscle is very sensitive.

Fruit juices, on the other hand, contain a large percentage of nutrient material ready for immediate absorption. The best and perhaps the most nourishing of all is the juice of the grape. Ripe sweet grapes contain more than sixteen per cent of carbohydrates, nearly fifteen per cent of which is in the form of levulose, which represents perfectly digested starch, and is a nutriment ready for immediate use by the body after absorption. The juice of the grape contains very little nitrogenous matter.

Beef extract contains practically no albumin. In febrile conditions, the system requires a very small amount of proteids, being prepared neither to digest nor to appropriate this class of food elements.

The most important class of food elements in fevers is carbohydrates, which should be administered in a form as nearly ready for absorption as possible. All the digestive fluids are absent in fever, so it is highly desirable to administer the foods, as far as possible, in a state requiring only absorption. The reviving effect at once experienced by a weary person from the eating of ripe grapes or drinking a glass of unfermented fruit juice is evidence of the high value of this class of nutrients. The administration of meat in any form or of meat extractives to fever patients is a most unscientific procedure.

It is strange that we are so slow to recognize the results of laboratory research borne out by practical everyday experience. In no class of cases is the use of fruit juice contraindicated, and it is of high value not only in cases of fever, but in the case of feeble invalids of all classes, and as an aseptic food in cases of chronic toxemia and bacteriological infection of the stomach. The free use of grape juice or slightly acid fruit juices of other kinds is one of the best of all means of cleansing the stomach from pathological microbes and of encouraging normal digestion. This property of fruit juice and of fresh fruit is one which ought to be utilized in the treatment of many forms of febrile diseases.—*Good Health.*

Why Not to Me?

A BIRD that dies upon the wing,
A bird that nevermore shall sing,
May, dying, breathe a broken song,
That, borne by genial winds along,
Shall cheer, beneath a mournful star,
A weary soul who plods afar
From where the smitten songster fell,
Unable all to even tell

Whence came the song.

If thus unto a bird is given
The power to send its music riven,
A messenger of peace and healing,
Some glint of hope and love revealing,
Why not to me, though rude my singing,
If from a loyal heart upspringing,
Be granted gift of song or story,
For man and God, for grace and glory,
To right some wrong?

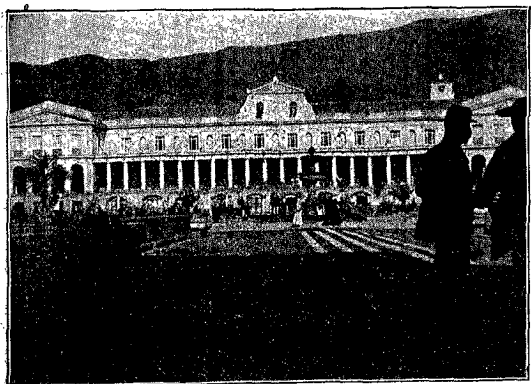
—*A. L. Vail, in Baptist Commonwealth.*

THE WORLD-WIDE FIELD

Our Work in the South American West Coast Mission Field

J. W. WESTPHAL

THIS field is composed of the following republics: Chile, Bolivia, Peru, and Ecuador. It is over four thousand miles long, reaching from two degrees north of the equator to the fifty-sixth parallel south — too long to be permanently operated as one field, or from one center. The population is about ten million. In



GOVERNMENT HOUSE, QUITO

Bolivia and Ecuador nothing has yet been done. Elder E. Balada went to Lima, Peru, to open up the work about four months ago. Reports come to the effect that several have now begun to keep the Sabbath, and are rejoicing in the new-found light.

Three colporteurs, sent to Chile by the Mission Board, have labored in this field in the past, but two have returned to the States, and the other is not working at present. Five years ago Elder G. H. Baber came to take charge of the work, laboring here until the arrival of Elders A. R. Ogden and H. F. Ketrang, who were recommended to come to this field by the last General Conference. This has been the extent to which help has been provided for these ten million souls. However, the Lord has blessed the effort, and to-day there are over one hundred Sabbath keepers who have been baptized, and the total number of Sabbath keepers is not far from one hundred and seventy-five.

The canvassers have done excellent work, and it has indeed been the right arm of our strength in this field. Many pages of literature have been scattered throughout Chile, and excellent results have already been realized, a good share of the Sabbath keepers in that country having thus received a knowledge of the third angel's message.

Many of the lay brethren are also active workers, and their labor is not in vain in the Lord. Several who were brought into the truth in this way have been baptized since the writer has been here.

Señales de los Tiempos, our Spanish paper for this field, is also doing good

work. Up to the first of January last, two thousand copies were printed monthly. Then we began to print an edition of three thousand, but have now reached five thousand, and the list is still growing without increasing the expense to the Mission Board. It is being demonstrated that the paper will sell, and that subscriptions may readily be obtained. Free postage for periodicals in both Chile and Bolivia makes it a favorable time for work with our paper, and we hope by this means to open up our work in Bolivia.

There is not one canvasser in the field to-day, and the ministry is inefficient on account of the language. As the result of the canvassers' work, there are Sabbath keepers in the field who greatly need instruction; but the ministers cannot do as much as they otherwise would, because they lack a knowledge of the language. It may not be amiss to say that more attention should be given in our schools in the States to the study of the Spanish and Portuguese languages. There are about eighty million people speaking these tongues, and it is time that definite plans were laid to reach them.

Our recent trip south will result, we think, in securing two or three persons



TWO LITTLE PERUVIANS

for the canvassing work, and they are men who are capable of making a success of it. This will be a small effort for Chile, but it does not contemplate the other countries of this field at all. The experience in Chile and other South American countries has demonstrated that the work can best be opened up in new countries by the earnest, God-fearing canvasser; and we ought to have at least two for each of the other republics of this field, at once.

Those who come to this field should be such as can and will become one with the people. Otherwise, they cannot help them. Jesus became one with us and of

us, in order to lift us up; and he never haughtily passed the poor and lowly.

We need a school in this field for the training of native help. Such a school is even more necessary in fields where the educational advantages are limited than it is in the States. It will not do to send our young people to the States for an education. Rather, those from the States might to advantage come to these fields to complete their education, in getting those things that will be of practical help in working for this people.

Buenos Ayres.

The General Meeting in Finland

L. R. CONRADI

OF the four fields in the Scandinavian Union Conference, Finland has thus far received the least help and attention. This may be partially due to the fact that Finland does not naturally belong to Scandinavia, but was added by conquest. Centuries ago the Swedes overran the northern shores of the Baltic, while the Germans conquered the southeastern; and, although Russia long ago wrested these lands from the Swedes and Germans, yet the Swedish and German languages still remain in the ascendancy in these districts.

The country of Finland is twice the size of the State of New York, and contains a population of 2,700,000, of whom 2,300,000 are Finns. The Swedish language predominates in the cities, and is the vehicle of thought employed by the nobility and the educated and merchant classes, while Finnish prevails in the interior and among the rural districts. About 400,000 speak Swedish, and until

the present time our ministerial work has been confined almost entirely to the Swedish-speaking inhabitants, and, previously to the arrival of Brother Anderson last autumn, we had only one minister in the field, so even the Swedish people in Finland were not very liberally provided for.

As all literature, both Swedish and Finnish, must be printed in Finland (otherwise we cannot circulate it), we found it necessary to start our own depository, located in Helsingfors, where the printing of their books and the publication of their Finnish journal have been done by outside parties. The canvassing work opened favorably, for they sold about six thousand

dollars' worth of books a year, but their canvassing force was not stable, and the publishing house did not reap the benefits it should have realized. The years immediately preceding the present one witnessed an actual crisis in the work there, during which the cause of present truth retrograded rather than advanced. But of late a decided change for the better has taken place, a good foundation is being laid for the development of every branch of the work, and brighter days are ahead. Elders Hoffman and Anderson have held a successful series of tent meetings in Wasa, in spite of the rainy,

cold season. Twelve took their stand, and a good interest remains to be followed up during the winter. In other places nine more have begun to obey, and our brethren report a promising opening, and a desire to hear the word. Brother Anderson is becoming better acquainted, and expects to give special attention to acquiring the Finnish language. He will now labor at Björneborg. We should certainly associate a few promising young men and women with our ministers here, not only as assistants to them, but that these young people may themselves be educated to labor in both languages.

The tithe shows a favorable increase. Since 1900 it has more than doubled; it was then \$350, and it is now over \$700, or about eleven dollars per capita. We have seventy members in Finland now. Brother and Sister A. Boettcher, who moved here from Germany, have learned the Swedish language, and are proving a substantial help to our depository and

singfors, October 7-12. Borga has about seven thousand inhabitants. Elder Hoffman has made his home here for several years, and eight souls have taken their stand in this place. Of the seventy Sabbath keepers, thirty-five were in attendance, and we had a good meeting. Brother E. Lind, our general canvassing agent in Sweden, accompanied me, and he will remain there for some weeks, to assist in advancing the interests of the publishing work. Those present pledged about fifty dollars toward paying for two hundred copies of "Christ's Object Lessons," in the Swedish, which the brethren plan to sell for the advancement of the educational work there. The evening meetings were held in a large hall, with from fifty to one hundred in attendance, and the running expenses were fully met by the collections.

All in all, the prospects for the cause of God in this country are brightening. What Finland needs is more laborers. What are two or three workers among

nearly three million people? Some States in America have forty or more workers for such a population. Two thousand copies of the Finnish paper are printed, the loss on the same for last year amounting to about one hundred dollars; but thousands of this messenger of truth ought to be distributed. As

hundreds and hundreds of Finns are emigrating to America and settling in the United States, why should not some plan be devised to circulate that journal and our other Finnish literature among them? We are only half awake to our opportunities; let us be up and doing.

Hamburg.

A Trip to Canton—No. 2

A Day in the City

MRS. J. N. ANDERSON

ACROSS the bridge from the *shameen*, past the military guard, the gates of Canton opened to us; and we entered full of expectation, but not without some inward shrinkings; for the streets were thronged with people, many of whom gazed at us with unfriendly brows, and some uttered low imprecations. In this respect the atmosphere is very different from that of Hongkong. There, the European belongs to the higher class, and everything makes way for him; here, he is only one of the *fan gwi* (foreign devils), as he will doubtless hear for himself within a few yards of the entrance. Still, not a few manifest an entirely courteous attitude, especially those who hope to be benefited commercially by the coming of the foreigner.

"The city is much cleaner than in former years," the guide said, as he led the way down a series of stone steps into a narrow alley where fearful odors arose from the half-open drain. "When

Li Hung Chang was viceroy of the Kwang Provinces, he compelled the people to clean it up," he continued. Thankful for what improvement had been made, we still recognized an urgent demand for a second edition of Li Hung Chang's sanitary reforms.

