

# The Advent REVIEW And Sabbath HERALD

Vol. 79

BATTLE CREEK, MICH., TUESDAY, NOVEMBER 25, 1902

No. 47

**T**hough I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

**2** And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

**3** And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

**4** Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,

**5** Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

**6** Rejoiceth not in iniquity, but rejoiceth in the truth,

**7** Beareth all things, believeth all things, hopeth all things, endureth all things.

**8** Charity never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

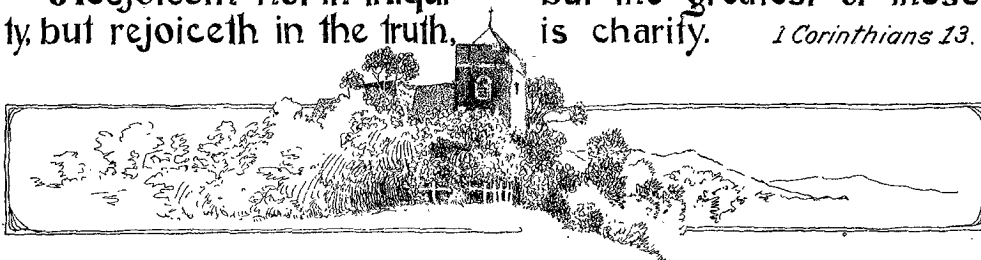
**9** For we know in part, and we prophesy in part.

**10** But when that which is perfect is come, then that which is in part shall be done away.

**11** When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things.

**12** For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

**13** And now abideth faith, hope, charity, these three; but the greatest of these is charity. *1 Corinthians 13.*



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# The Advent REVIEW And Sabbath HERALD

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

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## Editorial

### A Hope Revived

DURING the last ten or fifteen years some hearts have grown weary in waiting for the consummation of their hopes in the second advent of our Lord, and some have been led to question whether they would see the end of this work, and be among those who would be translated. It is refreshing to know that the hope of some is being strongly revived as they see the indications that this people are really planning to send this message speedily to the nations of the earth. We know that some who have been long connected with this movement are thanking the Lord for the prospect of more rapid progress in the different fields. The solution of the whole problem will quickly be realized when each one who knows this truth will give the message to those just near him in whatever field he may be. In this way the work will be carried forward with rapid strides, the millions will learn the glad news of the soon-coming Saviour, and a people will be prepared to meet him. So let it be.

### Genuine Justification

THERE is a great difference between the truth and the mere form of words in which the truth may be stated. Knowledge of the form of the statement is not necessarily knowledge of the truth. There are many texts in the Scripture in which the word "justification" is found, and there are many other texts which teach the truth of justification without using the word "justification." The real essence of justification can be understood only through personal experience. It is sharing in the character of God. It is the restoration to man of that which was lost through sin. It is the repudiation of human nature, and the acceptance of the divine nature. It is

learning the meekness of him who is "meek and lowly in heart." This is clear from the Lord's own statement through the prophet Habakkuk: "Behold, his soul which is lifted up is not upright in him: but the just [righteous] shall live by his faith." In the final analysis, all sin is a rebellion against God, an effort to cast God down from his own throne, and to put self in the place of God. It begins in the lifting up of the heart against God. This was the experience of Lucifer. "Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness." All sin since that original one has been the continuance of that same sin, a lifting up of the heart against God. The experience of justification by faith reverses all this, and changes the defiant rebel into the humble servant. By it self is repudiated, humbled in the dust, and the true relationship between the creature and the Creator is re-established. And the only way to understand the doctrine of justification by faith is through this very experience, and it can be taught with the success which God desires to attend the teaching of his truth only after it has been known to the teacher through this experience. This way of learning truth does not always seem joyous while the lesson is being taught, but "it yieldeth the peaceable fruit of righteousness." What a blessed Teacher we have! What precious lessons he teaches us! What possibilities of comfort are found in the promise, "They shall be all taught of God"! What a glorious privilege is offered to us in the invitation to humble ourselves to walk with God! Blessed is the man who does it.

### The Earnest of Our Inheritance

PAUL, through the brethren at Ephesus, appeals to Christians concerning their blessed hope. "In whom also after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory." Eph. 1: 13, 14. The text speaks of "our inheritance." This is nothing else than heaven. But this is not something which is purchased by merit, or won by strength or by great attainments of talent or skill. It is ours by birthright, by way of inheritance. The Holy Spirit of promise is the earnest of this inheritance till the

redemption of the purchased possession. This "earnest" is more than a pledge, and is of the same nature as the thing of which it is the earnest. A pledge is something which is returned; but an earnest is retained as a part of the thing promised. The possession of the Holy Spirit is the earnest, or foretaste, of the bliss into possession of which it is at last to bring us. When rightly understood, this is calculated to bring us great enjoyment. This Spirit is not the pledge, but the foretaste, of everlasting bliss. The entrance of this Spirit into the soul brings with it the atmosphere of everlasting life. The Spirit abiding in us consecrates us to the same purpose to which we shall be devoted throughout eternity; namely, the service of the Lord God. The Spirit working in us creates the same holiness which is essential to the enjoyment of heaven. The influence of the Spirit over us brings us into the same communion with God which we shall enjoy forever in heaven. The Spirit now being ours, is the same as heaven being ours; it is to our spirit the dawn of glory.

Paul speaks of us, in verse 11, as being God's heritage; in verse 14, as anticipating an inheritance for ourselves. Our hopes are infinite. If by his Spirit God dwells in us now, it is the assurance that we shall dwell in God forever. His Spirit dwells in us here that he may redeem us completely from all sin and infirmity, and raise us up to the power and blessedness of his own divine kingdom. By the words, "the earnest of our inheritance," the passage teaches that heaven is like the most select moments of devotion that a Christian enjoys on earth. If you wish to know most really and most truly what that rest is that remains for the people of God, think what is the fruit of God's working in our hearts, then expand these into immortal features of loveliness and perfection. Heaven is the perfecting of the life which the Spirit begins here; and the loftiest attainment of that life here is but the beginning, the infantile movement, of beings not here made perfect. But from the passage we gather some ground with regard to the certainty that we shall ultimately possess the fullness of the inheritance. The true ground of certainty is this: that you have the Spirit in your heart molding and sealing you after its own stamp and image.

The Holy Spirit brings many things to us that are earnest, or foretastes, of

the possessions we are to have hereafter. One of the leading features of heaven is "rest." "There remaineth therefore a rest to the people of God." Heb. 4:9. But we have this moment this rest in Jesus. How sweet, even in this imperfect state, is this rest! Then what will it be when that which is perfect is come, and that which is in part shall be done away? Here we have communion with saints. And if this is so pleasant now, what must be the joy of that state when we shall know as we are known, and see as we are seen? 1 Cor. 13:10, 13. But with these earnestings of the heavenly inheritance, we have also premonitions of threatened loss. Rom. 2:5-10. Ungodly men may pretty clearly guess the outcome of sin, what it will be. Heb. 10:29.

There is a great resemblance between the indwelling of the Spirit and the graces which are thereby worked in us. The earnest is a part of the whole sum which is to be paid at the time appointed. So the Spirit and the graces of the Spirit are the beginning of the glorious beings we shall ultimately become, the same in substance, but differing only in degree. The earnest is but a little, as compared with the whole. Twenty shillings is an earnest sufficient to make sure of a hundred pounds. Thus all the grace we have is but a small thing in comparison with the fullness we look forward to, even as the first fruits were but little in comparison to the full harvest.

The commentator Paul Bayne says: "An earnest doth assure him that receiveth it of the honest meaning of him with whom he contracteth. So the Spirit and grace we receive from God assure us of his settled purpose of bringing us to his eternal glory." U. S.

### Studies in the Gospel Message

THE subject of the Sabbath-school lesson for December 6 is The Continual Service.

That which distinguishes the temple of the living God from every other temple is the fact that the service of God is carried forward in it. In order to establish the claim that any so-called temple of God is the temple of God, there must be evidence to show that the service and worship of the true God are actually performed in that temple. It is important that this truth should be fully understood. And it is further important to understand that this service must find its center in Jesus Christ. This was true of the service of the tabernacle and the temple in ancient times. "The whole worship of ancient Israel was a promise, in figures and symbols, of Christ; and it was not merely a promise, but an actual provision, designed by God to aid millions of people by lifting their thoughts to him who was to manifest himself to

our world." It is also true of the heavenly sanctuary, where type has met antitype, that its service finds its center in Jesus Christ. This is the emphatic teaching of the whole book of Hebrews. "Now in the things which we are saying the chief point is this: We have such a high priest, who sat down on the right hand of the throne of the Majesty in the heavens, a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Heb. 8:1, 2. R. V. "For Christ entered not into a holy place made with hands, like in pattern to the true; but into heaven itself, now to appear before the face of God for us: nor yet that he should offer himself often; as the high priest entereth into the holy place year by year with blood not his own; else must he often have suffered since the foundation of the world: but now once at the end of the ages hath he been manifested to put away sin by the sacrifice of himself." Heb. 9:24-26. It is also true of the individual Christian as the temple of God that his service must find its center in Jesus Christ. This is made clear by the words of the apostle Peter, "Unto whom coming, a living stone, rejected indeed of men, but with God elect, precious, ye also, as living stones, are built up a spiritual house for a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ."

And this service which is thus carried forward in the temple of God, and which thus finds its center in Jesus Christ, must be a continual service. This is shown clearly in the study of the sanctuary and its service. The teaching which is emphasized in the typical service by the "continual burnt offering," the "perpetual incense," "the continual bread" upon the table, the breastplate of judgment upon the heart "for a memorial before the Lord continually," and the provision made "to cause the lamps to burn continually,"—the teaching of all this is that that typical service is a continual service. And through the ministry of this typical service provision is made that the individual Christian may render a continual service unto God by the indwelling presence of the eternal Son of God, of whom it is said, "Thou continuest." Thus when Christ dwells in the heart by faith, and man is in this way restored to the high privilege of being "the temple of the living God," the continual service is carried forward in that temple.

The experience of Daniel, as recorded in the sixth chapter of the book of Daniel, is the concrete revelation of these principles. We should not fail to notice that the sixth chapter follows the eighth chapter when we deal with the events in chronological order. The vision of the eighth chapter was given in the third and last year of the reign of King Belshazzar, and the experience recorded in the sixth chapter occurred after the death of Bel-

shazzar, and at the beginning of the reign of "Darius the Median." This order of the events is emphasized in order that we may see the relation of the events. In the vision of the eighth chapter, Daniel saw that a power would rise which would take away the continual service. For a time the continual service would cease in the temple of God, the shekinah glory would depart, and the house would be desolate.

Obedience to the "royal statute" established by King Darius would bring an interruption in the worship which Daniel offered to God, and consequently an interruption in the continual service which he rendered to him, since worship and service are inseparable. "Thou shalt worship the Lord thy God, and him only shalt thou serve." The result of disobedience to the "firm decree" would, to all human appearance, be a terrible death in the den of lions. But Daniel knew that obedience to the decree would also mean the interruption of his worship of God and the taking away of his continual service, and that the end of this would be eternal death. He therefore disregarded the decree, and refused to allow the continual worship and service to be interrupted. Here is the record: "Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime." As a consequence of this disregard of the royal statute "the king commanded, and they brought Daniel, and cast him into the den of lions." But the heathen king recognized the loyalty of Daniel to his God, and seemed to feel the assurance that it would not go unrewarded. And so he declared to Daniel when he was cast into the den, "Thy God whom thou servest continually, he will deliver thee." And in the morning, "when he came to the den, he cried with a lamentable voice unto Daniel: and the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?" Through the continual service he was delivered from death. But if Daniel had obeyed the decree, and had thus permitted the continual worship to be interrupted, the continual service to be taken away, he would have miserably perished. The vision of the eighth chapter, however, had prepared him for this test. He did not permit the word of man to take away the continual service. He was faithful in his worship of God, and God delivered his faithful servant.

What is the explanation of all this? It is plainly stated in these words: "So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God." His was the faith which "stopped the mouths of lions." But faith must be fixed upon "Jesus the author and finisher of our faith," and through this faith we "receive the promise of the Spirit," the indwelling presence of the risen and ascended Lord. In the power of this living Christ the continual service is maintained in the living temple. "Know ye not that your body is the temple of the Holy Ghost which is in you?" And that body which is in truth the temple of God is one which is a member of the body of Christ, one in which the continual service is maintained in the power of the eternal Spirit.

## Two Great Languages

THE message of Revelation 14 is to go swiftly, as by an angel flying in the midst of heaven, to every nation and in every tongue.

Divine providence so ordered that this message proclaiming the hour of God's judgment should rise in the English-speaking world.

By this tongue the largest number of people in Christendom may be reached. It is distributed over the earth more widely than any other.

The expansion of English-speaking peoples is one of the remarkable facts of modern history.

In the year 1500, for instance, just as the era of exploration and discovery was being ushered in, the English language was spoken by four millions of people. And these people were huddled together in the British Isles.

Now, about one hundred and twenty-five million speak the language, and the English speech girdles the whole earth.

The English tongue has been the vehicle of the widest dissemination of the Word of God. While all nations in Christendom have been the scene of the missionary awakening, the great movements in modern missions have sprung from the English-speaking peoples.

Another tongue, widely distributed among the peoples of earth, is the Arabic. It has been the vehicle by which the great Mohammedan missionary movement has been carried forward. A speaker at the London World's Missionary Congress said:—

Have you any idea of the extent of the Arabic language? When the morning sun rises from the Pacific Ocean, eager eyes are straining from the minarets of China to catch the first beams of that sun; and as they rise out of the Pacific Ocean, the song goes up, "There is no God but God;" and that song is caught up and carried from minaret to minaret, across the whole breadth of China. It resounds in the valleys of the Himalayas; its echo is heard all over the plains of India. It sounds out in the islands of the Indian Ocean. It is caught up and echoed back across Persia, far along from peak to peak, among the mountains of Persia and Armenia and Nestoria and Lebanon. It is carried down into the great Arabian peninsula, and then it is taken up in the valley of the Nile. It is carried to the head waters of the Nile, the great lake region, and it sweeps across the Sudan and the Sahara, and not until the sun has set in the Atlantic are its last echoes overcome by the roar of the surf of that western sea. It is a language more extended over the face of the earth, and which has had more to do with the destiny of mankind, than any other, except English.