And yet, how can there be much reformation? The city seems to have been built with a direct view to the propagation and dissemination of vice and disease. There is no municipal water supply. Most of the water used is taken from wells sunk in the street, or wherever there happens to be space. Much is carried into the city by coolies, and sold by the two bucketsful; but as we saw them slipping along with their burdens, we wondered what it ever could be used for,—so cloudy and yellow it looked. Those who can afford it may obtain drinking water from springs in the hills. The guide pointed out the location of one of these hillside springs from which a continual stream of carriers was issuing. This water is considered especially good, and costs ten cents a bucket at the well, fully one mile outside the wall. But even this lies in the natural drain of the surrounding hills, which are filled with graves of human beings.

The two-story houses are without windows or other means of light and ventilation, except as the wooden doors are taken off and set aside during the day; and the tile floors are often damp and moldy. One sees no pleasant cottages with surrounding trees and lawns, but the nature-loving people have tried to supply their absence by roof and veranda gardens, and by potted shrubs and plants tucked in wherever a bit of vegetation can thrive. The coarse brick walls hug one another without so much as a path between, and frequently the business for support of the family is carried on in the same room in which the family lives. Some idea of the density of the population can be gathered from the fact that within a circuit of ten miles a population of two and one-half million maintain an existence.

The guidebook says that the streets are from three to ten or twelve feet wide. Passing down one of average width, I stretched out my arms in an attempt to measure it, but was unable to straighten them for the abutting walls on either side. The coolies who carried the chairs kept up a constant shouting to clear the track. Foot passengers and burden bearers were obliged to hug the walls in order for us to pass. Still other streets, if a mere crack between the walls may be so dignified, were too narrow to admit chairs, or even to allow the passing of foot passengers except as each turned his body sidewise. Some of the best streets are from twelve feet to one rod wide, and these are lined with first-class shops tastefully arranged, and displaying elegant fabrics and beautiful wares to be seen at their best only in native markets. In the provision stores may be seen Columbia River salmon, sugar corn from Iowa, tinned fruits from California, cheese from Hol-



GENERAL VIEW OF BORGA

church in Helsingfors. Through their efforts a Finnish brother of some education has accepted the message, and he has already proved very helpful in the work of translating and correspondence. Brother Hamar, who came from Sweden to assist in the canvassing work, is rapidly acquiring the Finnish, and has been abundantly blessed in his labors. He was able to turn over one hundred dollars of his earnings as a donation to the Finnish depository. We have appointed him general canvassing agent, while hitherto Brethren Sherrig and Lind had to make expensive trips thither, and were able to remain only a short time, rendering what assistance they could to the gospel colporteurs in the field. Until recently, the depository did its printing and binding on credit, and was thus at the mercy of the printers, paying from ten to twenty-five per cent more than the work could have been done for in other places; but by a careful management of the appropriations received from the Mission Board, we have now paid off all indebtedness, so that the depository owns its stock, which is valued at three thousand dollars, and secures all benefits derived from the cash system. Times are very hard on account of the terribly wet and cold season, some districts actually suffering from famine; and business firms are only too glad to allow the most favorable rates to those who do a cash business.

Our general meeting was held in Borga, an old seacoast town near Hel-

land and Switzerland, baked goods from England, Scotch whisky, French wines, Manila tobaccos, etc.

The Canton blackwood, famous the world over, is here seen in all its ebony richness. The Chinaman may delight in tinsel and vanities in the make-up of trumpery for joss; but when it comes to furnishing his home, things of a substantial and enduring character are preferred to the limit of his means; and the heavily carved, beautifully polished furniture, often profusely inlaid with variegated pearl, displayed in the blackwood shops, is intended to last a succession of generations.

"This is a place for the manufacture of kingfisher jewelry," the guide said, dismounting and leading the way into a small room where eight or ten men

to realize from, to them, more menial labor in some more useful calling.

Having consented to the guide's proposition first to see the Chinese water clock, and then take *tiffin* (the common term in the East for the midday meal) at the five-story pagoda, we mounted a series of stone flights to a small house on top of a high mound. Inside, the guide said, "This is the way Chinese measured time in ancient days," pointing to a tier of jars, arranged so that water poured into the top one drips from a well-worn copper spout into the second, from that to a third, and thence to a fourth at the bottom, in which is set on a float a graduated brass scale resembling the scale on a thermometer. Every drop increases the depth of the water, and lifts the indicator. "It is now

sealed coffins. The first is a reception room for the friends who come to worship the departed, and is fitted up with seats, a tiny oil lamp perpetually burning, and a table on which is set an incense urn, a cup of tea, a bit of food, and frequently a floral offering.

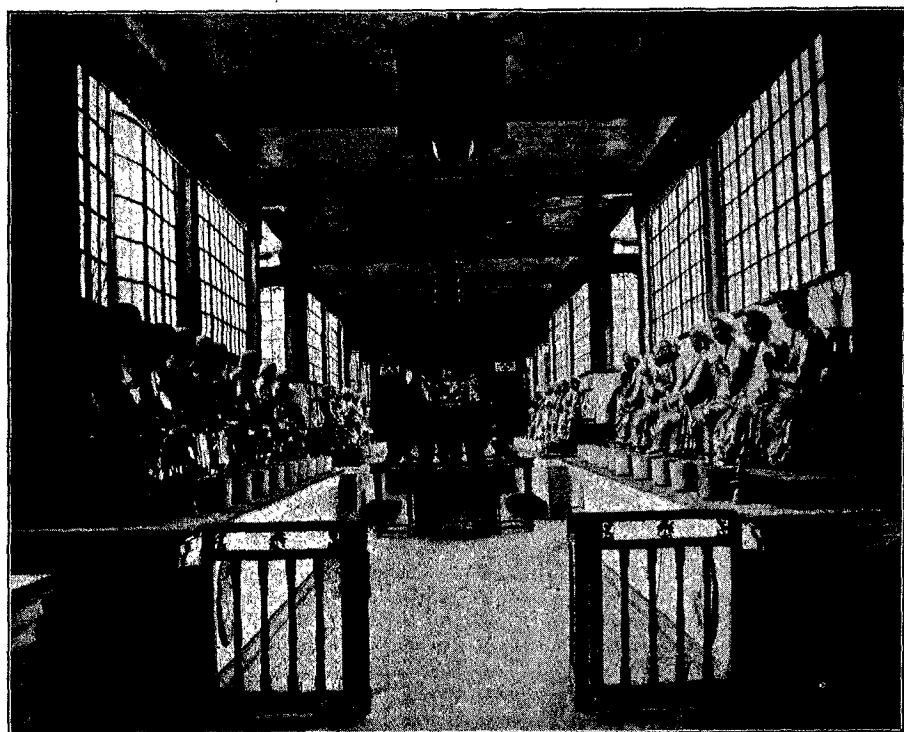
All visitors to Canton are taken to the Temple of Five-hundred Buddhas. Five hundred wooden images, adult size, all different representations of the Indian Gautama Buddha, each with an incense urn before it, are set in a row around the principal room. Among them is a figure of Marco Polo, who is erroneously believed to have introduced Buddhism into China. Almost at the entrance is placed a Buddha with several infants in its lap and arms. This is a special object of devotion by childless wives, who, because childless, are often neglected and desolate in this land of polygamy and concubinage.

As we left the temple, a half-crazed opium sot rushed frantically after us, begging piteously for a few cents with which to gratify his vice.

Chinese are very devoted to their system of medicine, and apothecary shops are abundant. Dried lizards, bugs, toads, snake skins, hartshorn shavings, silkworms, asbestos, oyster shells, together with all manner of seeds and dried herbs,—some otherwise valueless rendered effective by being gathered on festival occasions,—anything that is disgusting enough to be considered good for medicine, and some things known to Western materia medica, are at hand at prices to suit. These failing, the seeker after health may have recourse to the wisdom of his gods at the Doctor's Temple. Here are stored very ancient and therefore highly prized prescriptions. The inquirer takes his place at the altar before the elaborate throne on which are seated three medical deities, picks up a cylindrical bamboo box containing strips of bamboo wood, each numbered, corresponding to a prescription in the books. This he shakes till one falls out. The number on the fallen piece indicates his remedy. He burns a bit of incense on one altar, and, by way of paying his doctor's bill, a bit of joss money (mock bills of red and gilt paper) on another, pays the attendant ten cents in more substantial currency, and goes off to get his prescription filled.

The building itself is quite elaborate in architectural design, for China. The massive columns supporting the portico of a recent addition are of single pieces of granite, entwined with chiseled forms of the Great Dragon, to us quite suggestive of the superstition and idolatry for which the edifice stands.

One of the offenses of which the foreigners are accused is that of stealing Chinese children, and gouging out their eyes for use in compounding their medicines. Any of this administered to a Chinaman is supposed to cast over him a spell, bringing him forever under the influence of the foreigners. The great number of blind beggars wandering about the streets in pairs or in small groups might strengthen this suspicion were there no more obvious causes.



TEMPLE OF THE HOLY FIVE HUNDRED

were at work on ornamental trinkets. Tiny bits of the plumage of the kingfisher in varying and harmonizing shades of blue, green, and purple, are inlaid by hand on delicate settings of silver of artistic designs. But there is, no doubt, a cruel history back of these pretty baubles; for the glossy, silken tufts from which these clippings are made give evidence of having been torn from the quivering form of living birds.

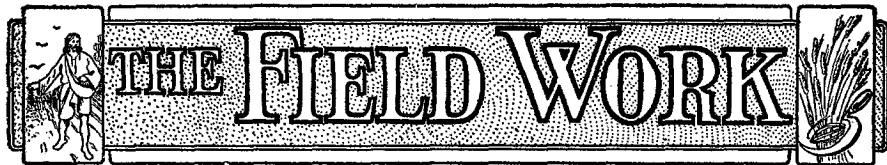
The linen factory was a large, well-ordered plant for the production of the popular Chinese grass cloth. Embroidering is also carried on in the same establishment. Silk portières, coverlets, scarfs, shawls, and garments, tastily wrought with marvelous skill by men and women who make it a life work, were displayed in bewildering profusion. Such of these establishments as are under the management of Europeans have introduced the manufacture of thread and silk laces, Battenberg, drawn work in linen, etc.

The wages paid to women and girls for such labor probably does not exceed ten cents (United States money) a day; but this is more than they might expect

twenty minutes to twelve," he said, and our watches tallied. For five hundred years the unceasing drip of this primitive contrivance has measured off the span of men's lives. Presently the musical drops seemed to become vocal and pleadingly eloquent for the four hundred million of darkened souls outside, who are passing away at the rate of one for each crystal drop, passing away without God and without hope in the world.

The five-story pagoda is an old-time watchtower built on a hill overlooking the plain at the highest point of the city wall, and commanding a view of the city and surrounding country which fully repaid us for the hard climb up the ascent.

After *tiffin* we went first to the "City of the Dead." From the name, one might expect to be taken to a cemetery, but instead we were let down before a well-kept inclosure filled with long rows of one-story buildings. These structures are divided into sections, and rented out for the deposit of the bodies of well-to-do Chinamen, waiting an opportunity for interment in "lucky ground." Each section contains two rooms. In the second the body or bodies are deposited in



THE FIELD WORK

Dedication in Jamaica

AGAIN we have been made to rejoice by the completion of another house of worship. This one is located at Font-hill. We now have good, substantial buildings scattered over the island, silent but constant reminders to all who pass them of the great warning message that the Lord is sending to the island of Jamaica and to the world.