As yet, we have made little use of this language in sending forth the final message.

Yet the peoples touched by it, need the very same warning and the same gospel that we need in these Western lands. The mysticism of Babylon of

old—which lies geographically within the circle of Moslem influence—is flourishing in Eastern lands. The third angel's message, clear, definite, and uplifting, must be carried through the Moslem world. The Arabic tongue must ring out the message far and wide.

We have a good foothold in Egypt. The work in Syria also shows progress. During the General Conference Council, a few days ago, two additional workers, evangelist physicians, were recommended to go to Egypt or Syria as might be determined, to forward the message.

We must hasten on from land to land and with tongue after tongue, with the definite message of the coming of Christ in glory to gather his people. Then will come that glorious scene around God's throne in heaven, of which the prophet said: "I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb."

Now is the time to gather out from the world the precious souls who will then behold God's face and praise him for the gospel of his salvation. God has given us the message to give to these waiting souls.

W. A. S.

## Christian Simplicity

SUBTLETY is characteristic of error. Simplicity, on the other hand, is characteristic of truth.

This thought was expressed by the apostle Paul to the Corinthians. "I fear," he wrote to them, "lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ." 2 Cor. 11:3.

Lucifer himself, though "full of wisdom" and exalted next to God, was deceived by the subtlety of unrighteousness. At the beginning of his rebellion against God he was not "acquainted with the real nature of his feelings. . . . He did not see whither he was drifting."—"*Patriarchs and Prophets*," page 39. The angels who joined with him were deceived likewise. Id., page 38.

When Satan sought to deceive the human pair in Eden, he chose the serpent as the proper instrument of his purpose. Why?—Because "the serpent was more subtle than any beast of the field." Gen. 3:1. Through the serpent he worked upon the mind of Eve, and made her "see" things that were not so; and she ate of the forbidden fruit.

This deceitful subtlety has characterized the work of the "serpent" in all ages. He soon led the inhabitants of the world away from the simple worship of Jehovah into idolatry and the myster-

ies of pagan worship. This pagan system embodied a devious, dark philosophy, which led the mind into the realm of mystery under the pretense that only there could saving truth be found. It had its priests and its oracles,—men who professed to be in touch with the mysteries of the higher world, and through whom alone could the common people obtain knowledge from the gods. The worship of Egypt and of Babylon revealed this feature in a marked degree.

This mysticism is interwoven with every pagan system, and this it was that poisoned the stream of Christianity soon after the latter went forth in the conquering power that marked its progress in the days of the apostles. An advancing wave of worldliness overtook and mingled with the pure stream of Christian doctrine sent forth by the early disciples, and there grew up a system of "interpretation" of the Word of God, which, under the pretense of discovering the truth, perverted the truth of God until its light was altogether obscured. The "mystery of iniquity" was at work, and ere long there was built up the system of the papacy, in which pagan doctrines and philosophy were masked beneath Christian forms. The people were shut away from the light of the gospel of God, and were turned to the fables and speculations of men who posed as being the oracles of divine knowledge. The word and the wisdom of man were substituted in the place of the word and wisdom of God.

Outside of Christianity, we find religion to-day full of mystical doctrines which have a subtle power to lead the mind away from truth into endless mazes of philosophical speculation. We find every false system leading us into the realm of the occult, and taking us along darkened pathways where the sunlight of divine revelation has never shone. The Christian missionary to Asia encounters it in the heathen systems of that country. It is exemplified in Spiritualism, with its dark seances and mysterious phenomena, and its doctrines concerning the present and the hereafter. Behold also Christian Science, with its mystical philosophy of healing. It claims to be Scriptural, yet it has a subtlety that is not of divine truth. You cannot corner it with argument. It will retreat into the shadows whence it came, where it will defy all attempts to draw it forth. Expose its errors, and the Christian Scientist will say to you, O, you entirely misrepresent Christian Science; you do not understand what it teaches.

Beware of this false philosophy. Beware of the doctrine that clothes itself with subtlety. Seek rather the simplicity that is in Christ. Thank the Lord that one does not have to depart from simplicity to gain the saving knowledge of his truth.

L. A. S.



## Note and Comment

MR. W. T. STEAD, the well-known English writer, gives in an article contributed to the *Independent* (New York) the explanation of the serious controversy which has arisen in England over the educational question. The opportunity of the clerical party to secure control of the public-school system, he says, comes through the alliance of the Irish Nationalist vote on this point with the Conservative ministry, which is now in power. The Irish Nationalist party controls eighty votes, which are usually cast in opposition to the government; but this educational measure being of a distinctly papal character and favored by Rome, and the Irish Nationalist party being under Rome's control, its vote is cast solidly with the government in support of the educational bill. The Irish party in Parliament becomes for the occasion the Catholic party, like the "Center" party in the German Reichstag, which has so often secured concessions to the papacy from Germany. Thus the hand of Rome is laid upon the nations of Europe, and they are forced to do her bidding; and doubtless she hopes to secure a similar hold upon the Congress of the United States.

ONE million "morphine fiends" in the United States! Such is the startling announcement made by the interdenominational committee for the suppression of drug addiction, in a report which they have just issued. Speaking of this report, the *Chicago Tribune* says:—

It is asserted that there are more than one million morphine "fiends" in the United States, and that one person in every hundred is addicted to drugs. The vice is most prevalent among the wealthy classes and among physicians. Many of the latter who have become victims of drugs, have become outcasts. Numbers of them have been reclaimed by the committee, and put on their feet again.

And what is the cause of this alarming condition of things? "Doctors," says the *Tribune*, "are blamed for the spread of the drug habit for prescribing drugs to alleviate pain, their victims often becoming 'fiends.'"

What a fearful indictment is this of the drug system of treating disease, which is so generally followed by the medical fraternity! A method of treating disease which tends to make the patient a slave to the craving for a deadly drug and to plunge him into physical, mental, and moral ruin, must in the very nature of things be wrong. On the face of it, it is apparent that it was never instituted by the Creator. His work is to save men, not to spread the influences that lead them downward.

Such terrible results help us to under-

stand how greatly the world was and is now in need of that part of the message of present truth relating to healthful living and the treatment of the sick by hydrotherapy. Not only does the use of drugs impose upon the patient's system an additional burden, in the shape of a poison which must be thrown off, thus robbing the patient of the strength needed to combat the disease from which he is suffering, working him far more injury than good, and often being the real cause of death, but as this report announces, it leads its victims unawares into the gulf of the deepest slavery, from which there is but little hope of escape. One million victims of the morphine habit, or the cocaine habit, all because of the use of these insidious, deadly drugs as "medicine"! Verily, it is time to proclaim in trumpet tones the warning against the system which gives such opportunity to this foe of human welfare, and the truth which shows the better system of treating disease upon rational hygienic principles. "Christian Science" and "faith healing" would flourish far less than they do if it were not for a widespread distrust of the use of drugs.

THE *Northwestern Christian Advocate* calls attention to the following recent cablegram from London:—

A dispatch to the *Telegraph* from Rome says that the Philippine question continues to occupy a prominent place in the Vatican policy. Archbishop Guido, the apostolic delegate to the Philippines, who is now en route to Manila, was instructed prior to his departure to do everything possible to draw closer the relations between the Vatican and the United States.

The idea of the Vatican is to have the negotiations between Archbishop Guido and Governor Taft for a settlement of the Philippine church question reach a point that will make it advisable for the United States to have a representative in Rome accredited, if not officially, at least, privately, to the Vatican, this being the first step toward the establishment of diplomatic relations between Washington and the headquarters of the Roman Catholic Church. If this plan fails, the pope, it is believed, hopes that when the negotiations at Manila are concluded, the United States will send to Rome to ratify the arrangement a personage bearing credentials as envoy extraordinary.

Upon this the *Advocate* comments:—

It has been apparent almost from the time that Governor Taft arrived in Rome for the purpose of adjusting, on a business basis, the friar question in the Philippines, that the authorities at the Vatican were determined to take advantage of the occasion to secure the recognition of the temporal sovereignty of the pope, and, if possible, secure the appointment of a permanent embassy at the Vatican. Every step in the negotiations of the friar question has clearly indicated that those negotiations were being prolonged with this object in view. We may expect before long to see the apostolic delegate in Washington en-

deavoring to secure recognition from the secretary of state as the accredited nuncio of the pope. The American people will awaken to this fact. The president should make it clear to the Vatican that such recommendation is contrary to the Constitution of the United States, and thus relieve his administration and the country of possible future embarrassment.

We hope "the American people will awaken," as the *Advocate* predicts; but the awakening should have taken place long ago. The trouble is that the people have been drifting away from gospel principles in both religious and civil affairs, and the movement has brought and is bringing them continually nearer to Rome.

THE Director of Charities in the city of Cleveland, Ohio, Mr. Harrison Cooley, has been making an investigation of the condition of Cleveland's working women. In a report which he has prepared, he states that he is grievously surprised at the result. He found that the average cost of living for a woman of this class is \$5.24 a week, while the average weekly wage is but \$4.83. Of thirty-eight working women whom he questioned, twelve were earning three dollars, and six but two dollars, a week. He affirms that this is a fair representation of the general conditions.

"To those who are permitted to see it," says Mr. Cooley, "the tragedy of our modern industrial and social system is appalling. The cruel and unjust conditions really cause a ruin and degradation of life a hundredfold more than the things reformers are most prone to attack."

The reform which is most needed is not that which changes the law, but that which changes the heart, putting the love of God and of mankind in the place of the love of money and of power. Every crying evil in the world proclaims the world's need of Christianity, which alone can reach the source of every difficulty, and cleanse the fountain head of every impure stream.

A SOCIALIST Sunday-school movement is a phenomenon which has for several years past been developing in Great Britain, says the Boston *Congregationalist*. The headquarters of the movement is at Glasgow. "In that city," it is stated, "there are eight schools, and a half-penny magazine called *The Young Socialist* is issued. Socialist Sunday schools also exist in London, Liverpool, Bradford, and other cities. A little text-book of sixteen pages has recently been published, presenting socialist doctrines in language suited to the minds of children. By these publications the children are taught to hate clericalism and capitalism," and to strive against "the 'evil giants' of oppression and exploitation."

## 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.

### Jesus Will Come

"I WILL come again." John 14:3.  
 "This same Jesus, which is taken up from you into heaven, shall so come in like manner." Acts 1:11.  
 "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God." 1 Thess. 4:16.

How bright that blessed hope!  
 Jesus will come!  
 Let us our heads lift up,  
 Jesus will come!  
 Morning so bright and clear,  
 Mansions of God appear,  
 Sin shall not enter there.  
 Jesus will come!

Him every eye shall see,  
 Jesus will come!  
 Bright will the glory be,  
 Jesus will come!  
 Soon shall the trumpet speak,  
 Each sleeping saint awake,  
 And the glad morning break.  
 Jesus will come!

Raised unto glory we,  
 Jesus will come!  
 Joyous our song shall be,  
 Jesus will come!  
 Gathered around to him,  
 All learn the heavenly hymn;  
 Jesus, our joyful theme,  
 Jesus will come!

Full of this blessed hope,  
 Jesus will come!  
 Let us the cross take up,  
 Jesus will come!  
 Happy, reproach to bear,  
 Shame, for his sake, to share,  
 Since we our crown shall wear,  
 Jesus will come!

—Songs of Pilgrimage.

### How to Deal with the Erring

MRS. E. G. WHITE

IN dealing with those who are in error, we are to treat them as Christ would, seeking, by a loving, unselfish interest in them, to win them to repentance. O, we need so much men who are wise in dealing with tempted souls! There are many prodigals, needing the welcome of the loving Father, not the cold repulse of the elder brother. Let us be afraid to be harsh and condemnatory. Before we speak, let us ask ourselves whether what we are about to say would be pleasing to Christ. There are angels hovering round these poor erring ones, seeking to lead them into safe paths. Let human beings keep their hands off, and give the tempted ones opportunity to recover themselves from the snare of the enemy.

Among those who accuse, there are many who, by their manner of dealing, have set an example that has led others away from right doing. Their course is more offensive to God than is the course of those whom they condemn, because, while professing to be upright in their dealings, they have done a strange work, dishonoring to God.

On one occasion the scribes and Pharisees brought to Christ a woman whom they accused of having violated the seventh commandment. "Moses in the law commanded us, that such should be stoned," they said; "but what sayest thou?" Jesus read their thoughts. He knew for what purpose this case had been brought to him. He knew that these would-be guardians of justice had themselves led their victim into sin, that they might lay a snare for Jesus. Giving no sign that he had heard their question, he stooped, and fixing his eyes upon the ground, began to write in the dust. Impatient at his delay, the accusers drew nearer, urging the matter upon his attention. But as their eyes, following his, fell upon the ground at his feet, their countenances changed. There, traced before them, were the guilty secrets of their own lives.

The law specified that in punishment by stoning, the witnesses in the case should be the first to cast a stone. Rising, and fixing his eyes upon the plotting elders, Jesus said, "He that is without sin among you, let him first cast a stone at her," and stooping down, he continued writing on the ground.

The accusers had been defeated. With their robe of pretended holiness torn from them, they stood, guilty and condemned, in the presence of infinite purity. They trembled lest the hidden iniquity of their lives should be laid open to the multitude; and one by one, with bowed heads and downcast eyes, they went away, leaving their victim with the pitying Saviour.

Jesus arose, and looking at the woman, said, "Woman, where are those thine accusers? hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more."

Were Christ on earth to-day, would he not hear many words of condemnation and harsh judgment? Would he not see men professing to be his followers crowding those who have erred into hard places, giving them no opportunity to recover themselves? Were he to say to them, as he said to the accusing Pharisees, "He that is without sin among you, let him first cast a stone," would they not, even as did the Pharisees, go away, filled with shame?

If one errs, and is brought to repentance, let all receive his confession with a sense of what it cost him, and welcome him back with heartfelt joy and gratitude that he has been enabled to obtain the victory. Let every tempted soul who has been weaving strange threads into the web of life, who has been doing that of which he would be ashamed could he see the result, remember that Christ is ready to pardon every one who comes to him. But the sin must be repented of, and restitution must be made.

"Seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy

that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds."

### Conduct Toward the Young and Inexperienced

There are those who, though young men and young women in years, are but children in the knowledge of God. Weak in faith, inexperienced, they need the help of those whose opportunities for gaining knowledge have been greater than theirs. There are such youth as these connected with our institutions. Let those who have charge over them remember that they are to be patiently and kindly instructed. Show Christian forbearance in dealing with them. Let your hearts be filled with desire to place their feet in right paths. Do not speak to them as if they were slaves. Remember that they are inexperienced and ignorant, just as verily in need of wise guidance as is the little child just learning to walk. Remember that you yourselves are not faultless, that many times you are in need of help.

Those in authority have many lessons to learn. Many of them have brought into their manhood and womanhood the faults of their childhood. Let them be guarded in their speech. Let them curb their hasty temper. Let them overcome the inclination to scold and criticise. Let them learn the value of self-control and sweetness of temper. Before they can expect to control others aright, they must learn to control themselves. Let them beware of prejudicing and hardening the youth with whom they are dealing, making it impossible for them to be won to Christ. Let the one who, grown to manhood, has brought into his life a loveless dignity, learn how to be kind and courteous. Only thus can he hope to win souls to Christ.

The Word of God is our guide. By studying it carefully, we shall learn how to deal with the souls for whom Christ has died. By helping those who are in need of help, by speaking to them cheering, encouraging words, by revealing a Christlike spirit, we are to perfect our education.

Let those who have any part to act in the training of the youth remember their own faults and mistakes, and strive earnestly to be what they wish the youth to become. In their treatment of them let them be wise, pitiful, and noble. Let them not forget that the youth in their care are in this life to be prepared for admittance into the royal family. They are in need of wholesome, encouraging words and unselfish deeds. Treat them as Christ's children, whom he wants you to help in every time of need. They are very precious to him. He gave his life for them. Make friends of them. Bring Christlikeness into your dealing with them. Give them practical evidence of your unselfish interest. Help them over the hard places. Patiently, tenderly, strive to win them to Jesus. Let your words be loving and sympathetic, and

the tones of your voice pleasant. Let the grace of Christ soften and subdue all that is harsh in your nature. Eternity alone will reveal the results of your earnest, unselfish efforts.

### The Real Land of Promise

E. J. WAGGONER

THE record of the taking of Jericho teaches a lesson that ought to be studied by every one who is in danger of being led to accept the theories of "Anglo-Israelites," and to expect the return of all Jews to Palestine before the coming of the Lord.

That victory at the very door of the land of Canaan, showed how alone the land which God has promised could really be possessed, and consequently the character of the inheritance. "By faith the walls of Jericho fell down," even as the children of Israel had crossed the Red Sea and the Jordan by faith. The land which they were to inherit, in fulfillment of the promise of God, was one that could be inherited only by faith—by a people full of faith, and living and moving only by faith.

But faith means righteousness. "The just shall live by his faith." We are made righteous by faith. Therefore the inheritance was to be one in which only righteous people can dwell; and for that we, according to God's promise, still look,—"for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:13.

This was in the promise from the beginning. When God appeared to Abraham in Mesopotamia, and said, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee" (Gen. 12:1), he said, "I will bless thee, and make thy name great; and thou shalt be a blessing, . . . and in thee shall all families of the earth be blessed." Blessing means the removal of the curse; so the blessing upon all the families of the earth means the removal of the curse from all the earth. The blessing promised to Abraham is forgiveness of sins, the turning away from iniquities (Acts 3:25, 26; Rom. 4:6-9); it is also "life for evermore." Ps. 133:3. Now the curse came upon the earth because of man's sin, and therefore it follows that when all families of the earth are delivered from sin, the curse will be removed from it. Thus we read that Abraham and his faithful descendants gladly confessed that they were strangers and pilgrims on the earth, even as King David at the height of his power did (1 Chron. 29:15), desiring "a better country, that is, an heavenly." Heb. 11:16.

And for this reason "God is not ashamed to be called their God: for he hath prepared for them a city." The promise of God to the seed of Abraham, extending even to us, was, "I will be their God." "I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee." Gen.

17:7, 8. Compare with Heb. 8:10. The possession of God himself—"heirs of God"—is the essential part of the promise, the sum and substance of it. "I am . . . thy exceeding great reward." Gen. 15:1. Having God, we have all things; "having no hope, and without God in the world," we are "aliens from the commonwealth of Israel, and strangers from the covenants of promise." Eph. 2:12.

The Israelites crossed the Jordan, and captured Jericho, by faith—the faith of Jesus—the faith that means the receiving of God, the divine Word. Their abiding in God was their surety of the possession of the land; without him, their being in the land, even as rulers, was as though they were in Egypt. In him we also obtain the same inheritance, and the Holy Spirit is the pledge of it. His abiding presence causes us to look with confidence and hope for the coming of Christ from heaven, at the time of the "restoration of all things, whereof God spake by the mouth of his holy prophets which have been since the world began." Acts 3:20, 21.

### God's Opportunity

J. S. WASHBURN

WHEN hope is dead, when all earthly help has failed, when the bitter struggle ends in failure—*there* is God's opportunity; *then* God works.

When the precious life slipped from the worn watcher's hands, when the loving sisters' anxious vigil closed with the death of their brother,—yes, even when the loved form was fast moldering back to dust,—*there* Christ displayed his divine power; *then* the Author of life called Lazarus from the darkness of death to the light of life.

The raising of Lazarus from the dead is the seventh miracle recorded in the Gospel of John. Those recorded before seem to ascend step by step to this culminating point; for this crowning miracle is the most positive evidence of Christ's divine character.

The cases of three persons whom Christ raised from the dead during his earthly ministry are given in detail: (1) the daughter of Jairus, immediately after her death, while still warm with life just departed. Luke 8:49-56; (2) the son of the widow of Nain, while those who were bearing him to his grave stood still in amazement. Luke 7:11-17; (3) Lazarus, who had lain in the grave four days already. John 11:17.

For safety Jesus had gone to Bethabara, nearly sixty miles northeast of Bethany, where was the home of Lazarus and his sisters Mary and Martha. "Now Jesus loved Martha, and her sister, and Lazarus;" and yet when he heard that he was sick, "he abode two days still in the same place where he was." Sending back to the pleading sisters the assurance, "This sickness is not unto death," he who had the power to preserve from dying, apparently without any effort to help, left Lazarus to grapple alone with his grim enemy, death, and Mary and Martha to watch with straining, sleepless eyes the conflict that ended

in the terrible quiet of the dreamless sleep.

How often during their brother's illness had the sisters said to each other, O, when will he come? Surely he will not slight our call. He alone can save the one who is so dear to us and to him. But the great Physician comes not. Too late now. How could he permit us to suffer this deepest sorrow, which he could so easily have prevented? Does he *really* love us, as until now we had firmly believed? With breaking hearts they follow their loved brother to the tomb. The door-stone closes upon him who sleeps cold and still. Farewell, till the morning breaks, till the day dawns, till the shadows flee away.

During the dark days that follow, the home is occupied by professional mourners whose constant wailings and doleful, empty cries grate harshly on the ears of those whose sorrow is so terribly deep and real. Four days have passed. Christ appears in Bethany; Martha hastens to meet Jesus, leaving Mary still in the house.

Her first pathetic words—"Lord, if thou hadst been here, my brother had not died"—seem almost to reproach Christ for his delay in coming. When Mary heard that the Master had come and called for her, these were her first words also. Many times, yes, constantly, during those dark days had these words been in the sisters' minds, and often on their lips.

Why come at all when his appearance brought to them only the painful memories of the "hope deferred" that had made the heart sick, the fatal delay that *seemed* so causeless and cruel? "Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?" Why should he weep in apparent sorrow and sympathy over this death which he might have prevented? Words of worldly wisdom, cold, critical unbelief! Have you never heard this sentiment? have you never repressed it yourself?

"Take ye away the stone."

Hastily Martha protests: Lord, four days he has been dead. By this time he is decaying, offensive. O, when you could have saved him from dying, why expose the one we loved to become an object of curiosity and of loathing? Why open the tomb that so mercifully guards from the eyes of the living the return of his loved dust to the common dust of earth?

Believe, and thou shalt see the glory of God.

Jesus lifts up his eyes to his Father, who is love and life. Divinity flashes forth. "Lazarus, come forth." The resurrection trump, the word which is itself spirit and life, pierces the cold ear of the unconscious dead. There is a rustle, a stir in the dark cavern. With amazement, almost horror, all eyes are fixed upon the white form that now rises, ghastly in its graveclothes, and comes forth into the light.

"Loose him, and let him go."

With joy he feels the mighty thrill of new life that flows, that throbs, in every



fiber of his being. He who once was dead turns from the dark tomb toward the light of a new life, his face glowing with the flush of perfect health, of victory over death and the grave. O, then there were greetings, joy unutterable!

Infinitely better and more glorious this marvelous victory over death, than the sisters' wish that their brother should be healed. God's way, God's time, is best.

Weary, tempted soul, fear not; trust to the end; say with Job, "Though he slay me, yet will I trust him." Every moment he seems to tarry will but make all the more glorious his revelation at the last. "Rest in the Lord, and wait patiently for him." Believe, and thou too "shalt see the glory of God."

### An Everlasting Foundation

THERE is one thing about a *fact* that many people never take into consideration in dealing with the Sabbath question, and that is that it can never cease to be a fact. The word is from the Latin *facio*, meaning *to do*, or *to make*, and is simply a shortened form of the perfect participle, so that a *fact* is a *thing done* or *made*. Now the characteristic of a fact, a thing done, which is so often lost sight of, is this, that although a thing done or made may be destroyed, the fact that it was once done or made can never be changed.

Take some illustrations: A man builds a house; that house may be destroyed by fire or storm; yet it will always remain a fact that it was once built. A person goes to a certain place, and immediately returns; yet his returning does not do away with the fact that he went. One may tell us something, and then deny it; but the denial does not wipe out the fact that the thing was said. We have all sinned; our sins may be blotted out, so that they will have no existence any more, yet to all eternity the fact that we have sinned will remain. Our very songs of rejoicing over our redemption will emphasize this.

In like manner it must always remain a fact that "the seventh day is the Sabbath." How did it come to be so? "In six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Though the earth should be destroyed, so completely that no trace of it could ever be found, that would not undo the fact that it had once been made. To all eternity it must remain a fact that God created the heaven and the earth in six days, and rested on the seventh. God himself cannot abolish that fact. Even if he were to say that he did not do it, that would not abolish the fact. But he cannot say so, for he cannot lie; "he cannot deny himself."

The word "Sabbath" is the Hebrew word "rest." It is a pure Hebrew word adopted into our language without translation. So instead of saying "Sabbath," we may say "rest," if we please, and the meaning is the same. Thus: "The sev-

enth day is the rest of the Lord thy God." God did rest on the seventh day; therefore it still remains, and must remain a truth to all eternity, that the seventh day is God's rest day—God's Sabbath day. The fact never can be altered or abolished. God himself cannot change it, any more than he can deny that he lives and is God. The only way to prove that the seventh day is not the Sabbath, is to show that God never rested on it from the work of creation,—that is, to deny the Bible from the beginning. But that is not all: To deny that God rested from creation, would be to deny that he created. So then, whoever says that the seventh day is not the Sabbath denies that God ever created the heavens and the earth and all that is in them; and the man's own existence shows the folly of his assertion.

It is evident, therefore, that all talk about the Sabbath being changed or abolished is the veriest nonsense. It is utter foolishness, and can be indulged in only through a disregard of the first principles of truth. It is no irreverence—no disparagement of God—to say that God himself cannot change the Sabbath day; on the contrary, it is a tribute to his unchangeability,—a recognition of the sure and solid foundation that is given us to build upon. If a fact could cease to be a fact, we should be living in a chance world; so if the Sabbath could be changed, there would not be one thing on which we could depend with any certainty.

Let us, then, never hear any talk about the change of the Sabbath. It is a fact that men have departed from God's rest day, and that they have adopted a rest day of their own in its stead, thus trying to make themselves God; but God's rest endures undisturbed throughout eternity. Are you not glad of it? Think of it seriously, and say if you do not rejoice to know that God's rest abides forever, and that you have the privilege of sharing it.—*Present Truth*.

### Family Worship

MRS. B. J. CADY

FOR some reason many children of Christian parents have a decided dislike for family worship, and are glad to find some excuse for being absent from it. Sometimes the parents themselves do not enjoy it, but neglect it day after day. When weeks go by, and the children never hear their parents pray or talk of spiritual things except in the Sabbath meetings, is it any wonder that they begin to think that religion is not of very much importance, and that an outward form of worship on the Sabbath is all that is necessary?

Now we know that we must have a heart religion, and that we must be saved from sin every day of the week. So we need to seek the Lord every day for strength and grace; and we are also under obligations to teach the Word of God to our children.

"And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently

unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Deut. 6:6, 7.

Though we are to improve every opportunity of teaching the things of God to those around us, making them the principal theme of our conversation as we sit in our homes or walk by the way, it is well to have regular times at the beginning and close of the day's work, when all work and care should be laid aside, and all the members of the household seek the Lord together.

Family worship can and should be made interesting and attractive to the younger as well as to the older members of the family. But when the father does all the reading and praying, and the others have nothing to do but to attempt to keep the mind upon what is being said, the natural result is that the mind often wanders in forbidden paths, and the ears are deaf to that which they should hear. The longer the reading continues, the harder it is for the child to listen to it; so it is much more effectual to read a few verses or a short chapter than to read one long chapter, or two or three short ones at one time.

I think that the practice of reading around is a most excellent one,—each child who is old enough to read having a Bible of his own, and taking his turn at reading in the family circle. Just the thought that he has a part in it increases his interest. Then, too, when we see a thing with our own eyes, it makes a deeper impression upon our minds; and this is especially so with children. It may take a few minutes longer than when one does the reading alone, but the little extra time it takes will not be lost. The children are not so liable to dread the hour of worship, and try to avoid it, but they learn to enjoy it. Even an older person who is desirous of getting all the good possible from the reading will prefer to take part himself.