This church is eighteen feet wide by forty feet long, built of Spanish walling. The outside is in imitation of cut stone. The inside is painted a light-blue. The pulpit and seats are of cedar, and are varnished. It is a well-finished building for the place. Some have made real sacrifices during the building of it. One brother, a carpenter, remained so closely at the work for months that he provided only the barest necessities for himself and family. A young man who lives forty miles from there, and who is not a member of the church, spent, altogether, three months in assisting them; and yet it has taken nearly three years to complete the house, for everything has to be done by hand. All the materials have to be conveyed to the spot on the heads of individuals or on the backs of donkeys. The brethren being very poor and having families to care for, months at a time would elapse during which they were unable to help on the church, and it is only through the assistance that has been given them that they have been enabled to complete it. Over one hundred dollars in cash was donated. When the materials were ready, there being no mason, one of our ministers took the trowel and built the foundation pillars, and remained with the brethren until the frame was up.

This is the third building that has been erected by this company. The second was provided with a corrugated iron roof, and stood until the increasing number demanded a larger one.

This is the second oldest company in the island. A sister from Kingston visited some friends at this place, talked the truth, and left some reading matter with them. Soon two began to keep the Sabbath. They imparted the light they had received to their neighbors. The good work has gone on until the present membership is fifty-seven, besides children. No public effort by a minister has been made.

The dedication of the building took place on the sixteenth of February, Brethren W. J. Tanner and H. F. Humphrey and the writer being present. The house was handsomely decorated for the occasion with foliage, plants, flowers, and oranges, a beautiful arch over the rostrum being the crowning feature. There was a large attendance of outsiders. The exercises passed off nicely. Preaching services were held in the evening with a still larger attendance. Many became much interested, and pleas were made for more meetings; so Elder W. W. Eastman has gone there in answer to the call.

I can hardly close without mentioning the view from the windows of the church, which is one of almost unrivaled

beauty. The church is built upon a mountain crag. Looking down hundreds of feet, a beautiful valley is seen, dotted with sugar estates which extend away in the distance until met by the blue waters of the Caribbean Sea. Across the valley, and on every side, rise to great heights ever-green mountains of almost endless variety of forms. As the eye wanders over this grand panorama, the mind almost involuntarily turns to the wonderful Being who created it all, and acknowledges him as worthy of all adoration and praise.

F. I. RICHARDSON.

Kingston, Jamaica.

Greater New York a Needy Field

MUCH has been said, but none too much, about the neglected field of the South. It has been neglected, and a great injustice has been done to it, and now is the time to redeem ourselves. So with the foreign fields. The message is to go to every nation, kindred, tongue, and people; but when the Saviour gave the commission to his disciples, he told them that they should be witnesses "both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." They were to begin and continue their work in Jerusalem and Judea until Jerusalem should be surrounded with armies. So with our large cities. The time will come when there will be a threefold union of the Protestants, Spiritualists, and Roman Catholics to enforce the observance of the first day of the week. Then will come the time to leave the cities of America. The time to leave the cities has not arrived, but the judgments of God are already in the earth, and the dark cloud of God's wrath is arising; and at the present time the question comes home with great force, What are we going to do for our large cities? In them are millions who have never heard of present truth.

We have in the United States thirty-eight cities each containing over one hundred thousand inhabitants. These rank in importance according to their position and the number of inhabitants. The aggregated population of these cities is about one fifth of the seventy millions of people in the United States. Three of these cities—New York, Chicago, and Philadelphia—each contain one million inhabitants. The city of Greater New York contains twice the number of Chicago, and nearly three times that of Philadelphia. As to its commercial relation to the world, it stands first in importance. It is the wealthiest city. Wall Street dictates to London in finances. It is the second city in the world as to the number of inhabitants. London stands first by one third more than Greater New York, but it should be remembered that in New York there are the greater number of inhabitants in the smaller area. New York City is the gateway to Europe through which our laborers pass as they go east.

Within less than a radius of fifteen miles we have nearly four million people. On the island of Manhattan it is said

that the houses average five stories high. It can better be appreciated by comparison. There are no States which have had greater light than the States of Michigan and California, with their publishing houses and sanitariums, their editors, ministers, physicians, and trained nurses; yet the entire number of inhabitants of the State of Michigan is a million less than is found in New York; that is, if all the inhabitants of the State of Michigan were placed in one city, it would then lack over a million of having as many as Greater New York.

California contains 1,485,053 inhabitants. It has been worked for twenty years or more by our best men. It has in it a publishing house, sanitariums, scores of churches; and yet in Greater New York there are nearly three times that number of people, and I think it is safe to say that there are more people in Greater New York who have never heard of the third angel's message than there are people in all the State of California. Here we have a population of every class of people in the world. There are over half a million of the Jews who make no profession of any belief in Christ, and we have not one laborer among them. There is nearly one tenth as many people in Greater New York as there are in England, Ireland, Scotland, and Wales taken together. If one should have a congregation of one thousand each night in the year, it would require over ten years for each of the inhabitants of the city to hear one sermon. Now, what have we done? Who has a burden to labor in this city? About twenty-five years ago the work began in Brooklyn. At different times work has been done among the Scandinavians, who number about eighty thousand; also among the Germans, who number over a million. And what are we doing to-day to help these people? During the past season Elder Meleen has held tent meetings among the Scandinavians. Elder Reinke has conducted a similar effort for the Germans. The conference has been unable to furnish either company with more than one worker. Elder C. H. Edwards has had a tent in the Bronx, a suburb containing two hundred thousand people. Elder Warren has been with us in our work in the hall on Fifty-ninth Street.

We know of but one man in the past who has taken hold in New York with a real burden of the work to make this his continued field of labor; this is Elder Franke, who began his labor in the city in 1895. In the winter he secured halls, where he preached each Sunday night. Three summers he held tent meetings. Others have come in from time to time, and held meetings in different parts of the city. As a result of this labor between six and seven hundred have accepted the Sabbath. There is one church of Scandinavians, one of Germans, and one of the English-speaking people in Brooklyn; another church of English in the Bronx, three churches on Manhattan Island and another about to be organized. What are these efforts among four million people? We have no permanent treatment rooms in all the city, and until of late not a vegetarian restaurant. Now we have three, within a few rods of one another, and each of them has a good patronage.

Fifteen months ago my wife and I came here by the advice of our brethren. God has greatly blessed our efforts. Some who have accepted the truth in

connection with the efforts of the training school are now among our most efficient workers. We have brought into our family from time to time workers from Florida, Ohio, Nebraska, Massachusetts, Dakota, and Indiana. The majority of those who have been with us have been inexperienced. Our principal work has been to train laborers for the field. New England has sent two. One of them is doing successful work in Boston. Another has returned on account of sickness in her home, but is prepared to take hold of the work in almost any place. Others are in other conferences, making their work self-supporting.

One year ago when Elder Brunson was with us, in answer to prayer God gave us a hall on West Fifty-ninth Street for a rent of six hundred dollars a year. The price of the hall was six thousand dollars. The owner of it paid fifteen hundred dollars a year rent for the land on which it stands, besides water rates, taxes, etc. He rented it to us for \$12.50 a week. From the time we first came to the city, the use of a room in a very wicked part of the city has been given us. As the result of the services held in this room a number of Sabbath keepers, believing all points of present truth, have been raised up. If labor is continued with them, they will soon be organized into a small church. They are colored people. The work among the colored people demanded a hall in a better locality. The price of this hall was forty dollars a week, but it was finally secured for twenty-five dollars. Three public meetings have been held continuously during the summer in halls exclusively under our control. One of our workers has been invited to give a talk on the book of Revelation one day each week, at one of the noonday meetings for business men in the heart of the city, conducted by the Baptists. There is a good interest.

Some persons of influence have recently taken their stand upon the truth at the hall on Fifty-ninth Street, and are awaiting baptism. If we had paid the usual price for these three halls, they would have cost us at the rate of six thousand five hundred dollars a year, but we have paid at the rate of nine hundred dollars a year. We recognize in this the special providence of God.

Last winter we held in the Metropolitan Lyceum two cooking classes and one health school, and one cooking school among the colored people, and a health school among the Danes. The church that has been organized since we came to the city, including the workers, has paid in tithe \$2,106.22. Of this sum those Sabbath keepers received into the church by letter paid \$717.38, and the new Sabbath keepers who joined by baptism, \$606.28. Between fifty and sixty have decided to keep the Sabbath. Some of these are in the country, others have joined other churches, while still others are here in No. 3 church. For the financial statement see *Bible Training School*, November number. This church has now been received into the conference, and we enter an entirely new field in Brooklyn. We have secured rooms at a cost of ninety dollars a month. We feel grateful to God for what he has wrought for us. We are encouraged to venture out on his promises. During the past fifteen months, our house rent alone has been \$1,275.25, and we have paid the workers while in training \$2,591.62.

This is besides our hall rent and other expenses. Less than one hundred and fifty dollars of this sum has come from any conference whatever, but most of it has been earned and gathered by personal labor with the people.

The present plans are that Elder Franke will occupy the Carnegie Lyceum each Sunday night, as he has done the last two winters, and labor in the city proper, and we in Brooklyn.

A number of trained nurses who are anxious to take the Bible studies will be with us this winter. Our new workers are gathering now, and by the first of November we expect to enter upon a vigorous campaign with a strong company of about twenty,—nurses, Bible workers, and colporteurs.

Were we to look at the expense of the enterprise this coming winter, we would not dare to enter upon it; but knowing how God has sustained us in the past, we believe that he will carry us through. We can be helped financially in two ways: first, by donations to the Bible Training School; secondly, by individuals and conferences paying the cost of educating workers. Last year there were those who sustained certain workers for six months. It will cost five dollars a week to support one laborer. Six months would cost one hundred and thirty dollars. This would fit an ordinary worker to do efficient work. And most of all, we want the prayers and sympathy of our brethren and sisters. Shall we go forward this coming winter? Will our brethren stand by us? A careful record is kept of every cent received by us, and our books are audited by the Atlantic Union Conference auditor.

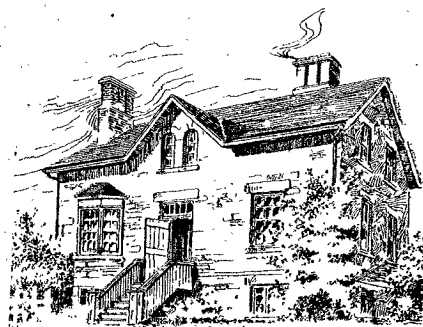
Our address is "Vendome," corner of Gates and Grand Ave., Brooklyn, New York. S. N. HASKELL.