If the evening worship were not left till bedtime, it would be more enjoyable. For some time we have practiced having worship as soon after dark as we were all through with our work, and ready to sit down together for the evening. Our minds are then wide awake, and in a good condition to appreciate spiritual things, and children and all are present to take part. If left till late in the evening, some have gone to sleep, and all are liable to be too drowsy to get much benefit from the exercise. After the worship is finished, each one is free to spend the evening as he chooses, and can retire when he gets ready. We have found that this plan works well in our family, and so I mention it, that others may try it if they see fit.

The Lord has given us some instruction in regard to his worship in our homes. He says, through the spirit of prophecy, "You have not zealously performed your duty to your children. You have not devoted sufficient time to family prayer, and you have not required the presence of the entire household.

... The father is in one sense the priest of the household, laying upon the altar of God the morning and evening sacrifice. The wife and children should be encouraged to unite in this offering, and also to engage in the song of praise. Morning and evening, the father, as priest of the household, should confess to God the sins committed by himself and his children through the day. Those sins which have come to his knowledge, and also those which are secret, of which God's eye alone has taken cognizance, should be confessed. This rule of action, zealously carried out by the father when he is present, or by the mother when he is absent, will result in blessings to the family."—*"Testimonies for the Church," Vol II, page 701.*

Notice that we should require the presence of the entire household at the family prayers. The little ones should not be allowed to run around outside and play while their parents are reading and praying, regardless of their children. This service is as much for the children as for the parents, and they must be taught of their Creator in the days of their youth, or how can they be expected to remember him?

### God's Secret Chambers

WHEN a devout disciple takes God's Word in his hands, for studious and thoughtful meditation, he naturally lifts his heart to him who alone can unveil the eyes of his understanding to behold wondrous things out of his law. Ps. 119: 18. As he reads and searches, meditating therein, the same Spirit who first inspired the Word, illumines his mind. New light is thrown upon the sacred page, so that what was obscure or hidden, becomes visible and legible; and new clearness of sight and insight is given to the spiritual organ of vision, so that it becomes more capable of seeing, more keen-sighted and far-sighted.

Let those who have felt this double effect of the Spirit's teaching bear witness to the marvelous result. The Bible becomes a transformed book. It was before the best of all books, but it is now the book of God,—a chamber of disclosed mysteries,—a house of many mansions, in which new doors constantly open into new apartments, massive and magnificent, God's art galleries, museums of curious things, treasures of celestial gems.

The devout student is filled with wonder, transported with delight. Words open with new meanings until we look through them into depths and heights, breadths and lengths, that are infinite. We are looking at a firmament which was before clouded; but the clouds are parting, and heavenly constellations are visible. Meanwhile the eye has become telescopic, and where before we saw a few scattered stars, and an indistinct nebulous cloud, everything is ablaze with the glories of countless and many colored lights.

When the Author of the Word becomes instructor and interpreter of his own text-book, we read Heaven's great

Classic with the notes and comments of the divine author himself. And so he who devoutly searches the Scriptures, finds in them both eternal life and the testimony of Jesus; the reverent, searching, prayerful study of the Word of God is the cure of all honest doubt as to its divine origin, and the all-convincing proof of its plenary inspiration.

But, as the first Psalm teaches, he who would find such delight in the law of the Lord must meditate therein day and night. He must be a sort of sacramental tree of life, planted by the rivers of water. Mark the instructive, emphatic metaphor. The tree is permanently planted in the soil. Its roots are fixed organs of nutrition, constantly subordinate to the double purpose of growth and fruitfulness. Through the spongellets at their extremities, the tree takes up the moisture of the river into itself, transmuting the water into sap, which deposits woody fibers in the branches, and becomes juice in the fruit.

The disciple is planted by the river of God,—the Word which goeth forth out of his mouth; he takes up into himself the very water of life, transmuting truth into character, and precepts and promises into practice. And so he who reads God's Word and, like the cattle that chew the cud, ruminates upon it, comes to know God through his Word, as we come to know men through their candid and self-revealing utterances.

To meditate on God's Word introduces us to the secret chambers of God's thoughts, and imparts insight into God's character. He becomes sure there is a God, who sees him unveiled in the Scriptures, hears his still small voice in their audience chambers, traces his glorious footprints on their golden pavements; and in times of temptation, trial, sorrow, doubt, or any other need, God's words are so brought to his remembrance, and applied by the Spirit to his needs, that they become to such a reader, individually, God's words to him. He consults Holy Scripture as the oracles of God, and the oracles give answer. This is one of the closed mysteries, a stumbling-block of mysticism, or the foolishness of fanaticism, to the unbelieving; but, to him whose experience has been enriched by it, an open mystery, a fact as indisputable as anything in the realm of matter.—*Dr. A. T. Pierson.*

### How to Become a Successful Missionary

MRS. M. J. BREMNER

MISSIONARY work must begin in the home, and in the life. A Spirit-filled life will manifest in the home all the tender attributes of Christ's life. Then the reflection of this life will shine out to those around. Just as the water pipe, filled from the reservoir and drawn on for use, is constantly full, so it is with those who drink often and deep at the fountain head. Christ's love will fill their hearts, and will flow out in blessing to others. Christ's attributes will be seen, and will make their possessors true missionaries, true representatives of him.

He left self and self-interest out of his labor here on earth. In quietness and confidence in his Father's words was his strength. He was the living embodiment of the truth he represented. Love beautified his every action. He walked among men an example of spotless uprightness. So it will be with each one who lets the Spirit of God into his life. He will reflect some hue of God's glory. All cannot be roses; if so, there would be no pinks or lilies. All are plants of God's own planting, each filling the place that God wills. There may be flowery words or eloquent prayers at command, but they are as idle words when the daily life does not reflect the life of Christ. The fragrance of the life reveals who are the children of God.

There is more power in example than many are aware. Only be resigned to the will of God, and by persevering effort you can be a successful missionary. David Livingston never weakened; for he was in harmony with the will of the Lord in all things; he was steady and persevering, therefore he was a successful missionary.

### A Strange Impulse

THE following remarkable experience in the life of Mr. Emmons T. Mockridge, who was president of the Philadelphia Medical Mission, was published in Dr. Gordon's magazine:—

"After a busy day, sitting in my countingroom in meditation, there came upon me an irresistible impulse to take the train and go to a distant city. After vainly trying to shake off the impression, I sent word to my family that they need not look for me that night, hastened to the cars without luggage, and at the end of a three or four hours' journey found myself at my destination, heartily ashamed of having yielded to so unaccountable an impulse. Finding that the next train would not start for my home for some time, I strolled up into the town to pass away the time, amazed that I could have been so weak as to take a journey without any motive.

"As I passed a public office, a door opened, and there came forth a man whom I knew well, who, without expressing any surprise at my presence, asked me to walk with him, to which I consented. I noticed that he was under great suppressed emotion, and I tried to find the cause. He told me that the night before he had been badly treated by another, and that he was now on his way to take that man's life. Of course I was horrified, and tried all sorts of argument and persuasion to induce him to desist from his purpose; but he was a man of singularly strong will, and had become almost insane by brooding on his wrongs. For perhaps two or three hours I followed him as he entered different places in search of his enemy, vainly seeking to deter him from his fell purpose, until at last at midnight I fell on my knees in the street, and cried to God to save him from committing the dreadful crime of murder.

"Immediately the answer came. He

raised his pistol, fired it into the air, and said, 'I yield to your entreaties, and forego my purpose.' 'Now take me home with you,' I said. He consented, and when we came there, I knelt down, insisting that he should do the same, and prayed that he might not only forego his purpose of vengeance, but also forgive the offender. It was a long time before he yielded to my entreaties that he should forgive him; but every time he refused, I turned to God with fresh prayer, until finally he consented to forgive. I then asked him to pray for his own forgiveness, and to ask God to receive him into his family as his child.

"For a long time he refused my appeal, but I kept continually calling upon God for him, until finally, as the day broke, he made a full surrender, and as we both rose from our knees, we gave the glory to God, who had used me as his feeble instrument to save a soul from death, deliver him from the power of Satan, and bring him into Christ's kingdom.

"More than a quarter of a century has passed since that eventful night, but the event was of God, who, when he begins a good work, carries it to the end; for that man has ever since lived a godly and sober life, exemplifying the mighty power of God to save, to keep from falling, and to present faultless before the holy Presence with exceeding joy."

### Redemption

L. F. TRUBEY

"BUT now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine." Isa. 43: 1. To the one who reads and believes these words, God says that his people are redeemed, redeemed by precious blood, redeemed from sin. The time past of their lives may suffice to have lived in sin, or, as the Lord says, "Wrought the will of the Gentiles;" but from their regeneration, they are to live in righteousness and true holiness. God calls us through redemption out from *all* sin. We are then to dedicate ourselves to him, and receive the gift of the Holy Spirit. If, at our conversion, we did not have such an experience as this, we should have it now. Paul asked the Ephesian brethren, "Have ye received the Holy Ghost since ye believed?" As, owing to lack of instruction, they did not receive the Holy Ghost when they first believed, they were more fully instructed; and then they definitely received him.

If we wholly gave ourselves to God when we were converted, well and good. But if not, let us do so without delay; for, to my mind, redemption suggests consecration on the part of the one redeemed from the moment he is converted; and a perfect, growing life should be the normal state of the Christian. With many, no doubt, this is so; but with most people it is not the case. So, when the claims of Christ, "You are redeemed from all iniquity," suddenly break upon them, it is necessary

that they should come to the definite point of a full and complete surrender. There is danger *now* in delay.

### The Papacy and Ireland

It is wholly unnecessary for any non-Catholic to enter into the arena, and take up a lance against the Roman Catholic Church, when such terse and vivid writers as Michael J. F. McCarthy, B. A., T. C. D., Barrister-at-Law, Dublin, are found in the bosom of the church itself, to lay bare its defects. In a recently published book, entitled "Priests and People in Ireland," he sums up the case against the church in its relation to the Irish people, under four heads, saying that its aims are,—

"1. Its own aggrandizement as a league, apart from the body politic in which it flourishes, but in alliance with an alien organization whose interests are not the interests of us, the Roman Catholic laity of Ireland.

"2. Molding the ductile minds of our youth, so that their thoughts, in manhood may run not in the direction of enlightenment and self-improvement, but in obedient channels converging to swell the tide of the priests' prosperity.

"3. Perplexing and interfering with our adult population in every sphere of secular affairs, estranging them from, and embittering them against, the majority of their fellow citizens in the United Kingdom, imbuing them with disloyalty to the commonwealth of which they are members, the result being that our people are the least prosperous—indeed, the only unprosperous—community in the British Isles.

"4. Terrifying the enfeebled minds of the credulous, the invalid, and the aged, with the result that the savings of penurious thrift, the inheritance of parental industry, the competence of respectability, are all alike captured in their turn from expectant next-of-kin, and garnered into the sacerdotal treasury."

He shows that the effective Roman Catholic organization in Ireland outnumbers the services of the imperial and local governments combined, and that this organization is spreading, although the people are growing poorer, and the population diminishing. Others can see that this is the cause of the poverty. The question, "Who are the Irish priests?" he answers thus:—

"I know several ecclesiastical students, in the diocese of Dublin, who are being 'educated' free for the home mission, both at Clonliffe Diocesan College and at Maynooth. The sons of professional men hardly ever become priests; the sons of the gentry never; even the sons of well-to-do shopkeepers and farmers will not become priests, unless they are enticed into an irretrievable step when very young. But the sons of licensed publicans frequently become priests,—perhaps as an act of reparation,—the connection between the priests and the publicans being very intimate. The sons of policemen, national teachers, local government officials, and others who owe their positions to sacerdotal patronage, and even laboring men's

sons, now supply the bulk of the Irish priests. All these people are respectable, and their children equally so; but they are nevertheless the class of priests' Irishmen, who are out of touch with European civilization, and belong mainly to the submerged seven-tenths of our fellow religionists."

These are strong, and undoubtedly true, statements; yet however necessary it may be to make them, it must be remembered that they only lay bare the ulcer, but do not give the remedy. That cannot be expected; for reformation must come from without, from those who are armed with "the sword of the Spirit, which is the word of God." Moreover, no hope need be entertained of reforming the church; the most that can be done is to save individuals out of it; and when some of them clearly see its condition, as does Mr. McCarthy, there is hope that they may listen to the call, "Come out of her."—*Present Truth*.

### To Conquer Worrying

CONSIDER what must be involved in the truth that God is infinite, and that you are a part of his plan.

Memorize some of the Scripture promises, and recall them when the temptation to worry returns.

Cultivate a spirit of gratitude for daily mercies.

Realize that worrying is an enemy which destroys your happiness.

Realize that it can be cured by persistent effort.

Attack it definitely, as something to be overcome.

Realize that it has never done, and never can do, the least good. It wastes vitality and impairs the mental faculties.

Help and comfort your neighbor.

Forgive your enemies, and conquer your aversions.

The world is what we make it. Forward, then! Forward in the power of faith, forward in the power of truth; forward in the power of friendship, forward in the power of freedom, forward in the power of hope, forward in the power of God!—*Bishop Vincent*.

### Create a Pleasant Atmosphere

WHAT can be more unkind than to communicate our low spirits to others, to go about the world like demons, poisoning the fountains of joy? Have I more light because I have managed to involve those I love in the same gloom as myself? Is it not pleasant to see the sun shining on the mountains, even though we have none of it down in our valley? O, the littleness and the meanness of that sickly appetite for sympathy, which will not let us keep our sorrows to ourselves! Let us hide our pains and sorrows. But, while we hide them, let them also be spurs within us to urge us on to all manner of overflowing kindness and sunny humor to those around us. When the very darkness within us creates a sunshine around us, then has the spirit of Jesus taken possession of our souls.—*Frederick Wm. Faber*.



### Prayer

THE daylight breaks! Awake to praise  
The Lord thy God with heart and soul,  
Nor backward glance,—thy yesterdays  
Are gone, and forward lies the goal;  
Again for Christ thy banner raise,  
As soldier true thy name enroll.

Fierce noonday heat! Discouraged  
thou?

Dost falter ere the race be won?  
Before the throne still humbly bow,  
And pray no good to leave undone;  
Then, strengthened, rise to conquer now,  
For love of the eternal Son.

At set of sun, 'mid shadows deep,  
In earnest prayer to him draw near,  
For he his chosen ones doth keep,  
His guiding light makes duty clear;  
So, take his blessed gift of sleep,  
For peace shall soothe thine every fear.

Unceasing pray, so shalt thou learn  
The joy all other joys beside;  
Then will thy heart within thee burn,  
And life in him be sanctified.  
If thou shouldst stray, to him return,  
In his great love once more abide.

—Selected.

### "The Rod of Correction"

MRS. M. A. LOPER

DURING recent years there has been much discussion concerning the rod, pro and con, some advocating its necessity, and others its uselessness in establishing the principle of implicit obedience in the heart of the wayward child. But the words of inspiration quoted as the heading of this article, are an expression of one whose wisdom was a special gift of God, and, if rightly understood, need not be the occasion of any controversy. The "rod of correction" is the rod which corrects. It is plucked from the tree of life by the hand of wisdom, and its every stroke is a new manifestation of sympathy and love. It is very different from the rod of destruction so commonly used at the present time. This is a branch from the thorny tree of selfishness, wielded by the hand of tyranny, the result being increased impatience and anger on the part of the parent, and greater stubbornness and rebellion on the part of the child.

"God is love." And "whom the Lord loveth he chasteneth." But he chastens in love, and only that we may be enabled to see and to correct our mistakes, and thus be drawn closer and closer to him.

What a difference there is between the "rod of correction," which tends to bind the child closer to the parent, and the rod of destruction, which separates them farther and farther. The practice of using the rod in anger has become so widespread that there is little wonder that those who see the wickedness of

such a carnal weapon should also see the imperative necessity of its discontinuance. Since God chastens us only in love, the Christian will follow the divine principle in dealing with the lambs of the flock.

But God does not chasten all his children alike, nor does he deal alike with the same offense in different individuals. He gives just the experience needed in every case, that the best opportunity possible may be afforded to perfect the soul for heaven. So the Christian will seek for wisdom from above to know just how to deal with every mistake on the part of the child, so that it may be properly realized and finally overcome. This will require communion with God through the study of his Word, and through frequent and earnest prayer. Every trace of anger, impatience, and retaliation must be put away, while sympathy and pitying love so fill the heart of the parent that whatever mode of correction he may be impelled by the Spirit of God to administer, will wound his own heart deeper than that of the child. He will never seize upon the rod when a few loving words of counsel will better accomplish the purpose. On the other hand, he will not refuse to take the rod of correction in his hand when the Holy Spirit impresses him that it is for the salvation of the child. But, O how many needless whippings are administered by those who have never yet learned to govern themselves, but who seem to find comfort in resorting to this extreme measure upon the slightest provocation!

How many children are compelled to dwell in an atmosphere that from morning till night reverberates with muttering tones of impatience and thunderclaps of impending punishment! They become so accustomed to such expressions as, "I'll whip you," or, "I'll punish you," that they live in constant fear, and may obey outwardly for a time, simply to escape the consequences of doing otherwise; or, perhaps they may be driven to resort to falsehood, to avoid the inevitable whipping.

The incorrigibility of many a child whose parents "have whipped him and whipped him," is not such a puzzling problem after all, as is the conduct of the parents in wielding the rod of destruction. It is so productive of evil consequences that it only establishes the child more firmly in his downward tendencies. Therefore, if you are not positive that the rod which you have been accustomed to wield is the "rod of correction" of which the Bible speaks, you may well expect that your efforts will prove futile; that "the remedy will be worse than the disease." O that the

hand of impatience and anger might be turned away forever from Christ's little ones! "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Let us as parents look well to ourselves, lest our administration of punishment be a greater sin in the sight of heaven than is the offense on the part of the child. The needless whipping done in an impetuous moment is in direct opposition to the divine command, "Provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord."

If we as parents will only permit Christ to live his life in us before our children, we may be happily surprised at the infrequency of the need of even the "rod of correction," and at the little punishment of any kind that will be found necessary to the salvation of the precious souls intrusted to our care.

### Who Healeth All Thy Diseases

D. H. KRESS, M. D.

"If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ." There is a most wonderful and intimate relation between God and man, between the visible and the invisible.

God works through human instrumentalities. Human tongues, trained and tamed by the Spirit of God, speak forth his praises, and are used by him in proclaiming the good news of man's redemption, and in making known God's love. Human hands are employed by heavenly agencies in ministering to the sick, in supplying the needs of the fatherless and widows. Human agents stand as visible instruments to confer God's blessings upon men. Human tongues bring comfort to those who are cast down. Hands that can be seen and felt are laid upon the sick, and are otherwise employed in the work of the ministry.

To the impotent man who was laid daily at the gate of the temple to ask alms, Peter said, "Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk. And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength." A human tongue was needed to speak the life-giving word, and human hands were employed in lifting the impotent to his feet.

At Joppa, Dorcas, a woman "full of good works and almsdeeds," had died. Peter was notified. When he arrived, he entered the upper chamber, and after putting them all forth, "kneeling down, and prayed; and turning him to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up. And he gave her his hand, and lifted her up, and when he had called the saints and widows, presented her alive."

"Yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." "For we are laborers to-

gether with God." "Now then we are ambassadors for Christ, as though *God did beseech you by us*: we pray you in Christ's stead, be ye reconciled to God." The tongue that God employs to beseech people to be reconciled to him, is my tongue. The hand he stretches forth in blessing, is my hand. The man who recognizes and acknowledges this in his daily life has true faith—a saving faith.

There is a faith that has become quite popular. It acts as an opiate to those who possess it. It does not lead them to stretch forth their hands to satisfy humanity's needs. The one who possesses it does not acknowledge that the silver and gold are God's, neither does he consider himself God's steward, and his hands, God's hands.

James, in speaking of this delusion, says: "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? . . . Thou believest that there is one God; thou doest well: the devils also believe, and tremble."

God supplies the needs of the poor. Abundant provision has been made for all, that suffering need not exist. But he says to those who have food, "Give ye them to eat." "Deal thy bread to the hungry." To those who have no homes he says, "Bring the poor that are cast out to thy house," "let mine outcasts dwell with thee; . . . be thou a covert to them from the face of the spoiler." "A father of the fatherless, and a judge of the widows, is God in his holy habitation. God setteth the solitary in families." Ps. 68: 5, 6. "When thou seest the naked, . . . cover him; and . . . hide not thyself from thine own flesh." A blessing is in it. "Then shall thy light break forth as the morning, and thine health shall spring forth speedily." "In blessing I will bless thee."

In order to receive the benefit of electricity in the treatment of disease, it is necessary to form a circuit; it is necessary to be in touch with both electrodes. With the positive electrode in one hand and the negative in the other, the current flows through the body. Simply taking hold with one hand on the throne of grace, delighting to approach unto God in prayer, will not bring his blessing. Let the other hand take hold of some poor suffering one, and at once the circuit is formed, God's blessing flows to the needy one. Thus in stretching forth the hand to bless, we are blessed. While we are unconsciously engaged in restoring others, God's vital, life-giving current flows through the diseased body and mind, restoring them to health.

Thousands who are perishing physically and spiritually would have physical and spiritual health if they would only put forth an effort to help some one who is in need of the help they could give. Thinking of our ills will never help us. "Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou

seest the naked, that thou cover him? . . . Then shall thy light break forth as the morning, and thine health shall spring forth speedily." "For I am the Lord that healeth thee." This is God's way of healing. "In blessing [others] I will bless thee."

Many a church that is apparently dead would receive new life should its members follow out the directions given in Isaiah 58.

### The Causes of Colds

IN looking for the cause of colds, or of any other disease, it is well to consider the first cause, rather than the merely exciting or secondary one, which is only incidental to the disturbance. By doing this we can so shape our life as to avoid most of the disasters common to modern civilization. Ignorance of the laws of life, and of man's relation thereto, makes of him a slave, while knowledge of these laws gives him freedom instantly to accept and enjoy the fruits of obedience.

The invariable cause of colds comes from within, not without. No one takes cold when in a vigorous state of health, with pure blood coursing through his body; and there is no good reason why any one in ordinary health should have a cold. It may come from insufficient exercise, breathing of foul air, want of wholesome food, excess of food, lack of bathing, etc., but always from some violation of the plain laws of health.

There can be no more prolific cause of colds than highly seasoned foods, as well as frequent eating. These give no time for the digestive organs to rest, and incite an increased flow of the digestive secretions. Thus larger quantities of nourishment are absorbed than can be properly utilized, and the result is an obstruction, commonly called a "cold," which is simply an effort of the system to expel the useless material. Properly speaking, it is self-poisoning, due to an incapability of the organism to regulate and compensate for the disturbance.

A deficient supply of pure air to the lungs is not only a strong predisposing cause of colds, but a prolific source of much graver conditions. Pure air and exercise are necessary to prepare the system for the assimilation of nutriment; for without them there can be no vigorous health. The oxygen of the air we breathe regulates the appetite as well as the nutriment that is built up in the system.

The safest and best way to avoid colds is to sleep in a room with the windows wide open, and to remain out of doors every day, no matter what may be the weather, for at least two hours, preferably with some kind of exercise, if no more than walking. One should not sit down to rest while the feet are wet or the clothing damp. A person may go with the clothing wet through to the skin, all day, if he but keep moving. Exercise keeps up the circulation, and that prevents taking cold.

The physiological cure of colds is the prevention of their occurrence. The person who does not carry about an over-

supply of alimentation in his system, and furthermore secures a purified circulation by strict sanitary cleanliness, thus placing himself in a positive condition, is immune to colds. A starving man cannot take cold.

A careful diet would exclude the use of all narcotics, and of all food that is not thoroughly appropriated. An overfed person is worse off than one who is underfed, because the overfed body is taxed to dispose of what cannot be appropriated, and when not properly disposed of, remains only to be an element of danger.

The primary cause of all disease is internal. No disease develops in the body from any accidental or secondary cause without the co-operation of the fundamental one. Health is the harmonious action of all the functions. There is no doubt that the larger amount of disease comes from unsuitable food, producing abnormal conditions of the blood. Too frequently there is a wrong selection of food, and often an imperfect preparation of that which of itself is good.

Inasmuch as people are more inclined to cater to the taste and fancy than to consider the hygienic value of their foods, the result of their feeding is sure to produce a state of inharmony. The blood cannot thus be furnished with the proper elements for forming healthy tissue. Man does not live by what he eats, but by what he digests and appropriates. Health is man's normal condition. No ache or pain should trouble any human being until death comes naturally at the end of a long life. If this desideratum is not secured, there is evidently some mistake in the dietetic habits.

Frequently the body is pickled with common salt, which is equivalent to saying it is poisoned by it. The salt dissolved in the blood passes into all the tissues. Osmosis takes place. Through the cell membranes the salt enters the cells, and the cell contents pass out. These constituents, freed from the tissues, must be excreted through the kidneys as waste material. Thus degeneration takes place, through the abuse of common salt, and the system is made more susceptible to colds.

The practice of administering quinine to break up a cold is to be condemned, because it debilitates the nervous system and weakens the action of the heart. The same may be said of any alcoholic medicament, because the nervous system is first irritated and afterward depressed by its use. In fact, when the system is laboring in an effort to free itself from any obstruction, the presentation of a powerful agent that interferes with elimination is not only uncalled for, but decidedly injurious, because it prevents the natural forces from doing their perfect work.

When people understand that disease is a vital struggle, an effort to protect and defend the organism, that it is not a thing, or entity, foreign to the system, but an action of the system itself, which seeks its preservation, not its destruction, they will cease to fear it; they will fear only its cause.—C. H. Shepard, M. D.



# THE WORLD-WIDE FIELD

## Kashmir

I. D. RICHARDSON

KASHMIR is a beautiful country far to the northwest of the Indian peninsula. One hundred miles beyond the Indian border is the attractive city of Srinagar, which lies at the eastern extremity of a beautiful table-land, thirty-two miles long and twenty miles wide, through which flows the Jhelam River. This table-land is five thousand feet in elevation, and surrounded by mountains from six thousand to nine thousand feet high.

To reach the plains of Kashmir we pass over a range of mountains having an altitude of nine thousand feet, down into the valley of the Jhelam River, then

merous, as the city is located on the Jhelam River, and is surrounded by a number of beautiful lakes, so that visitors usually prefer to live in house-boats or tents rather than in houses. Each house-boat has a small rowboat, which is generally propelled by three or four men, and thus one can go about the place by water, or out on the lakes when he chooses. When a boat dweller gets tired of one place and its scenery, he can float away to another.

Goolmerg is another station, about thirty miles away, in a much higher altitude, having an elevation of eight thousand feet. To this place visitors resort when it becomes too warm in Srinagar,

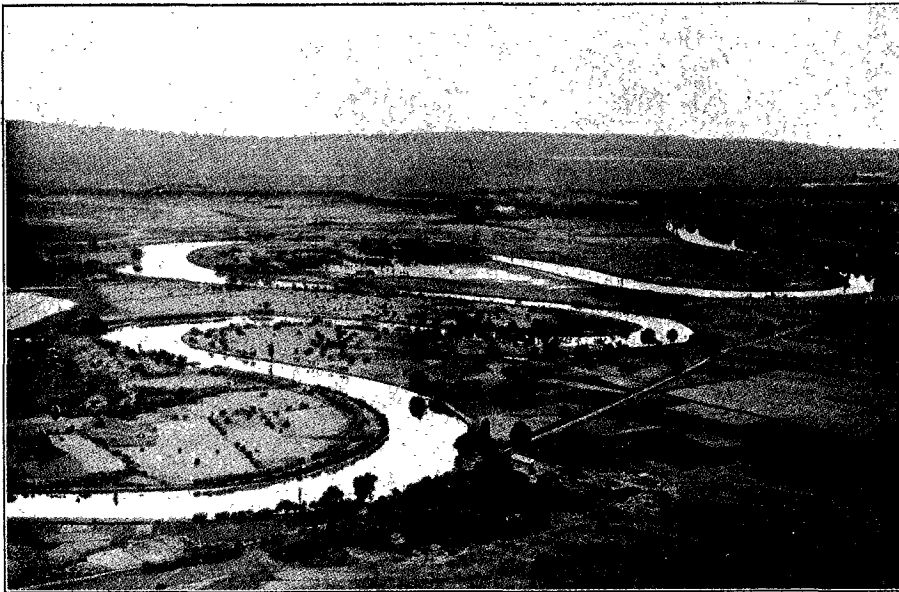
season on the plains advanced, and my territory there was pretty well canvassed and books delivered, I secured the cheapest *tonga* passage, and set out for Kashmir, a distance of two hundred miles from Rawalpindi, where I was then stopping. Over the rocky steeps we rode for two long days.