A Canadian Industrial School

It has been apparent to those who have had to do with the work in the Canadian field, that the conditions were such as to warrant the establishment of an industrial school in order that the young people may be educated and trained to take up the work in their own field. The constituency being small, and the majority of the members poor, caused some to look upon the enterprise with disfavor, for fear that the plan could not be carried through, but there have been those who have realized that the greatest blessing which could come to the field would be a school where the principles of Christian education could be taught, and that an effort ought to be put forth to save our young men and women from the evil influences with which they are usually brought in contact in securing an education.

At the time of the organization of the Canadian field, Elder W. C. White introduced a resolution favoring the establishment of a school, and granting the proceeds of the sale of "Christ's Object Lessons" for that purpose. This received the approval of Sister White, Elder Daniells, Professor Prescott, and other members of the General Conference Committee who were present at that time. The officers of the Canadian Union Conference, after carefully considering all the conditions, came to the conclusion that it would be better for each province to establish a school when the time had fully come, than to try to maintain one school for the entire field.

Ontario, although the largest conference of the union conference, has only a small constituency, and finds itself continually handicapped because of its lack of laborers who understand the condition and needs of the field, and who feel a deep interest in the success of its work. At the last camp meeting held in June, over thirty-five hundred dollars was pledged for the purchase of a site, and a committee was appointed with power to buy if such a place could be purchased at reasonable figures. After looking at a number of places, the committee finally selected a farm of fifty acres located one mile west of Lorne Park, and thirteen miles southwest of Toronto, on the main line of the Grand Trunk Railroad. The farm is in what is known as the "fruit belt," and is protected from the early frosts, being only one mile and a half from Lake Ontario. There is four acres of timber bush, which will provide wood



THE SCHOOL HOME

for some time to come, also a fine orchard containing about seventy-five trees, and four hundred grape vines, which in 1901 yielded a net profit of four hundred dollars. There is a variety of soil upon the place, and it is especially adapted to the growing of small fruits and vegetables; and its close proximity to the Toronto market, which is the best in the province, gives it a commercial value.

There is a large, twelve-room stone house upon the place, which can be made into a most excellent school building. Fine large barns and other necessary out-buildings complete the make-up of this place, which, by careful management, will make a most desirable locality for our industrial school. The place has cost us six thousand five hundred dollars, and with a dormitory, which it will be necessary to build, and with equipment for the farm, will cost about eight thousand dollars. The committee wish to go slow in the matter of adding too much expense, believing that, as the farm will have a regular income from the first, and the matter of payment has been made very easy, it will not be a difficult matter to clear the place in a few years if careful and judicious management is exercised from the first.

The Ontario brethren and sisters have responded nobly in this enterprise, and are looking forward with pleasure to the opening of the school. We are aware that the proposition is one that will have to be handled carefully; but we are promised wisdom from above, and thus with confidence we go forward.

Some of our brethren and sisters who are more favorably situated, with opportunities which we do not possess, can appreciate the difficulty under which a small conference of six hundred members must be placed in making a desperate effort to instruct its young people in

the principles of Christian education, and they may wish to assist us in this enterprise. Any assistance whatever will be most thankfully received, and we are confident that the donors will be remembered by our Heavenly Father, who enunciated that grand principle, "Give, and it shall be given unto you."

All donations which may be sent to the undersigned will be acknowledged in *The Messenger*, and applied on the school enterprise.

We ask an interest in the prayers of our brethren and sisters everywhere as we move forward in this work.

J. W. COLLIE,

President Ontario Conference.
Brantford, Ontario.

Greater New York Conference

THE first annual session of the Greater New York Conference was held Oct. 7-12, 1902, at 159 E. 112th St., New York City. The president, Elder H. W. Cottrell, presided throughout the session. Fifty-one delegates were seated, representing seven churches.

The first meeting was opened with the singing of the doxology, and prayer was offered by Elder S. N. Haskell. The president then read from the fifteenth chapter of Acts, and in his opening remarks expressed the wish that this session should be a model of Christian piety.

Elder Haskell presented the request of New York City English Church No. 3 to unite with the conference; it was accepted by vote, and its delegates were seated.

The usual committees were chosen, as follows:—

On Nominations: Luther Warren, E. H. M. Sell, C. Meleen, J. J. Kennedy, J. C. Hennessy.

On Ways and Means: E. E. Franke, Edward Nelson, C. H. Edwards, E. E. Miles, S. N. Curtiss.

On Credentials and Licenses: S. N. Haskell, Luther Warren, E. H. Hall, E. E. Franke, O. E. Reinke.

On Auditing: E. H. Hall, R. H. Martin, M. Sheldon, W. B. Walters, J. L. Johnson.

On Revision of Constitution: S. N. Curtiss, J. J. Kennedy, H. W. Cottrell. Robert H. Martin was elected secretary for the session.

In view of the fact that so many of the brethren were obliged to work in the daytime, it was voted to hold the preaching service in the morning, and to devote the afternoon and evening to the business sessions.

The following resolutions were adopted during the session, after full and free discussion, with wonderful unanimity of sentiment:—

1. Recognizing the many blessings which our Heavenly Father has granted us in the past, and knowing from his messages to us that a wonderful work is to be accomplished in Greater New York, we consecrate ourselves anew to his service, and promise by his help to devote our lives more fully to his service.

And further, we thank him for the reproof and instruction so lovingly sent, and desire to remove every hindrance to the rapid progress of the message in this conference.

Whereas, The Lord has given to us special instructions through the Testimonies of his Spirit, for the work at this time, therefore,—

2. Resolved, That we urge all our people to get these Testimonies, especially

Volume VI, and study them prayerfully and earnestly, so that we may advance with the message, and that the truth may lose nothing at our hands.

Whereas, The circulation of the printed page is one of the most effective means of reaching the masses, and,—

Whereas, All our people can do something in this work, therefore,—

3. We recommend the systematic use of tracts in envelopes, as proposed in the Free Fireside Circulating Library, or some similar plan, and urge each one of our people to take up this house-to-house work.

Whereas, The *Sentinel of Christian Liberty* is the only periodical in the United States devoted wholly to the propagation of the principles of the separation of religion and the state, and as God through his Spirit has highly commended the work of the same, therefore,—

4. We recommend, That our people throughout the conference not only study the periodical themselves, but also circulate it as far as possible, and that *The Sentinel* be furnished for one year to each of the members of the State Legislature who represent Greater New York City, and that the money for the same be raised at this meeting.

This resolution created much enthusiasm, and about twenty-five dollars was immediately raised toward this Legislature Fund.

5. We recommend, That our conference make an earnest effort to secure means to assist in the building or purchase of a suitable boat for use in New York harbor, to take the place of the small boat known as the "Sentinel."

6. Resolved, That we recognize our moral responsibility for our quota of "Christ's Object Lessons."

In connection with the discussion of this resolution a canvass was made of the audience, resulting in the sale of eight hundred and sixty-two books.

Whereas, The publishing houses agreed to print three hundred thousand copies of the book "Christ's Object Lessons" for the financial relief of the schools, free of cost, on the condition that the cost of material be met by the people, therefore,—

7. Resolved, That we become responsible for our apportionment of the expense for material, and that we take measures to secure the amount at once.

8. Resolved, That the members of the conference committee be constituted superintendents of districts, as follows: Bronx, Brooklyn, Manhattan, the German work, the Scandinavian work; and that the manager of the Pacific Press Publishing Company be a member of the committee, representing the publishing interests; and that all work be under the general direction of the conference president.

9. Resolved, That a Scandinavian church of Seventh-day Adventists be organized in Manhattan as soon as possible after this meeting closes, and that our Scandinavian brethren and sisters in the other churches who reside in Manhattan be urged to unite with said church.

10. Resolved, That we pay the salary of a teacher in South Lancaster Academy, not exceeding twelve dollars a week, from Jan. 1, 1903, till the close of the school term.

11. Resolved, That we urge all our people to subscribe for the *Atlantic*

Union Gleaner and *The Bible Training School*.

12. Resolved, That we do everything possible to bring up the standard of our Sabbath-school work, and to this end we recommend that Sabbath-school conventions be held from time to time to make a study of the best methods to be used in our Sabbath schools.

13. Resolved, That we make a special effort to circulate the extra editions of *Zions Vaktare* and *Evangeliets Sendebud* among the Scandinavian population of our conference.

14. Resolved, That as officers, ministers, and people we give our most hearty and intelligent support to the regular canvassing work, to the end that our publishing houses be more fully employed in the publication of present truth, and that the truth in printed form be given to the world.

The following officers were elected for the ensuing year: President, H. W. Cottrell; Superintendent of Bronx, C. H. Edwards; Superintendent of Manhattan, E. E. Franke; Superintendent of Brooklyn, Luther Warren; Superintendent of German work, O. E. Reinke; Superintendent of Scandinavian work, C. Meleen; Superintendent of mission, S. N. Haskell; Representative of publishing interests, S. N. Curtiss; Secretary, R. H. Martin; Treasurer, E. H. Hall; Auditor, George W. Palmer; Sabbath-school Secretary, S. N. Curtiss; Assistant Sabbath-school Secretary, Mrs. S. N. Curtiss; Educational Secretary, Luther Warren.

Credentials were granted to O. E. Reinke, C. Meleen, Luther Warren, C. H. Edwards, A. Anderson.

Ministerial Licenses were given to George A. King, W. R. Uchtmann, Geo. A. Stevens, and missionary licenses to Mrs. E. H. Hall, Bessie Shonsbye, Mary Hanniford, Mrs. R. Leo, Mrs. M. A. Neale, J. H. Carroll, J. J. Kennedy.

The laborers gave brief reports of their work during the year, and the president's closing remarks were full of encouragement and good cheer. Meeting closed with benediction by Elder S. N. Haskell.

H. W. COTTRELL, President.

R. H. MARTIN, Secretary pro tem.

From East to West

At the invitation of the Upper Columbia Conference and the management of Walla Walla College, I left Battle Creek, October 3, to connect with our educational work in the Northwest. It was a pleasure to spend Sabbath and Sunday at Emmanuel Missionary College. Everything there presented a scene of activity, preparing for the opening on the 15th. Being received with kindness and courtesy by the president and his associates, my desire to become acquainted with the institution's work was easily realized. From two days' study of the situation, attending the first meeting of the faculty where the coming year's work was outlined, and several hours' personal study with Professors Sutherland and Magan, my impression is that Emmanuel Missionary College is being built upon the principle of *hard work*, both mental and physical, with the object of giving a broad educational training in the Word and things of God. To all who wish to understand the real work being carried on at Berrien Springs, I can recommend a visit there. You will enjoy it. For a long time I had desired to visit

some of our Chicago institutions. One day and two nights with our faithful workers there is enough to convince one that God has set his hand to this work. The transformations of character seen in the work of the Life Boat and other missions may well be called "modern miracles." I was glad to lift up before the men gathered at the mission the Lamb of God that taketh away sin. One poor man who had found the burden too heavy to carry remained after the meeting to seek God with the workers. The secret of success was revealed when the superintendent and a man redeemed from like bondage led the burdened soul to the place of prayer, read God's promises on their knees together, a human arm of love and sympathy surrounding the discouraged sinner, while a strong arm of faith lifted him to the mercy seat above.