The conveyance called a *tonga* is a two-wheeled, two-seated cart-like vehicle, with a strong canvas top, to protect from sun and rain. The seats are cushioned, and have comfortable backs, or rather, a comfortable back, as the seats are joined, one facing forward and the other backward, one back serving for both. This carries three passengers and the driver. It is drawn by two small horses, which are exchanged for a fresh team every four or six miles. In this way we travel quite rapidly all day.

Upon landing in Srinagar, I found a crowd of men awaiting the arrival of the *tonga*, and each one wanted me to hire his boat. After some discussion, I took a small house-boat, or *donga*, with four men, giving them six dollars for one month. One of the men did my cooking and looked after things in general, while the other three rowed me about wherever I wished to go. However, I did not spend much time at first looking around, as I was anxious to visit the people with the books, "Great Controversy," "Patriarchs and Prophets," "Ladies' Guide," and "Man the Masterpiece." I soon discovered that there were fewer Europeans in the city than I had supposed, so it was not long until I had visited them all. Then, while waiting a few days for the arrival of the books for which orders had been taken, I thought it would be well to look about and see what the prospects were for doing work among the natives.

Upon inquiry I found that they were quite a sturdy class of people, firmly settled in their own religion, and desiring no other; yet occasionally one is brought to acknowledge and obey the true God as fully as he is taught by the missionary. These people are of a reflective nature, and desire a clear and complete reason that Christianity is the true religion. Who is better able to give this reason than the people who believe in the soon return of the Christian's Prophet? There is nothing more convincing that Jesus is the true Prophet and Saviour of the world than are the prophecies of Christ relative to the things which are occurring in the world to-day. The people of this far-away land see what is taking place, and wonder what it all means. Now is the time to sow the seed in Kashmir, before the great calamity of war reaches that place, as well as other Eastern countries.

This is a good field for many all-round workers, especially medical workers, since about the only way we can reach the hearts of the people is by ministering to their physical needs. While in this place I was invited by Dr. Neaves to visit a hospital which he and his brother, also a physician, had established, solely for the natives. The hospital is quite extensive, and many hundreds have been



THE BEAUTIFUL VALE OF KASHMIR

across the line into Kashmir; there we follow the river over the cascades toward its source, which is beyond the table-land in another range.

At the entrance of the Kashmir plains we come out from behind a mountain, and a most charming scene lies before us. A row of beautiful poplar trees, tall and stately, stands horizontal to the road. Four or five trees are missing where the road passes through, which gives the appearance of entering through a wall into the country beyond. After passing this, as far as the eye can reach we see the trees on either side of the road only four or five feet apart. These extend thirty-two miles, to the city of Srinagar, which is the seat of the Kashmir government. In the city itself these trees are in perfect rows, forming avenues. There is another variety which adds greatly to the attractiveness of the place—the beautiful chinara trees. These trees very closely resemble our maple, only the leaves are much larger and the foliage more dense, while the trunk is from five to seven feet in diameter.

The dwellings in Srinagar are not nu-

merous, as the city is located on the Jhelam River, and is surrounded by a number of beautiful lakes, so that visitors usually prefer to live in house-boats or tents rather than in houses.

The country of Kashmir is famous for its beautiful scenery. Many of the officials of the British Indian government spend the hot months of June, July, and August in this delightful climate, to get out of the "oven," as the plains of India are called, where, about the middle of June, the mercury often rises to one hundred and fifty degrees in the sun.

The country is governed by a *maharaja* (native king) and his brother, who is also a *rajah*, or chief. A British resident in Srinagar represents the British Indian government. Besides other visitors, those among the missionaries who can afford it, retire to this delightful place where the temperature seldom exceeds ninety degrees, to gain a little relief from the hot plains below.

Having learned that there were many Europeans in Kashmir during the hot season, as well as a few who made it their home, I thought it might be a good place in which to spend a few weeks selling our publications. So, as the hot

treated, and some converted. These physicians are Church of England missionaries, and they told me that their hospital was the only one for many miles around, and probably the only one in the country, as the people came scores of miles to receive treatment. So there is room for more workers here. The climate being very temperate, and the needs very great in this place, there surely should be some one whom God is calling to Kashmir, for the sake of those for whom Jesus died who are willing to obey when taught.

May the Lord of the harvest send forth more laborers into the far East. As God calls for volunteers, may he hear many say, "Here am I; send me."

### Other Conferences in Europe

GUY DAIL,

*Cor. Sec. European General Conference*

THE annual meeting of the Central European Conference was held in Geneva, Switzerland, during the first five days of July. The general attendance was quite good, and crowds from the outside came on the grounds evening after evening to hear the word. In view of the difficulties attendant upon managing so large a field as that embraced in the territory of the French-Latin Union Conference, it was decided more thoroughly to organize it, and divide it into one conference and three mission fields, as follows: The French-speaking part of Switzerland will compose the French-Swiss Conference; France and the French-speaking part of Belgium, the French mission; Italy and Spain will be organized as separate mission fields, as soon as circumstances permit.

To provide for the support of this field, the greater part of which is mission territory, it was recommended that the funds be drawn from the tithe of the tithe of the local conferences, the tithe of the mission fields, the Sabbath-school offerings, and all the general offerings and appropriations made by the Mission Board through the European General Conference. All these conferences and missions will pay a tithe to the European General Conference. The money to begin the work in these new missions will be drawn from the proceeds of the sale of the Basel property, of which sixty per cent will go to the French-Latin field, and forty per cent to the German Union Conference. Of the sixty per cent going to the French-Latin field, fifteen per cent will go to the French-Swiss Conference, and forty-five per cent to the Latin mission field, which is composed of Italy, France, French-speaking Belgium, Spain, Portugal, and Algeria.

Arrangements were made by which *Les Signes des Temps* will be better adapted to the needs of the French people, as well as to the wants of French Switzerland. This will be accomplished by devoting two or three pages to local matters concerning France in the French edition, this being replaced by the same number of pages of local Swiss matters in the Swiss edition.

### The German Union Conference

The Friedensau meeting was the largest of any held in Europe during this season. About six hundred were present, representing twenty-two nationalities. The meeting convened July 18-28. The second Sabbath was a day that will long be remembered by those who were present from abroad. A social meeting was held, during which the brethren and sisters from the different countries were given an opportunity to express themselves either in sacred song or by bearing testimony. The effect was truly encouraging and inspiring.

It was recommended that the union conference collect the necessary means to assist in publishing a new edition of "Christ's Object Lessons," and that all in the field be encouraged to sell at least five copies of this book per capita, for the support of the school. Arrangements were made to employ teachers in the dif-

councils, and took an active part. As they had just been visiting different parts of the field and studying the situation and the needs and openings, their counsel was valuable.

The financial problems confronting the European field were thoroughly canvassed, and the committee representing the respective local union fields made a careful estimate of the probable income and expenses of each conference or mission for the coming year, and requests were forwarded to the Mission Board for appropriations to cover these amounts. The enterprises to be thus aided are the Scandinavian Union Conference, Oriental mission, German Union Conference, British Union Conference, the mission building in Copenhagen, International Tract Society in Helsingfors, Finland; the Finnish paper, a health food factory in Skodsborg, a sanitarium in the British field, the training school in London for



ENTRANCE TO TUNNEL, ST. GOTTHARD PASS

ferent foreign languages, in order to help the foreign brethren in their school work. It was voted to establish a small bath room in the city of Cassel, and headquarters for nurses in Berlin, as soon as the means and laborers can be secured.

For the further development of the work in the Austro-Hungarian and Balkan States mission, it was recommended that the territory be divided into the Balkan mission, the Hungarian mission, and the Austrian mission. For this same reason, it was recommended that the Rhenish-Prussian field be separated from the West German Conference.

Besides encouraging the development of different phases of the work in their own field, plans were laid at the German Union Conference to reach outside of the German empire into some of its colonies, which are practically mission fields; and it was recommended that steps be taken to secure permission from the German government to begin work in German East Africa as soon as the proper men and means can be secured.

In connection with the Friedensau meeting, a number of sessions of the European General Conference Committee were held. The visiting brethren from America were present in these

Christian workers, and the mission to be opened in German East Africa.

The treasurer's report submitted at this meeting showed the total receipts of the General Conference during the nine months ending June 30, 1902, to be \$1,561.36; paid out for general expenses, \$1,237.20; with a net gain of \$324.16.

Several actions were taken recommending the importation of additional laborers in the near future. Among these were an experienced laborer for the Italian mission field, a suitable man for Spain at once, a man and his wife for Portugal, a man to develop the publishing work in the French-Latin field, a superintendent for the Turkish mission field, and suitable medical help for Egypt. Help was also requested for Denmark, the German Union Conference, Scotland, Ireland, Wales, and England. Request was also made for a missionary physician in the French field.

Several recommendations were passed tending to strengthen the publishing interests. The medical work received consideration, and it was recommended that a small health paper and some tracts be published in the Arabic language, and that the French medical work be transferred from Basel to some proper place

in the French field, and that treatment rooms be established as the way opens in several of the large cities of Germany.

In view of the vast population of the British field, its importance as a missionary center, and the rapid development of the work, it was recommended that the British Conference be reorganized as follows: That Ireland, Scotland, and Wales constitute separate mission fields; that England be divided into two conferences, known as the North England and the South England Conference, and that a British Union Conference be organized to take the general oversight of the entire field.

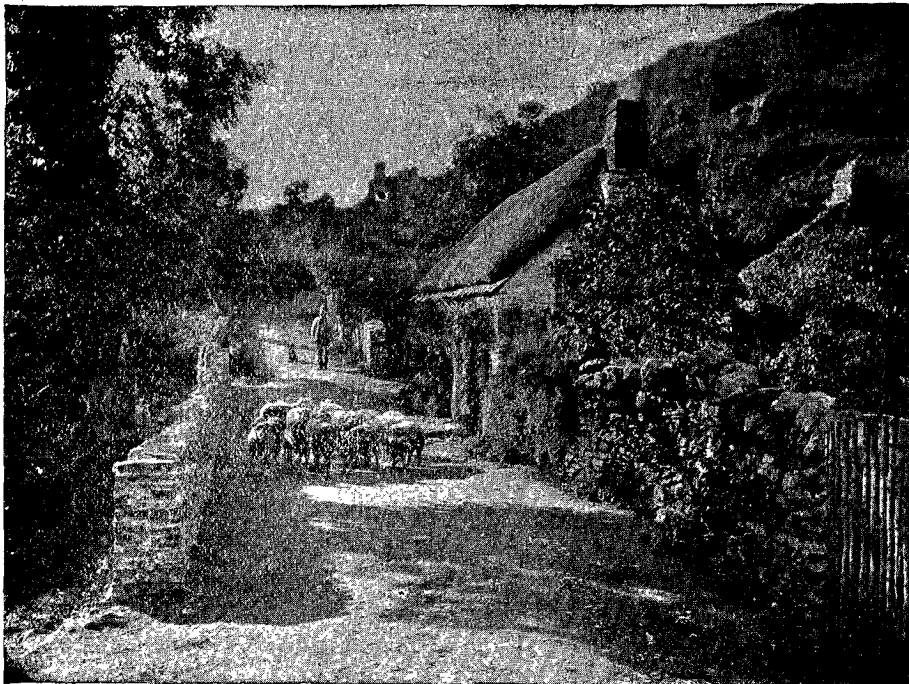
#### The British Conference

Following the Friedensau gathering and the good experience of our people

tures amounted to £455 in excess of this, the deficit being met by appropriations from the Mission Board through the European General Conference. The book sales for the same time amounted to £1,486.

The work in Europe has certainly advanced rapidly, and the Lord is going out before his people. While the future is to us unknown, yet we go forward with a firm trust in the overruling power of God, and a belief in the conquering might of truth, which is bound to triumph in the end. There is reason for nothing but the best of courage concerning the cause in this field.

The providence which kept the great heart of the continent of Africa veiled



AN ENGLISH VILLAGE STREET

there, came the annual meeting of the British Conference, which was held in Leeds, Aug. 1-8, 1902. A good spirit prevailed, and the business passed off harmoniously.

Among the different subjects considered was the sale of "Christ's Object Lessons," which is to be vigorously pushed, to assist in establishing the school in London. Steps were taken to unify and strengthen the canvassing work in this field. The Sabbath schools were also encouraged to liberality in giving for the new mission fields, the Sabbath-school donations being recognized as mission funds.

A recommendation was passed expressing appreciation for the generosity of the conferences in the States that had so kindly supplied canvassers and paid their transportation to the British field, and asking that at least ten more canvassers as good as those who had already been sent to the field be selected and sent over on the same generous terms as the first party.

The treasurer's report for the year showed that the total receipts of the conference were £3,000, while the expendi-

until the closing message was due, to the world must impress every thoughtful mind with the work yet intrusted to us, which must precede the coming of our Lord.

"LET it not be forgotten that the work of missions is the primary and paramount duty of the church. It stands in the first rank of all the tasks we have to fulfill. It is not an accident, nor an incident; it is the very essence of New Testament Christianity."

"WE have a double witness to bear in the midst of this as of every generation. One half of the witness stretches backward to the cross, and proclaims, 'Christ has come;' the other reaches onward to the throne, and proclaims, 'Christ will come.' Between these two high, uplifted piers swings the chain of the world's history, which closes with the return, to judge and to save, of the Lord who came to die, and has gone to prepare a place for us."

"THE field is the world."

#### General Mission Notes

THROUGHOUT the annual report of the London Missionary Society the success of their medical missionary work in China is constantly emphasized. Dr. Fahmy, of Chiang Chiu, reports that the majority of those who eventually become church adherents in his district were favorably impressed while under treatment in the hospital, especially as indoor patients.


Two members of the China Inland Mission staff were recently murdered in Chen-Chanfu, in the long-hostile province of Hunan. It is not thought that these murders are evidence of any general anti-foreign or anti-missionary movement. The directors of the mission at Shanghai believe the murders to be the result of an epidemic of cholera in the district, for which the foreigners have been held responsible. This is one of the most recently opened stations of the mission, work there having been begun just before the Boxer uprising. It was then temporarily abandoned, and the murdered men had only recently resumed work in that place.

FROM the annual survey of the mission work of the American Board we cull the following significant facts concerning the importance of entering China now: "It is the time for missionary societies to put forth their greatest efforts, to employ their best men, and to seize and effectually occupy strategic points in China. Money and men are wisely massed to meet an emergency like this. A year now is worth a score of years like those which have just gone. They will march the farthest and win the greatest victory who begin their march soonest, and put their best forces into the march."


THE annual expenditures in the United States for various objects run on the following scale: foreign missions, \$5,000,000; home missions, \$12,000,000; church expenses, \$125,000,000; dress, \$250,000,000; jewelry, \$450,000,000; tobacco, \$600,000,000; liquor, \$1,200,000,000.

IN Porto Rico the Methodists have seven missionaries, the Presbyterians four, and the Episcopalians three. Besides these, six other Protestant churches have representatives in this island.

DURING the ninety years of missionary operations of the American Board twenty missions have been planted, in which there are five hundred and twenty-four churches, with a membership of fifty-six thousand. They have sixteen collegiate institutions for both boys and girls, with about sixty-one thousand pupils enrolled in their mission schools. The missionaries are assisted by thirty-five hundred native pastors, preachers, teachers, and Bible readers, who are engaged in the work of education and evangelization.



# THE FIELD WORK



## South Africa

CAPETOWN.—Mrs. Gaskill and I recently spent a few weeks in Kimberley, and the change did us both good. Peace, as you know, was proclaimed here on the first of last June; and since our return from Kimberley the Boer prisoners of war that had been sent to the prison camps in India, Bermuda, Ceylon, and St. Helena have been coming home. This gives us an excellent opportunity to place our literature in their hands as they pass through Capetown. I have been doing what I could, and have distributed thousands of papers and pages of tracts among them.

When I consider the conditions of the country, with martial law in full force so long, I can but thank the Lord for the many favors and privileges which the authorities have granted me, which have greatly helped us in our work here. I have always been able to get from the authorities what I have asked for, even being allowed to go among the prisoners to distribute literature. We are very thankful that the Lord sent us here, and for the many experiences we have had during our stay, which has been anything but monotonous, one event following another in quick succession.

E. B. GASKILL.

## Illinois

At the last General Conference it was recommended that I make Illinois my field of labor. In harmony with that recommendation I came to this State, and began laboring in the southern part of it, in company with Brother Charles Thompson. My first summer's work was at Mt. Erie, where Brother Thompson and I held a series of tent meetings. The Lord blessed our efforts there, and some dear souls were brought to see the present truth, and by God's Spirit were impressed to accept it.

In the latter part of last winter and in the early part of last spring my time was spent in the second campaign for "Christ's Object Lessons." The Lord blessed my efforts in that work, and I gained some rich experiences while canvassing for that wonderful book. I canvassed mostly ministers, doctors, and business men, in the cities of Decatur, Springfield, Peoria, and Bloomington. I have received many testimonials, mostly from ministers, highly recommending the book, and wishing me much success in placing it in the homes of the people.

June 18, 1902, Brother Victor Thompson and I pitched a tent at Loami, and held meetings for eight weeks. The Lord blessed our efforts, and a goodly number accepted the truth.

I next attended the camp meeting held at Springfield, August 28 to September 7. My family came from Battle Creek, Mich., to attend the camp meeting; and after the meeting was over, I located my family in the city of Springfield, as the church there engaged Mrs. Huffman to teach the church school.

Since the camp meeting I have labored

at Springfield, Loami, Bloomington, Peoria, Petersburg, Lewistown, and Tallula. The Lord blessed, and good meetings were held at all these places. At Loami we organized a Sabbath school with a full corps of officers. We also organized the believers there into a company, and appointed Brother Henry Calliar as leader, and Sister George Turner clerk and treasurer. One good characteristic of the little company at Loami is that they seem anxious to learn the way, and are rejoicing in the light. Tobacco, tea, coffee, and swine's flesh have been discarded by nearly every one, and we have reason to hope that those who have not yet laid aside these unnecessary things, yea, these hurtful things, will soon do so. The company are in harmony with the tithing system, and are returning to the Lord his own.

At Peoria I found Brother and Sister Craig treating the sick. They have all they can do, and the Lord is surely blessing their efforts. I baptized three dear souls while there. The Lord greatly blessed in our meetings at Lewistown. Little prejudice existed there, and that little is giving way, and a more lenient feeling toward our people is taking possession of the public, for which we praise the Lord. The Christian people kindly granted us the use of their house in which to preach on Sunday forenoon and evening. We had a splendid hearing at both services, and are sure that a good impression was left on the minds of the people. We held the quarterly meeting with the Lewistown church.

I spoke once at Petersburg in the Baptist church to a good congregation of attentive listeners. We have one faithful sister in that town. We hope sometime to see the truth preached in Petersburg, and a good company of believers raised up there. I am now at Tallula, and the Baptists have kindly offered us their beautiful church in which to hold our meetings. Heretofore all efforts to get a church in Tallula in which to preach have been fruitless. Many tell us that they will attend our meetings.

My courage in the third angel's message was never better, and I do praise my Heavenly Father for the blessed privilege he grants me in having some humble part in his work. May God help us all to proclaim the glorious message for to-day, and thus hasten the coming of our Lord and Saviour Jesus Christ to take his children home.

M. G. HUFFMAN.

## India

SIMULTALA, BENGAL.—I have lately returned from a three months' tour, collecting funds for the mission and selling and distributing literature. I spent much of July in visiting the Boer prisoners in the camps of northern India. I circulated a number of our Dutch papers among them. The work here is going forward steadily, by God's help and blessing. There are many sick all around us. I am unable to do as much for them as I would like, owing to my limited medical knowledge. We could

treat hundreds of villagers monthly if we had a medical missionary. I have to send the difficult cases to the next mission station, sixteen miles from here, conducted by a doctor and his wife of the Free Church of Scotland. Quite a number of poor sick women are waiting for my wife to visit them, but at present she is not able to do this, on account of her health. We need the help of a medical missionary, as such work wins the people quicker than anything else, except the pure, simple gospel message of full, free salvation; and these two together go well—preaching the gospel and healing the sick. Please remember us in prayer. We thank the American brethren for all the practical help given since we started.

W. A. BARLOW.

## British Columbia

I ARRIVED in Vancouver, June 13, 1902, just in time to attend a general meeting for the purpose of considering plans for the summer's work. Prior to this time the province of British Columbia had been set apart as a missionary field, with Brother J. L. Wilson as superintendent.

The British Columbia Tract Society was organized at this meeting. As the laborers went into the field there were only two licensed ministers, and two or three Bible workers. There were only two tent companies, one of which Brother Wilson and I joined. Our tent was pitched at Ladner, on the Fraser River, in the fertile valley of Delta. The people with whom we labored were mostly of English descent, firmly rooted in the idea that Sunday is the Sabbath, and satisfied with their church. But at the close of these efforts, as the workers came together and gave in their reports, we found that several souls had started in the straight and narrow path that leads to life everlasting, and many more are earnestly considering the principles that have been set before them. Only eternity can tell what the harvest will be.

September 11 the workers assembled at Vancouver to attend the first camp meeting held in this province, and to organize the British Columbia Conference. While the camp meeting was very small compared with some of our Eastern meetings, yet the amount of work done at this meeting was wonderful; not because man did anything, but because the people yielded to the Spirit of God, and came forward with a hearty response when money was called for to carry on the work in the closing scenes of the third angel's message.

Since June 1 the British Columbia Conference and the British Columbia Tract Society have been organized, two large tents have been purchased, a suite of bath rooms has been equipped in Vancouver, and a large tract of land has been secured near New Westminster for an industrial school, many incidental expenses have been met, and the work moves forward with no debts trailing in the rear. At the close of the meeting the workers were assigned their various fields of labor, and soon took their departure for the same; mine being that of Port Simpson, an Indian town, nearly seven hundred miles north of Vancouver. This is certainly one of the tribes of the world to whom the gospel must be preached. Many of these people are quite clever and industrious. The work for the Indian and the Eskimo has scarcely been touched. As the angel of mercy is



soon to take its flight from this earth never to return, is it not high time that we give these people more of our time and assistance, that they too may join in the victor's song? Who will say, "Here am I; send me?"

O. E. DAVIS.

### The California Camp Meeting

THE camp meeting and conference at Fresno, September 30 to October 12, proved to be a missionary meeting throughout. From the president's address at the beginning, until the second ordination service at the very close of the meeting, the keynote was, "Foreign fields." "The gospel in all the world as a witness to all nations, that the end may come."

The detailed report of the proceedings will show this more fully. Space will be taken here only to state that eighteen of the workers of the California Conference accepted the call to other fields. Five thousand dollars, and at least thirteen and one-third per cent of the income of the conference in the coming year, and the support of every worker of the conference sent by the conference to foreign fields, was unanimously voted by the whole congregation. About one hundred and ninety dollars was freely donated by those present from their own pockets to send a 40x60 foot tent to Elder Andross in England. More than a hundred dollars was donated in a Sunday afternoon collection for the work in the South; and nearly seven hundred dollars was given to the Material Fund of "Christ's Object Lessons." In other words, all calls and donations were for the general work, none for the local.

The following-named workers go abroad: Brother and Sister J. S. Harmon, to Ontario; Brother and Sister Shaeffer and Brother Douglas, to the South; Brother and Sister McCord, Brother and Sister Castle, and Brother Walter Halliday, to England; Brother and Sister Albrecht, to Germany; Brethren Walter and Frank Bond, to England, on the way to Spain; Brother A. S. Marchus, to England, on the way to Natal, South Africa; Brother F. Dewitt Gauterau, to France; Brother D. A. Parsons, to Ireland; and Dr. Keem to China.

Brethren McCord, Douglas, Gauterau, Parsons, and Shaeffer, were ordained to the gospel ministry, unto which they go forth.

With such a spirit prevailing throughout, it was only the sure consequence that the meeting should be unanimously pronounced by those present the best that they ever attended. There were present persons who had attended twenty-four annual camp meetings in different parts of the country, and these, with praise and thanksgiving, declared this meeting to be the best they ever attended.

It was remarked that this was the smallest State camp meeting that had been held in California for many years. This is doubtless true as to actual numbers; but measured by its missionary results, it was certainly by far the largest camp meeting ever held in California, if not the largest ever held in the world.

At the session of the State Conference, which was held in connection with the camp meeting, the following resolutions were adopted:—

That the conference committee be made

up largely of men of apostolic character and experience.

That the board of directors of the California Conference Association be made up of the men best qualified to do the deacons' work of the conference.

That the conference committee be advised to refer to the directors of the association those parts of the conference work which naturally belong to the deacons.

We recommend that suitable homes be purchased for aged and infirm ministers, the value and location of each home to be mutually agreed upon between the conference and the minister interested.

That our people in this conference be invited to contribute regularly for the erection and maintenance of a fund called the "Ministers' Fund."

That this fund be available for use in two ways in aiding such ministers: (1) in the purchase of homes for them; (2) in paying for treatment and care at the sanitarium when they are sick and in need of such help, it being understood that the sanitarium will share with the conference in such expense.

That the necessities of these ministers and those dependent upon them shall be met from the tithe, the same as other conference workers.

That our people in this conference be invited to contribute to a Sanitarium Treatment Fund, to aid the sick and worthy poor among us to secure treatment at our sanitarium. The California Sabbath-school Association maintained an "endowed bed" for years from its surplus funds, but now that money all goes for missions. It proved a great blessing to many, and the plan now recommended, if adopted and supported, will revive this blessing, and accomplish great good.

Inasmuch as Christian education is the one essential for our children, and the providing for the same is one of the first duties of the church; and,—

Inasmuch as a proper financial support of our church schools is necessary, that the best results may be attained, and as there is at this time no definite general plan for the support of the church schools, and as a result many churches have not yet availed themselves of this means of grace,—

We recommend to the prayerful consideration of our people in this conference the advisability of paying a second tithe for the support of the church schools and other financial needs in our churches.

Whereas, There is a great call for earnest and consecrated workers, both in our institutions and in many new fields,—

We recommend, That we as a people put forth extra efforts in getting our young people interested in the different lines of educational work that are being carried on for the development of efficient workers at St. Helena Sanitarium, at Healdsburg College, at the Pacific Press, at the Sanitarium Food Company, and at the Vegetarian Café in San Francisco, and that we heartily co-operate with these institutions with our prayers and the use of our best judgment in the selection of suitable young people to take up these different lines of work.

Whereas, There is a great need of an opening being made for medical missionary work in Arizona, and Elder Webster has recently asked for financial assistance in developing the work in that field, and also for a consecrated physi-

cian, suggesting the name of Dr. E. C. Bond, formerly of this part of the State; and,—

Whereas, The Pacific Union Medical Missionary and Benevolent Association has recommended that Dr. E. C. Bond answer this call from Arizona,—

We recommend, That our people donate liberally to the establishment of this branch of the work in Arizona, and extend their earnest prayers for God's blessing to rest upon the efforts that are put forth in this direction.

That missionary conventions for the purpose of familiarizing our people with the details of missionary work be encouraged.

That careful, systematic efforts be made thoroughly to develop the interest awakened by the circulation of "Christ's Object Lessons."

That every Seventh-day Adventist family be encouraged to subscribe for a few copies of *The Signs of the Times* and of *The Pacific Health Journal*, with which to do missionary work around home.

Whereas, There has been established at what has heretofore been known as Crystal Springs a post office bearing the name of Sanitarium; therefore,—

We recommend, That the name of the church at that place be changed from Crystal Springs to Sanitarium.

We hereby instruct our conference officers to appropriate from the conference funds five thousand dollars for use by the General Conference in Europe.

Also that, in addition to the first tithe that is now being paid to the Pacific Union Conference, and the second tithe for the support of the mission work, we will for the present year devote at least thirteen and one-third per cent of our tithe to the General Conference.

And, further, that the California Conference support, as far as consistent with its work, every minister from this conference who is sent by it to foreign fields.