Traveling from Chicago to St. Paul by day, and remaining overnight, I arranged early Wednesday morning to go via the Great Northern "Flyer" to the Coast. A prominent feature noticed in all who are connected with this road, from traffic manager in the great office block at St. Paul to the porter on every train, is the uniform effort to make the traveler comfortable and his journey pleasant.

Passing through the rich harvest fields and fruit-laden orchards of Wisconsin, Minnesota, Dakota, and Washington, deeply impressed me that God is wonderfully blessing this land and his people living here. After seven years in the barren wastes of Africa, possibly I appreciate this more than do others. If God's people in this favored land will devote themselves and the hundredfold God desires to give them for his work, this message can soon go to every nation under heaven.

At Spokane I was met by Brother Greenville Holbrook, who has been connected with the Walla Walla College board from its organization. During three days' stay at the rapidly growing city of Spokane, I found the sanitarium prospering under the direction of Dr. Yarnell and its efficient matron, Mrs. Morrison. The interests of our churches in that district are under the charge of Elder Saxby, who is actively engaged in the work with "Christ's Object Lessons," and in pushing the erection of a church building for Spokane.

The final pleasure of my journey awaited me at Walla Walla in meeting Professor Lewis and his fellow teachers, with nearly all of whom I have been associated in the past. On Wednesday morning, October 15, about one hundred and fifty earnest, intelligent young men and women assembled for chapel exercise, which was followed by their regular weekly missionary meeting. Nearly ten years before, at the first closing exercises, I had spoken to the students in this same chapel, when about to leave for Africa. How different the circumstances now! That first group of students was scattered to the ends of the earth, with two or three remaining as teachers, and about as many just returned as students. How many of the first company are still faithful to God and his work? How many of this company will join the army of workers?

Meeting the president of the conference, Elder Breed, I learned that he and his force of laborers are bending all their energies to strengthen the hands of the college by helping to raise the debt. I have not yet become acquainted with a

conference which has so completely given itself to this work. It will surely result in unifying the interests of the conference and the school as never before. This spirit is contagious, and soon engenders the determination to throw our strength into the same good work until we shall see it grandly completed.

J. C. ROGERS.

Now Is the Time

NEVER during the last decade has the time been more propitious for selling books than the present. During the last two or three years work has been abundant, wages good, and during this season, especially, crops have been plentiful. On account of these conditions there is much money in circulation. The past few years have been especially good for farmers. Mortgages that heavily encumbered real estate of almost every description have been lifted, because of the prosperity of the times. Especially is this true in the West. A money stringency recently has been experienced by the bankers of the East, not because of the scarcity of money, but from the fact that it is deposited by the farmers out of debt in Western banks, and many thousands are in transit from East to West to pay for and move the large crops of the Western States. Produce is being marketed from the crops of the last season, and money is now in the hands of the people, who will spend it not only for the necessities, but also for that which is pleasing and attractive. As our own books are attractive, and contain the truth, now is the time to push their sale as never before. It is true that the mainspring of all our effort in disposing of our literature should be from the basis that it is right to dispose of it, yet it is the part of sound wisdom to make an earnest endeavor to sell our works while the times are so favorable, and they certainly are favorable at present.

Since the writer visited the Western and Southwestern States last summer, he has felt deeply over the fact that there are so few canvassers in the field, and that our people are not putting forth more earnest efforts to dispose of our works. Thousands of books will be sold for holiday gifts, and cannot many of our brethren and sisters spend a greater part of their time between now and the fifteenth of December in getting our works before the people? Many should work now, even if they do not intend to make canvassing their steady employment. Books can be sold. Thousands can be placed in the homes of our people in every State in the Union.

While riding through the fertile State of Arkansas a few weeks ago, and beholding the immense crops of fruit, corn, and cotton, the writer wished there were a thousand canvassers in that State. At the Little Rock camp meeting the writer met Brother V. P. Watts, who donated five dollars to the Missionary Acre Fund. A receipt was sent to him a short time ago, and in reply he says, "It does not seem that my little mite [his donation] was anything, but a thousand such would lift a great burden. It does me good to hear that the Sanitarium at Battle Creek is progressing well. The sanitarium is prospering here, and is filled to the limit. The work is still onward in Little Rock. We had two accessions to the church last Sabbath. I have been canvassing for 'Great Controversy,' and have taken two hundred and twenty

orders in sixteen days. There were two days in which I took twenty-four orders each, amounting to over eighty dollars a day. The Lord blessed me wonderfully, and to him I give all the praise. I hope to have a delivery of the value of more than twelve hundred dollars by November 17. It would have been more if I could have stayed in the work all the time. I wish that more of our people had a burden for the canvassing work. These prosperous years are the time to push the book work. If I have success in my delivery this fall, I will give you some more money for the Missionary Acre Fund. I want to help all I can to get the Sanitarium work started, also help pay off the large tract society debt. I want to see all departments of the work advance, and I believe that the more we give, the more God gives us to give."

This brother has been aiding in the tent work at Little Rock this summer. He has looked after the company there, and gone out and canvassed a few days at a time. Surely the Lord has blessed him in his work. There are many others who can do the same thing. We are anxious that the rank and file of our people should sell our books as never before, not only because of these prosperous times, but because the work of God demands haste. Darkness, ignorance, and superstition have held sway for centuries in the past, but the time is now here when the earth shall be lightened with the glory of the descending angel from heaven, and the time has come that—

"The boast of haughty error,
No more shall fill the air,
But age and youth
Shall love the truth,
And spread it everywhere."

Who will help in this work? The battle is not to the strong, but to every one who has a willing heart, and earnestly labors as never before.

S. H. LANE.

Kansas Camp Meeting

THIS meeting convened September 23, at 3:30 P. M. Three days were devoted to the conference business. A good spirit prevailed from the first, and by Friday afternoon all were ready to enter upon the regular camp-meeting program. Brethren A. G. Daniells and E. R. Palmer came during the conference, and remained till about the middle of the camp meeting. Brother W. W. Prescott came at the beginning of the camp meeting, and remained till almost the close. He occupied from two to two and one-half hours nearly every day in Bible study with the people, and much good was received from these studies. Elder Daniells, by the aid of the Spirit of God, brought the missionary spirit into the meeting from the first, and it proved to be truly a missionary camp meeting. As the needs of the cause in other lands were laid before us,—not a call to pay debts, but to divide our means and force of workers with those millions of people,—a real spirit of sacrifice came in, and was manifested in a practical way. Our people voted unanimously to send four thousand dollars from our tithe fund to aid the European General Conference, and three of our young workers volunteered to go to England as workers. About three hundred dollars was raised in cash and pledges for their traveling expenses.

We believe that this is the beginning of a new era in our work, and that soon we shall recognize the world as our field, and workers who go across the ocean will be kept on our conference pay rolls the same as those who remain in this country. Why should it not be so? — We believe that it should be.

Almost incessant rains kept many from the meeting, less than five hundred being in attendance; and the work the last Sabbath was almost entirely broken up by the cold and rain. Many were compelled to leave the grounds. Sunday, the last day of the meeting, was bright and warm, and was a good day for all who remained. Meetings were held all day, and a precious scene was witnessed in the evening, when Brethren T. Godfrey and B. E. Huffman were ordained to the gospel ministry. We all felt that it was good to be there. And although the weather had been almost as unfavorable as possible at that season of the year, the contented, sweet spirit that prevailed from first to last was remarkable, and all said that it was one of the best camp meetings ever held in the State. In addition to the money given to the work in other lands, nearly five hundred dollars was raised for the State fund.

But few changes were made in the officers, the following-named persons being elected: President, C. McReynolds; Vice-President, C. A. Beeson; Secretary and Treasurer, N. B. Emerson; Corresponding Secretary, Belle Emerson; Secretary and Treasurer of Missionary Department, J. C. Becker; Secretary and Treasurer of Sabbath-school Department, Belle Emerson; Educational Secretary and Church-school Superintendent, B. E. Huffman; Executive Committee, C. McReynolds, C. A. Beeson; I. A. Crane, A. E. Johnson, J. G. Hanhardt, N. B. Emerson, and B. E. Huffman; State Missionary, Frank Jencks.

Resolutions were passed covering nearly every branch of the work, prominent among which were the work with "Christ's Object Lessons" and the canvassing work. The campaign with "Christ's Object Lessons" was made the principal consideration of three general meetings, and all the workers and all the people pledged themselves to the work of disposing of our quota of books by December 25. C. McREYNOLDS.

THE German Union Conference report for the last quarter, as far as received, shows 4,157 Sabbath keepers, about 150 having been added during the last three months, with a tithe of about \$6,300. Brother Conradi writes that a helper has been secured for Brother Ostlund in Iceland. This is Brother Nils Anderson, of Sweden. The last ship to the eastern part of the island, where Brother Ostlund is located, left on the fourteenth of October; but there is one more ship for the western shore before navigation closes; this leaves Copenhagen, November 15, and they are hoping to arrange for his transportation at that time.

"MEN are so entirely off their guard with respect to the presence and power of Satan, that he stalks through their hearts as despotically as a king through the chambers of his palace."

Week of Prayer Notes

Experiences in Valparaiso, Chile "Looking Wistfully to Heaven"

[READERS of "Testimony," Vol. VI, will remember this statement: "All over the world, men and women are looking wistfully to heaven. Prayers and tears and inquiries go up from souls longing for light, for grace, for the Holy Spirit. Many are on the very verge of the kingdom, waiting only to be gathered in." This is what all heaven sees, looking down upon the earth. No wonder the call of God comes to go out quickly into all the highways and byways of the world to gather in these longing souls. Here is a report from far South America, illustrating the truth of the statement quoted.—w. A. S.]

Valparaiso is a city of about one hundred and fifty thousand inhabitants of all nationalities, the larger portion being Chileans. In common with all South American cities, it is deeply steeped in sin and crime, but being the largest seaport on the west coast, it is especially wicked.

Our work has seemed to make very little impression here, notwithstanding that during the last six or eight years many papers have been distributed in all languages, especially in English and Spanish.

One brother who accepted the truth in the south, is living here, and a few weeks ago went to listen to a man who was preaching in one of the plazas. After the sermon a number were gathered together in groups, discussing what they had heard. One company was composed of Catholics and Protestants. The brother drew near, and then walked away. In a few minutes he drew near again, and then retired, repeating this several times. As the crowd dispersed, he noticed one man who had taken part in the discussion standing alone.

Approaching him, he asked him, "How do you know that that man preaches the truth?" The man replied, "I don't know." The brother said, "We have to prove all things by the Bible, and he said that Sunday is the day of rest, or the Lord's day, and the Bible says that the rest day is the seventh day. Also, he said that man is immortal, while the Bible says that 'God only hath immortality,' reading one or two texts to prove what he said. They then parted, without saying anything more. But the Word was accomplishing that for which God had sent it.

The next day the brother said to himself, "I wish I knew where that man lives, for he seemed like an honest man. He surely was a working man, from his appearance, and it is possible that he works down at the mole. I think I will go down and look for him."

He went, and looked at the men working there, but was unable to find him. At last he stood looking out over the harbor at the boats.

In the meantime, the other man said to himself, "I wish I knew where to find that man who showed me those texts yesterday. I believe I will go down to the mole to see if I can find him." He went, and looked all around for the brother. At last he espied him

looking out over the bay. He went up to him, and laid his hand on his shoulder, and it is needless to say that they both thanked God for having led them.

The man then said, "Is that true that you showed me yesterday? Is Saturday really the Sabbath of the Lord? I have been praying for three years for the Lord to show me the truth on this question. I couldn't see why the church kept the first day of the week, when the Bible says that the seventh day is the Sabbath."

They appointed a time to study the Bible, and he, with his wife, is rejoicing in the truth. He kept the very next Sabbath.

Shortly after, his minister (Methodist) came to see him, but he was away at work. The minister told his wife that he had come to get him out of the error into which he had fallen.

The next Sunday he went to church, and the minister directed his whole sermon at him, giving him sharp thrusts. After the service was over, he went to the minister, and asked him to show him from the Bible where he was in error. The minister told him that he would come to his house and show him. But he said: "No; you cut at me all the evening in your sermon, and now I demand that you show me my error before the congregation." To be sure he would not do that, and turned away from him.

After a few weeks I returned from the north, and have held readings in his house about a week; and another native, a man of about thirty, and very intelligent, has decided to obey the truth.

There are many of these people waiting and longing for some one to help them to find the light. Are there not those who feel a burden to come to these needy fields and help us find them? None can find them so well as the missionary canvasser. We need many canvassers to scatter the silent messengers of truth in these darkened lands. "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

But if the Lord should answer your prayer by sending you, do not be afraid to come. True, there are lions, and great ones, too, but thus far I have found them chained.

H. F. KETRING.

Valparaiso.



"He That Endureth Unto the End"

THERE are two periods in Christian battles when it is hard to get people to fight. One of these times is the beginning, and the other is the ending.

It takes faith to start a work, and it takes still more faith to endure to the end of that work.

Once a work is started, many will come in for a while, and the thing will go well. But such, while they reap a blessing, can never garner to their souls the rich joys which those receive who began the work when it was unpopular, when no one had any confidence in it; when the majority thought it could never succeed. He who metes to men their rewards, both here and hereafter, reserves for this latter class, in the very nature of things,

a richer blessing,—a more profound happiness than the others can possibly partake of.

There is an ancient adage that he who strikes first generally strikes last. Perhaps the saying is not altogether without a moral. At any rate, it is generally those who had faith to begin a work who receive grace sufficient to stay with it to the end.

It takes faith to do this. When the work is at the height of its success, it is easy enough to join it and bear a part in it. But when the sun of its triumph begins to decline; when men tire of it, and go to something else, or drop out of it, and do nothing at all; when, on account of mistakes, testimonies of reproof surround it, and its course becomes tangled and difficult,—then it is that the faithful ones are revealed—those who “endure to the end.”

As Christians we are all striving for heaven; and the Master has told us that he who endures to the end shall be saved. Throughout our lives we are brought face to face with adverse circumstances and difficult situations. In every such experience we must stand by until the adverse circumstance is overcome, or the difficult situation conquered. To do this is to be saved as far as salvation from those circumstances and difficulties is concerned.

We can only be saved moment by moment, hour by hour, and day by day, to the end of each separate engagement, and win in each and every trial.

How is it in the work with “Christ’s Object Lessons”? Are you enduring unto the end? Have you sold your full quota of books? If you have not, my brother, take courage; endure to the end of this race. Never quit the field till your last book is gloriously sold. If your own books are sold, but the quota of your church has not been entirely disposed of, take up the broken thread; strengthen the feeble knees; lift up the fallen hands; encourage others to begin the work again. Ever remember that God is oftentimes enabled to bring great blessings to an entire church on account of the efforts of one man.

P. T. MAGAN.

“Christ’s Object Lessons” in Kansas

THE campaign is on. The State was divided into districts, and every worker in the conference has been assigned his place. The work has begun, and good reports are being received from those who have started. One very encouraging feature is that all seem willing to make no account of books sold prior to the beginning of 1902, and accept the apportionment of four books each at that time, and will take them and sell them. Some who are physically unable to go out to sell the books will pay for them, and will sell them when they can. Some who have sold a few of the books are so encouraged and delighted that they wish to spend all their time for the next two months in selling “Christ’s Object Lessons;” and where they cannot sell it, they will sell some of our smaller books, and use the profits in purchasing tracts and other literature to give to the people. One brother will canvass his entire township—this means at least two hundred families.

Realizing how important it is that the work be finished up to the full amount of our quota in this conference,

and knowing the great danger there is that some will leave the work through discouragement or defer it till another time, we have set apart Sabbath, November 15, as a day of special prayer in behalf of this effort, and the week following as the time to finish the work. The call has gone out, and we expect two thousand people to be engaged that week in the sale of that book, and the work to be finished; that is, the orders will be taken, and the books will be sent out at once, so all can be delivered before Christmas. Many will also take orders for “Best Stories,” “Gospel Primer,” etc, and will use the profits in buying literature to give to the people as they go over the ground to deliver the books. This is the first general effort Kansas has made, and remember it means success. C. McREYNOLDS.

Donors to the Relief of the Schools

The total cash received on the Relief of the Schools Fund up to Nov. 3, 1902, is \$47,494.66.

NAME	AMOUNT
Wisconsin	\$ 7 75
E. J. T. Johnson	2 00
J. A. Harding	1 00
J. Q. & B. Adams	25 00
Mrs. Anne King	1 00
M. & A. Hunter	2 00
Berrien Springs	2 00
C. R. Oliver	5 00
Lois A. Calkins	1 00
Jens Peterson	5 00
H. Cole	3 00
W. C. Rahn	1 00
James Yarrington	2 00
Mrs. Will Wells	5 00
E. H. Crampton	5 00
Christina Harvey	1 00
Berrien Springs	2 00
M. J. Ramsay	5 00
John S. Gibbins	5 00
Mary E. Wright	1 00
Mrs. K. A. Gurrier	1 00
Mrs. E. Caseville	50
Mrs. M. J. Spencer	5 00
Mrs. H. A. Brasier	6 25
W. H. Frink	1 50
F. R. Richards	1 00
Lulu Richards	1 00
Netta Herman	1 00
Mrs. A. E. Davis	1 15
H. W. Buell	1 00
Harvey Castle	5 00
Mrs. D. Stubblefield	50
Mrs. C. E. Heatley	1 00

Current Mention

—The coal miners’ strike in France continues, and is marked by considerable rioting. An effort is being made to settle the difficulty by arbitration.

—Successful trials of a new air ship devised by two Frenchmen are reported from Nantes, France. The air ship was able to move against a stiff breeze.

—Immense peat beds are reported to have been found in the vicinity of Kokomo, Ind., capable of supplying the whole State with fuel for several years. When tested, the peat was found superior to bituminous coal as a heat-producer, and was devoid of smoke or odor.

—The Chinese government has promised Great Britain that the Chinese officials responsible for the recent murder of two English missionaries, Messrs. Lewis and Bruce, shall be punished, that compensation shall be paid, and that a memorial shall be erected on the scene of the murder.

—Mgr. Falconio, the “apostolic delegate” from Rome to the United States, will arrive at Washington and be invested with his new office, November 20.

—The French town of St. Pierre, on Miquelon Island, off the Newfoundland coast, was nearly destroyed by fire November 2, the loss amounting to \$500,000.

—Reports sent out by the Venezuelan government state that the revolutionary army has been decisively beaten and scattered. The war, however, is not yet ended.

—“Apostle” Reed Smoot, the Mormon church candidate for United States senator, will probably be sent to Congress from Utah, as a result of the election in that State.

—Chinese Boxers are reported to be active in the province of Sze-chuen, where they attack isolated villages, burning churches and killing converts to Christianity.

—The arbitration commission appointed by President Roosevelt to inquire into the coal-mining situation in Pennsylvania, expect to complete their work and present their report by November 15.

—Owing to a failure of the rice crop in the Philippine Islands, the inhabitants are threatened with famine, and \$2,000,000 Mexican money has been appropriated under the direction of Governor Taft for their relief.

—Mrs. Maria Fox Smith, the last of the Fox sisters who came into prominence half a century ago in connection with the “Rochester knockings” which marked the beginning of the development of modern Spiritualism, died in Newark, N. Y., November 3, being eighty-five years of age.

—The Doukhobor pilgrimage through the wilds of northwestern Canada, from Yorkton to Winnipeg, is still in progress, all efforts to persuade the fanatical band to return to their farms having been unsuccessful. The pilgrims expect to receive a revelation from heaven when they reach Winnipeg.

—Fourteen persons were killed and forty injured in Madison Square, New York City, Tuesday evening, by the sudden explosion of a mass of bombs such as are used in fireworks displays, in the midst of a crowd which had gathered to receive the election returns. The bombs were of iron, and were filled with a powerful explosive.

—“The success of wireless telegraphy as a means of transatlantic communication is now practically assured,” says a Sydney, Nova Scotia, dispatch, based on the authority of the commander of the Italian cruiser “Carlos Alberto,” which is now at Sunny Harbor, Nova Scotia. He says that a wireless message was received at that port from Cornwall, England, November 1.

—A press dispatch published in the London Times, dated October 31, says that “the visit paid by the Chilean naval squadron to Brazilian waters in August assumed the almost unmistakable character of a demonstration in favor of a coalition of the South American states against any desire on the part of the United States to exercise tutelage over them or interfere in their affairs.” A bitter feeling prevails in Brazil against the United States.

Silent Messengers

Our Books, Tracts, and Periodicals

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

Who, Who Will Go?

Who, who will go to bind the broken heart?

Burdened with grief and heavy in its woe,

Longing to find in life some better part,
Who, who will go to bind the broken heart?

Who, who will go to wipe away the tear
From eyes long used to sorrow's briny flow?

To comfort those who stand beside hope's bier,

Who, who will go to wipe away the tear?

Who, who will go to seek the lambs astray?

To lift the fallen where he lies so low,
Into the sunlight of the heavenly way,
Who, who will go to seek the lambs astray?

—Mrs. Clark Waring.

An Appeal

CANVASSERS should have the fact impressed upon them that the canvassing work is the very work the Lord would have them do. The work of the canvasser is to bring before the world as fast as possible the light that God has given. The publications will do a far greater work than can be accomplished even by the ministry of the word, because the canvassers reach a class that ministers who teach in word and doctrine cannot reach. From the light given me, I know that where there is one canvasser in the field, there should be one hundred. Persons should be encouraged to take hold of the work, not to handle the little storybooks, but to bring before the world the books so essential at this time.

"Here Am I; Send Me"

"Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me."

Messages of Peace and Comfort

This representation will be acted over and over again if the canvassers are pressing close to the side of Christ, wearing his yoke, and daily learning of him how to carry messages of peace and comfort to the sorrowing, disappointed ones, the sad and broken-hearted. By imbuing them with his own Spirit, Christ, the great Teacher, is fitting them to do a good and important work.

Revival of the Spirit of Former Days Needed

This work has not of late had the spirit and the life infused into it by the leading agents that once made it a specialty.

Painstaking effort is required; instruction must be given; a sense of the importance of the work must be kept before the workers; all must cherish the spirit of self-denial and self-sacrifice that has been exemplified in the life of our Redeemer.

The Unseen Helper

The Lord Jesus, standing by the side of the canvassers, walking with them, is the chief worker. The holy Guest by their side makes impressions in just the lines needed, if the worker recognizes Christ as the one who is with him to prepare the way. Thus the worker can move forward, representing the sacred truth he is handling, in the books he is finding a home for in families.

MRS. E. G. WHITE.

A Good Year's Work

THE *Supplement to the Bible Echo*, of Melbourne, Australia, has come to hand, in which we find interesting reports of the work of the Echo Publishing Co. and the tract and missionary societies in Australasia. The annual address of the president of the Echo Company to the shareholders at their annual meeting shows that the company is able to present for the past year's work a net gain of \$4,615. The present worth of the publishing house is \$25,395. The value of commercial business during the year has been \$96,950. This is by far the best showing ever made by the Echo Company. There are ninety persons now in their employ. The manager says:—

"Glancing back over the thirteen years of this company, we can see that God has been guiding his work, and that his prospering hand has been over it from year to year. Much good has been accomplished by the publications that have gone out from this office. Compared with the number of our own people, Australia is the banner field throughout the world in selling books. This is not because canvassing is easier here. The population is small and scattered. The prices are higher on our books than in any other part of the world. It is due to the earnestness of our canvassers, and the thorough organization of our book work, in every part of the field, that we have been enabled to sell so many books. The higher prices enable our canvassers to keep at their work, as it gives them a living, and makes them independent. Some countries that have adopted small prices on their books have had to subsidize their agents to keep them in the field, and it has been found difficult even then for them to make a living. The people here do not have more money to spend on books than in other parts of the world, but the canvasser makes them feel that he has something that they must have, and then the price does not stand in the way.

"During the past thirteen years books to the value of \$625,000, retail, have been sold. The company has donated to missionary work \$13,000, which includes \$8,625 loss on *The Bible Echo*, \$2,775 on other periodicals, and \$1,100 donations in cash and material.

"Although during this time we passed through bank failures, and the results of the bursting of the land boom, we have recorded but one year's loss in ten years. Some years the profits have been small, but they have been sure. The past year's profit is the largest in the history of the company, and this at a time when many

changes have taken place in this country, and business in the commercial world has been uncertain."

The Australasian Canvassing Work*

As we review the work done in the canvassing field during the past year, we realize that God has wonderfully blessed in the circulation of our literature, and to him belongs the praise for the success that has attended the faithful efforts of our canvassers.

Throughout the field there has been a most hearty co-operation with the publishing house on the part of our tract societies and agents, enabling us to overcome difficulties that would otherwise have proved serious obstacles to our work.

From time to time we hear it said that our books have been sold so extensively that our canvassers will soon have to turn their energies to account in another direction; but it is an encouraging feature in our work that during the past year our best success has been attained in the parts of the field where the greatest number of our books were sold in former years. This demonstrates that our literature is as the rain that "cometh down, and the snow from heaven, and returneth not thither, but watereth the earth;" for it contains the truth of God, and the more books we sell, the greater will the demand for them become.

During the twelve months ending June 30, 1902, we have had an average of fifty-five agents in the field; and although many portions of our territory have suffered from the most severe drought known for years, our work has prospered, and the returns for the year's sales show an increase in every line above the records of any previous year in the history of our canvassing work in this field, and a total increase of \$17,333 above our sales last year.

Books sold during the twelve months ending June 30, 1902:—

Subscription books.....	\$72,660
Helps	8,035
Trade books and tracts.....	1,910

\$82,605

But while we can estimate the financial success of our work, and those who have been actively engaged in circulating our literature know the precious experience that comes to every one who truly co-operates with God and labors for the salvation of souls, the ultimate results of this seed sowing will be known only at the great ingathering just before us. God poured out the wealth of the universe in the gift of his own Son, and every soul saved in the kingdom of heaven is as precious to him as the price paid. The promise that "he that goeth forth and weepeth, bearing the seed basket [margin], shall doubtless come again with rejoicing, bringing his sheaves with him," assures us that the publications thus distributed will exert their influence, and that just "as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all nations."

J. JOHANSON, General Agent.

* Annual report to the stockholders of the Echo Publishing Company.

NOTICES AND APPOINTMENTS

Notice!

THE forty-second annual session of the Minnesota Conference will convene at Anoka, November 19-30. The usual business will come before this meeting.

C. W. FLAIZ, Pres.

South Dakota Conference

THE next session of the South Dakota Conference will be held at the Intermediate School Home near Elk Point, Dec. 2-8, 1902, for the consideration of conference work, the election of officers, and the transaction of any other business that may come before it. Assistance is expected from the General Conference. Delegates are expected to be at Elk Point, Tuesday, December 2, that they may be conveyed to the place of meeting. Further information will be given by letter and through the Dakota Worker.

N. W. ALLEE, Pres.

Special Appointment

ANCIENTLY, when distress was upon God's people, when they were encompassed by enemies, when some great work was to be accomplished, they were called to a season of earnest prayer, together seeking the Lord for a demonstration of his power for the accomplishment of the desired end.

There never was a time when we felt greater anxiety to see a work accomplished than we now feel to see the work with "Christ's Object Lessons" finished. The Lord is testing his people through this movement. Our instruction is, "Let every member in every family in every church" take hold of this work. Since he is testing each one, it is a matter of the most vital importance that we see to it that we individually stand the test. If we have not faith to take hold of this work, then surely we need to seek the Lord to give us faith; if we have not courage, he will give us courage if we go to him for it; and he has promised to give wisdom liberally to all who ask in faith.

In studying this matter and seeking the Lord concerning it, we have thought best to call the whole denomination throughout the Kansas Conference, to a special season of prayer, Sabbath, November 15. I have written to all the church elders in the State, and trust that this will reach all our people; and while in some places the members will have secured orders for their quota of the books before this time, yet the necessity of pushing the work forward to make up the deficiency for those who are absent from the churches, will justify this earnest effort on the part of every one. Then let the week following be the time when every Sabbath keeper in the State who has not sold his quota of the books, shall arise and accomplish this thing. Do not wait until the last days of the week, but begin Monday morning, or even Sunday, and do not stop until the work is done. Now is the time to take orders for holiday books; and there will never be a more favorable time than just now to accomplish this work.

C. McREYNOLDS.

Addresses

THE address of Elder J. W. Watt is North Wolcott, Vt.

The address of Elder K. C. Russell is 71 Wyoming Ave., Melrose, Mass.

Publications Wanted

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

Mrs. J. F. Woods, Warsaw, Ind.

L. E. Culbreth, Jesup, Ga., periodicals and tracts.

Mrs. Fannie L. Haralson, Tifton, Ga., periodicals and tracts.

Business Notices

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

WANTED.—A place on a farm, for a boy fifteen years old. Address 11 Buckeye St., Battle Creek, Mich.

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

FOR SALE.—Two thousand acres of unimproved land,—some of it heavily timbered; some partly improved, with buildings. All within 3 miles of S. D. A. church and church school. Partly cash, rest on long time. Address John Gebauer, Moon, Wis.

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

SPECIAL SALE.—At less than half price, "Whisky: Parables, Poems, Facts, and Figures." One of the best tracts against liquor and intemperance that is published. Has a splendid song, "Old Dad Made New." Indorsed highly by the W. C. T. U. Five cents each. Special price till January 1, \$2 per 100, postpaid. Address D. E. Scoles, Washburn, Mo.

Obituaries

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

CRARY.—Died at Trippville, Wis., Oct. 12, 1902, of heart disease, Mrs. Eunice Crary, aged 69 years. Sister Crary had observed the Bible Sabbath about twenty-five years, and at the time of her death was a member of the Elroy church of Seventh-day Adventists. She died with a bright hope of a part with the redeemed. An aged husband and seven children survive her. Words of consolation were spoken by the writer. M. N. CAMPBELL.

MEAD.—Died at Montavilla, Ore., Sept. 9, 1902, Brother Milton G. Mead, aged 53 years, 4 months, and 10 days. He was converted at a camp meeting in Portland, Ore., about six years ago, and since then he has been a member of the Seventh-day Adventist church at Montavilla. A wife and an infant daughter survive him. The blessed hope sustains those who are left to mourn. Words of comfort and warning were spoken by the writer. F. M. BURG.

JANNER.—Fell asleep in Jesus, Oct. 23, 1902, at West Salem, Ill., Brother Elisha Janner, aged 63 years, 2 days. La grippe, terminating in pneumonia, caused his death. During the greater part of his life Dr. Janner was somewhat skeptical in regard to religion as it is usually lived by professed Christians. In 1894 he listened to the faith of Seventh-day Adventists, and he and his wife fully accepted it. He united with the West Salem church soon after his conversion, and from that day till the day of his death was an earnest, devoted Christian, a faithful member of the church, and very conscientious in his religious duties. The funeral was attended by scores of veterans, as Dr. Janner served in the army for several years. A large delegation of physicians from all parts of the county was present. Words of comfort from God's holy Word, spoken by the writer, were listened to with marked attention. Dr. Janner leaves a wife, two sons, and a stepdaughter, and a large circle of friends to mourn their loss. S. H. LANE.

CUSHING.—Died at Antigo, Wis., July 22, 1902, of consumption, Hannah Jane Cushing, aged 72 years, 7 months, and 17 days. For over forty years Sister Cushing rejoiced in the knowledge of sins forgiven through the merits of a loving Saviour; and when the third angel's message was made known to her, she received it with joy. She leaves an aged husband and three children to mourn their loss. Words of comfort were spoken from John 6:39; Hosea 13:14; Ps. 17:15, by C. J. Herrmann.

(Signs of the Times, please copy.)

Grand Trunk Railway System Excursions

CHICAGO AND RETURN.—One fare plus two dollars for the round trip on account of the International Live Stock Exposition. Tickets good going December 1, 2, and 3, valid to return until Dec. 7, 1902. They must be deposited with Joint Agent at Chicago, with fee of twenty-five cents.

THANKSGIVING DAY RATES.—One and one-third fare for the round trip between stations west of Detroit and Port Huron. Tickets good going November 26 and 27, valid to return Nov. 28, 1902. For further information call on your local agent, or write to Geo. W. Vaux, A. G. P. & T. A., Chicago, Ill.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected June 26, 1902.

EAST	8	12	2	10	14	4	36
	*Night Express	Detroit Accom.	*Mail & Express	*N. Y. & N. H. Spl.	Eastern Express	N. Y. St. Pl.	*Atlantic Express
Chicago.....	pm 10.30		am 6.45	am 10.30	pm 3.00	pm 5.30	pm 11.30
Michigan City.....	11.50		8.45	12.00	4.30	6.50	1.25
Niles.....	1.00		1.00	1.00	7.50	7.45	2.30
Kalamazoo.....	2.40	am 7.30	pm 12.05	2.05	6.45	6.02	4.10
Battle Creek.....	3.30	8.30	1.00	2.45	7.15	9.25	5.00
Marshall.....	4.10		1.30	3.05			
Albion.....	4.30		1.50	3.30			
Jackson.....	5.20	pm 2.35	2.40	4.05	8.40	10.40	6.40
Ann Arbor.....	6.20	3.20	3.47	4.55	9.30	11.25	7.45
Detroit.....	7.35	4.15	5.30	5.00	10.30	12.20	8.15
Falls View.....					11.30	1.30	9.15
Susp. Bridge.....					6.35	6.57	pm 1.37
Niagara Falls.....					6.15	7.08	2.45
Rochester.....				am 1.20	8.10	7.50	3.30
Syracuse.....				1.35	10.00	9.35	4.40
Albany.....				1.50	11.00	11.50	5.40
New York.....				pm 1.30	12.00	1.00	6.40
Springfield.....				pm 1.45	1.15	2.30	7.00
Boston.....				3.00	11.30	11.30	8.45

WEST	7	17	5	3	23	13	37
	*Night Express	*N.Y. Roa. & Chi. Spl.	*Mail & Express	Fast Mail	West'n Express	*Kalam. Accom.	*Pacific Express
Boston.....				am 7.40	pm 4.15		pm 3.00
New York.....				6.45	5.00		11.45
Syracuse.....				am 2.00	am 2.00		am 10.00
Rochester.....				1.10	1.10		11.45
Buffalo.....				pm 7.25	6.00		pm 1.15
Niagara Falls.....				6.57	6.00		6.02
Susp. Bridge.....					7.15		7.15
Falls View.....					7.35		8.15
Detroit.....	pm 8.20	7.15	am 6.00	am 12.40	pm 7.35	pm 4.50	11.15
Ann Arbor.....	9.58	8.40	8.10	1.30	1.30	5.50	am 12.30
Jackson.....	11.20	9.40	11.05	2.25	2.35	7.30	1.25
Battle Creek.....	am 12.30	10.15	12.25	3.20	3.30	8.40	2.30
Kalamazoo.....	1.30	11.25	1.20	4.10	4.20	9.50	3.35
Niles.....	2.20	12.45	2.05	5.05	5.00	10.45	4.40
Michigan City.....	3.15	1.35	3.00	6.00	6.00	11.40	5.45
Chicago.....	4.05	2.15	4.00	6.55	6.55		6.40

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

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

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

GRAND TRUNK RY SYSTEM.

EAST	8	4	6	2	10	76
Chicago	AM 11.05	PM 3.05	PM 8.15		1AM 9.00	
Valparaiso	PM 12.42	FM 4.10	10.10		11.35	
South Bend	1.58	6.00			PM 1.05	AM 7.50
Battle Creek	4.00	6.00	AM 2.03	1AM 7.00	3.40	PM 5.30
Lansing	5.20	9.21	3.31	8.30	5.25	
Durand	+ 6.00	10.05	4.25	9.30	5.30	
Saginaw	+ 6.10			+ 11.50	6.10	
Bay City	+ 6.45			+ 11.40	6.45	
Detroit	8.00		7.15	11.50	9.20	
Flint		16.30	4.55	10.21	7.28	
Port Huron	9.40	AM 12.30	7.00	PM 12.30	9.30	
London						
Hamilton						
Suspension Bridge	AM 8.40	7.05	PM 1.55	PM 5.35	AM 8.40	
Buffalo		8.20	3.05	9.50		
Philadelphia	PM 3.47	PM 7.24	AM 7.28	AM 5.56	PM 3.47	
New York	4.35	6.23	8.23	9.33	4.33	
Toronto	AM 7.40			PM 7.40		
Montreal	PM 6.00	7.00	AM 7.00			
Boston	AM 8.10	PM 7.05	PM 7.05			
Portland	6.40	+ 5.45	5.45			

WEST	3	5	7	9	11	76
Portland	1AM 11.15	PM 8.30	PM 5.30			
Boston	+ 11.30	7.50	7.00			
Montreal	PM 12.30	AM 9.00	AM 9.00			
Toronto	AM 7.35	PM 4.50	PM 11.20			
New York	PM 5.45	AM 8.00	AM 9.30			
Philadelphia	6.30	8.45				
Buffalo	AM 5.55	1.00	PM 10.05			
Suspension Bridge	7.00	3.00	11.15			
London						
Port Huron	PM 12.00	9.00	AM 4.05	1AM 5.50	PM 3.50	
Flint	PM 1.25	11.07	5.31	6.51	5.54	
Bay City	PM 11.40	9.00				
Saginaw	PM 12.15	9.30				
Detroit	PM 11.30	10.00		7.00	4.00	
Durand	PM 1.25	AM 12.05	5.40	9.30	4.30	
Lansing	PM 2.33	12.54	6.00	10.42	7.53	
Battle Creek	3.55	2.18	8.10	PM 12.50	9.30	PM 5.30
South Bend	5.40	4.15	10.00	2.35		
Valparaiso	7.00	6.29	11.15	4.00		
Chicago	8.45	7.50	PM 12.50	+ 6.18		

No. 2-4-6-Daily. No. 3-7-Daily. No. 10-16-Daily ex't Sunday. No. 9-11-75-Daily ex't Sunday.

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



BATTLE CREEK, MICH., NOVEMBER 11, 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.

ELDER J. O. CORLISS and his wife arrived from California last week, and are spending a short time in Battle Creek before leaving for England, where Brother Corliss has been invited to labor.

THE usual "Studies in the Gospel Message" will be omitted this week and next, while the text of the eighth chapter of Daniel constitutes the basis of the lessons. It is expected that these studies will then be resumed.

THE tide of missionary zeal is still rising, and the articles this week by Sister White and Brother Daniells will further contribute to this onward movement. Do not fail to read them both. We hail with much satisfaction all these indications that this people is responding to the call to give the advent message to the world in this generation.

A COUNCIL to which the members of the General Conference Committee in the United States were invited, convened in Battle Creek on Monday, November 10. Important matters which are vital to the interests of the whole work will come before the council, and we expect that actions will be taken which will open the way for the more rapid advancement of the message in all fields.

ONE of our smaller churches has found the weekly offering envelopes helpful in keeping the needs of the field before the individual members. The librarian writes: "I do not think there were many paying a weekly offering before the envelopes reached us, as we are so apt to neglect these important things. But when they came, I handed them around, and gathered them up, and found quite an interest taken in them. Only about eight or nine of our members are near enough to attend our meetings regularly, but our offerings for the quarter just closed are a large increase over any previous quarter. I am glad that the Saviour's coming is near at hand, and I am glad that we can hasten it by giving of our means to send those who are willing to go to perishing souls to tell them of a Saviour's love." Could we ask for a greater privilege? By simply returning to the Lord of the harvest a little of the

bounties with which he has blessed us, we may be accounted among those who are speeding his last message of mercy to the world, to prepare it for his coming. Who would not have a part in this glorious work? Try it. It means light and life in your own soul and in your church.

IT seems that in Indiana they are holding masquerade parties "for the benefit of the church," at which a fine is imposed upon any who attend without wearing masks. If all masks were really removed in the churches which countenance these heathenish methods of raising money for so-called religious purposes, we are confident that the features of "the man of sin" would be readily recognized. The true followers of Christ have a commission that they should "be for salvation" to the world, and not to join hand in hand with the follies of the world. How many masquerade parties would it require to bring a revival into the experience of a church?

THE orders are still pouring in for our special issues of the Scandinavian papers, especially from the State of Iowa, where over thirteen thousand copies have already been taken. We have received many favorable testimonials from our workers regarding the matter in these issues. One minister says of the Swedish that it contains more food for the soul than many a dollar book published by us. Another one says of the Danish issue that the people readily buy and read, but the ministers are beginning to complain. We sincerely hope that the efforts to get these issues before the Scandinavians will increase. We have a few thousand copies left, and we can print more if the demand requires it.

FROM a private letter of August 24, written at "Plainfield Mission Station, Cholo, British Central Africa," we learn that Brother Joseph Booth and family had reached the end of their long journey, and were again settled in their former field of work. Of the other members of the party Brother Booth says: "Our very good friends, the Branch family, were separated from us August 9 at Chinde, the mouth of the Zambesi River, by the action of the British officials, so that we had to come forward alone. It appears there is a disposition to close the door of entrance to the American negro in the British official circles so far as South and East Africa are concerned. However, I learn to-day that after seven or eight days' detention at Chinde, the Branch family have been allowed to follow, and we expect their arrival in a few days." We are thankful

that the protecting care of our Heavenly Father has been over these fellow workers in all their experiences, and shall hope to have reports from time to time of the progress of their work in spreading the message in the dark continent.

Progress Under Difficulties

WRITING from Barbados, Brother W. A. Sweaney tells of the distressing situation of affairs in that island, owing to the crisis in the sugar industry and the prevalence of smallpox. Yet the work there is moving forward, and there are frequent conversions to the truth. He says:—

"Affairs are in a most terrible state just now, in this poor, stricken, quivering, throbbing isle of the sea. Ruin stares the whole West Indies in the face, owing to the sugar crisis. Every estate is being worked at a heavy loss, and complete ruin, panic, and starvation have only been averted by imperial grants and loans. Many formerly well-to-do and even wealthy people have been ruined, and the suffering of the masses is entirely beyond description.

"All this is now intensified by an epidemic of smallpox that is raging. The community seems to be hopelessly in the clutches of the dread disease. There are more than one thousand cases, and a number of new ones develop daily. Deaths are frequent, and the bodies are thrown into the sea. The people are very ignorant of the disease. They hide their friends who take it, thus spreading it, and mob the doctors and the sanitary officers who try to take the patients from them to the pest house.

"All our canvassers are at present in Barbados, and of course are shut up here with nothing to do, and we do not know when they will be able to get away, as no other colony will allow any one from Barbados to land. Our meager means is all that stands between some of our own people and starvation. It is only a drop in the bucket, compared with the misery; but as far as it goes, it is dedicated to the cause of the Master, in the person of his suffering ones. Our people throughout the States, many of them lacking nothing, on their fruitful farms, or earning good wages, would pour out of their means to help the cause in these needy fields if they could see and hear what we do.

"None of our people have taken the disease so far, and we are hoping and praying to be spared to the honor and glory of his name and cause. I am glad to say that despite all these forbidding circumstances, our work is making some advancement. The church members are almost all earnest and active in missionary work. No phase of our work has as yet been interrupted. The church is filled, and even surrounded with interested listeners on Sunday nights, and almost every week some decide to obey God. Many are studying, and there will be quite a large class to be baptized at the next quarterly meeting."