That we pay the Pacific Press Publishing Company \$2,460, more or less, advanced by it for the work in Australia, at the request of the California Conference Committee, about three years ago. The circumstances under which this money was advanced were explained by Brethren Knox and C. H. Jones. It was advanced at the urgent solicitation of Sister White, and used for the advancement of the cause in Australia when it was greatly needed.

In view of the sad lessons taught us by denominational debts, and in view of the Bible injunction to "owe no man anything, but to love,"—

It is the sentiment of the delegates here assembled that institutional and denominational debts are not Scriptural, but a curse; and that our conference and tract society officers are hereby advised not to involve the conference or the tract society in debt; and,—

We also recommend the board of Healdsburg College in increasing its facilities or in establishing new industries to do so without incurring any debts.

The following officers were elected:—

California Conference: President, A. T. Jones; Secretary, M. H. Brown; Missionary Secretary, A. J. Bourdeau; Sabbath-school Secretary, Mrs. Carrie R. King; State Canvassing Agent, A. S. Kellogg; Conference Executive Committee, A. T. Jones, J. O. Corliss, D. T. Fero, M. E. Cady, H. G. Thurston, medical superintendent St. Helena Sanitarium, C. H. Jones, A. S. Kellogg, and J. S.



Osborne; Treasurer of Conference, Pacific Press Publishing Company; Auditor, J. J. Ireland, auditor Pacific Union Conference.

Board of Directors of California Conference Association: M. H. Brown, E. A. Chapman, C. H. Jones, T. A. Kilgore, G. W. Mills, R. P. Gray, and E. G. Fulton.

The secretary of the Sabbath-school department presented the following report:—

Since our last annual report the California Conference has been divided, taking eight hundred from its membership, into what is known as the Southern California Conference.

The number of schools at the present time is ninety-five, with a membership of 3,271. In addition to this number, there are 292 isolated Sabbath keepers, to whom we have written and sent lesson quarterlies. About fifty have responded to our letters, and these we count as members of our State Home department.

The total amount of contributions for the year ending June 30, 1902, is \$3,916.17. According to the reports received, the amount donated to missions is \$1,583.65; to the care of orphans, \$288.26.

A. T. JONES, *Pres.*

M. H. BROWN, *Sec.*

### **Sabbath-School and Missionary Convention**

At the council meeting held in Port of Spain in January, plans were adopted for the more rapid advancement of the work in our field. To this end two secretaries, with assistants, were chosen to have special charge of the Sabbath-school and the tract and missionary work. It was also decided to hold a convention as soon as possible, for the consideration of these two important branches of our work.

That convention was held in Port of Spain, June 20-24, with Elder W. G. Kneeland in the chair. The different sessions were under the supervision of their respective secretaries, and the instruction from the Bible and the Testimonies will, if faithfully carried out, give a great impetus to the work in this field. Mrs. M. E. Kneeland, secretary of the Sabbath-school department, outlined the conditions and needs of our schools.

Different Sabbath-school workers read very interesting papers, covering the several phases of the Sabbath-school work. After each paper there was a general discussion of the principles outlined. It was decided that whenever possible, branch Sabbath-schools should be established, and that the "Ingathering" service should be more fully considered, and started if practicable.

In the tract and missionary work the principles underlying seed sowing were thoroughly studied. All joined in praising the Lord for the precious "seed baskets" (Ps. 126:6) he has provided this people, and we were encouraged to go forth into the field to scatter the precious seed, knowing that none shall return void, but in the harvest all shall return bearing their sheaves with them.

The envelope system of doing tract work was specially discussed. Several of the companies in the island had already been working according to this plan, and every one testified of the blessings received from carrying it out. The experience meeting, where those who had been systematically doing this work were

given an opportunity to tell their experiences, was one of the most interesting of the session.

One of the most pressing needs of our field is a suitable place where we can train laborers for the Master's vineyard. Our children should be in schools, where they can be taught the principles of the kingdom, but we must first have a training school. Surely in our ranks somewhere there are suitable teachers, and in the West Indies we have the necessary constituency. The one thing lacking is the money. All were rejoiced to know that we had been given the English edition of "Christ's Object Lessons" at a very low price for our island field. As the first shipment of five hundred copies had already been received, each one decided to take his quota and go out and sell the books, and not to rest until our school was realized. Instruction in canvassing for the book was given by Brother Philip Porter, who has successfully sold many copies.

On the Sunday night of the convention a most enthusiastic temperance meeting was held. Although it rained almost till the hour of meeting, our hall was well filled. At the close of the service seventy-two signed the tectotal pledge during the singing of inspiring temperance songs. All signed in the permanent book of the Port of Spain Temperance Society, also on cards with the pledge neatly printed, which each one kept for himself. The West Indies is the land of rum, and we are determined to wage a relentless warfare against King Alcohol, until many who are now his captives shall be rescued, and countless others saved from his toils.

GEORGE F. ENOCH.

### **First Meeting of the Southern Illinois Conference**

THIS meeting began on the evening of November 6, and closed on the evening of November 9. The recent rain, causing bad roads, hindered a good many from coming from a distance who intended to come by wagon roads. Some came by rail, and we had a good representation from East and Upper Alton, some also came from Granite City. Meetings were held in the forenoon, afternoon, and evening. A good meeting does not consist in numbers, but in a humble and contrite spirit on the part of those who are present.

Prejudice against the truth here is gradually wearing away, as those who had never before entered our doors, and some of the most intelligent and leading citizens of the town came out. A part of the time our congregations were quite large. The sermons were both practical and doctrinal, and the truth was presented in such a clear and forcible manner as to win the hearts of the people. The themes presented were fully abreast of the times. Elder Lane preached the truth with his usual power and freedom, so that not only the brethren were encouraged, but those not of our faith were anxious for more. He also took a broad view of the missionary field, showing how the missionaries of the different churches are paving the way for this gospel of the kingdom to be preached in all the world, and that must be done by reaching the masses instead of the classes. The truth must go into the highways among the wealthy and aristocratic as well as into the hedges among the poor. The Scripture says the isles shall wait

for God's law. Many of them already have it, and the hand of God was made plain in the Philippine Islands in opening the way for the truth by the Spanish War.

Elder Charles Thompson, vice-president of the conference, presented the work of selling "Christ's Object Lessons." We trust that when the third quota of books is sent out, every member of the conference who possibly can will engage in the work, and thus have a part in the jubilee.

WM. PENNIMAN.

Woodburn, Ill.

### **Field Notes**

A NEW church building has just been completed at Humboldt, Kan.

At Yazoo City, Miss., six have recently been baptized under the labors of Brother W. H. Sebastian.

A TENT meeting at Campville, N. Y., conducted by Brother L. T. Nicola, has resulted thus far in bringing six adults to the observance of the Bible Sabbath.

A LOT has been secured for a church building for the second church at Nashville, Tenn., and it is hoped to have the building completed by the end of the year.

At Kansas City, Kan., seven persons have accepted the truth, under the labors of Brethren Sydney Scott and S. S. Ryles, and a church of fourteen members has been organized.

A CHURCH of fourteen members has recently been organized at Ridgefield, Wash., and another organization is in prospect at Etna, where already there is a flourishing Sabbath school.

A TENT meeting for Germans was recently conducted in Brooklyn, N. Y., by Brother O. E. Reinke, with the result that six converts have been baptized, and three others are keeping the Sabbath, and will be baptized soon.

BROTHER H. C. GRIFFIN reports from Fairview, Tex., where he has been holding meetings, that two confirmed tobacco users have discontinued the use of this weed, and with their wives have begun the observance of the Bible Sabbath.

BROTHER C. F. McVAGH reports that a seven weeks' tent effort at Scranton, Pa., has resulted in bringing six earnest souls into the truth, while others are left in a very hopeful condition. A number from Honesdale and Hawley have been baptized since the camp meeting in June.

TWELVE persons were baptized at Joplin, Mo., the last week in October, and the company of believers there has been materially strengthened. A new church building is being erected, Brethren Cruzan and Ziegler working on the building during the day, while they hold evening meetings in a tent near by.

A METHODIST minister and his wife have accepted the truth at Laurens, La., where Elder S. B. Horton has been conducting a tent meeting. An acre of ground has been given and funds have been pledged for the erection of a meeting house and church-school building.

# Current Mention

— Civil war is reported to prevail in Afghanistan. The brothers of the ameer have conspired to secure his overthrow.

— Wednesday, November 19, was a national "day of penitence and prayer" in Germany. Newspaper work was suspended, and all the theaters were closed.

— Severe cold weather is reported from France and Germany, and German meteorologists predict that the coming winter will be the hardest in many years.

— A fuel famine is reported from the town of Greensburg, Kan., no coal being obtainable because all that is ordered is confiscated by the railroads. The residents have telegraphed to Governor Stanley for assistance.

— Reports from Milford, Utah, state that an "extinct" volcano in the Wasatch Mountain range has broken out into activity, throwing out smoke, dust, and lava, accompanied by explosions that are heard at a distance of twenty miles.

— Protestant ministers in Bayonne, N. J., have begun a crusade against Sunday baseball and football games in that city. Those against whom the movement is directed threaten to retaliate by stopping other forms of Sunday recreation.

— The butchers' association of New York City has brought its power and influence to bear to secure a strict enforcement of the Sunday law in their line of trade. The result is visible in the closed doors of butcher shops in the metropolis on Sunday.

— Owing to an unprecedented freight blockade in Pittsburg, 60,000 men in that city are idle. Mills and shops are forced to close, and business is turned away because of the inability to secure raw material. A shortage of railway freight cars appears to be the chief cause of the trouble.

— Horse flesh is being extensively used in Germany in the manufacture of sausages, and much of it is also sold for "beef," owing to the scarcity and high price of the latter. Old and broken-down horses are imported from England and other countries, it is said, and are fattened to be sold for food.

— Inhabitants of St. Vincent are reported as being in a desperate situation owing to the repeated eruptions of La Soufrière, which have affected almost every part of the island. The refugees have crowded into the southeastern end of the island, where there is a scarcity of water and much suffering for the necessities of life. Something must be done, and no one can tell when the volcano will become permanently quiescent.

— The United States is negotiating for the control of a strip of land at least three miles in width on each side of the Panama Canal route, and for control also of the cities of Panama and Colon, situated at the terminals of the route, in order to be able to enforce proper sanitary regulations during the construction of the canal. This concession to the United States is viewed with distrust on the isthmus, and for this reason the negotiations have been prolonged.

— It is reported from Vienna that King Leopold of Belgium is suffering from mental aberration.

— The Indian government has appropriated £1,500,000 for the relief of sufferers in India from drought and famine.

— A monument was erected November 19 in Bartholomew County, Ind., to mark the location of the center of population in the United States.

— It is believed that between 2,000 and 3,000 people lost their lives in the recent eruption of the Santa Maria volcano, in Guatemala.

— A report from St. Petersburg states that two hundred persons perished in a conflagration which destroyed the trading town of Resht, Persia, recently.

— Great suffering is reported to exist among the peasants in Finland, on account of a failure of crops, which were ruined by frosts and floods. Thousands of families, says a St. Petersburg paper, are suffering from starvation, and from diseases due to lack of food.

— The Ministerial Alliance of Salt Lake City has begun a fight against the election of the Mormon, Reed Smoot, to the United States Senate. If he is chosen by the Utah Legislature, the ministers will, they say, draft a petition to Congress calling for his rejection by the members of that body.

— A young lady in Peoria, Ill., recently took a quantity of a preparation guaranteed to produce a beautiful complexion, and died from its effects about a day later. A lady "magnetist and beauty specialist" of that city who had compounded the stuff and persuaded the victim to buy a bottle of it, is under arrest. Her "medicine" was found to be composed largely of arsenic.

— A young man nineteen years of age was arrested at Winamac, Ind., for stealing, and at his trial it was discovered that he had made arrangements for being caught in the act, in order that he might be sent to jail, where he would have opportunity to learn a trade. He explained that the rules of the labor unions shut him out whenever he applied for work, and he could get employment only in the streets or on a farm.

— Anti-Catholics in Great Britain are making an effort to have the Jesuits and priests of other Catholic orders expelled from that country, under a law passed in the reign of George IV, which decreed that any person in the kingdom of Great Britain who should become a Jesuit or member of any other like religious order should, upon conviction, be banished "for the term of his natural life."

— Some hope of the dawning of a brighter day for Russia comes with the announcement that M. Pobiedonosteff, the procurator-general of the Holy Synod, who has, since his accession to the office in 1880, been the strongest enemy of liberal ideas in Russia, has resigned on account of the infirmities of age. "His retirement," says the New York Sun, "will mean the removal from public affairs of the strongest man in the empire and the greatest enemy of anything approaching representative government."

— Another great hotel, larger and finer than any now built, is projected in New York City. It will occupy the site and take the place of the old Hotel Brunswick, and will fill the entire block on which the latter now stands. Nearly \$5,000,000 will be spent on the building.

— President Samuel Gompers, of the American Federation of Labor, said, at the recent annual session of the organization in New Orleans, that "unless our unions radically and soon change their course and cease quarreling among themselves over jurisdiction, we shall at no distant date be in the midst of an internecine contest unparalleled in any year of the industrial world, aye, not even when workmen of different trades were arrayed against each other behind barricades in the streets over the question of trade against trade." The statement caused a great sensation among the convention delegates.



## Money Received on the Acre Mission Fund

Total cash received on the Missionary Acre Fund previously reported, \$1,473.27.

NAME	AMOUNT
N. G. Brown.....	\$ 5 00
Charles Taylor.....	5 00
Elvira Phillips.....	10 00
A. M. Tatton.....	1 00
Sanford E. Nelson.....	3 00
Louis & Annie Anderson.....	11 00
A. Jones.....	3 45
D. E. Sweet.....	6 60
E. G. Owens.....	8 50
R. Nelson & wife.....	25 00
W. A. Marsh, Jr.....	20 00
Esther A. Mc Collum.....	1 00
Gene Thew.....	50
Mrs. A. Q. Goodrich.....	1 00
Mrs. C. W. Goodrich.....	1 00
Cartherine Baldwin.....	25
C. M. Kinney.....	50
Mrs. M. J. Lamb.....	1 00
Mrs. Jane Irwin.....	1 00
J. N. Steele.....	1 00
F. De Pas.....	10 00
Mrs. F. C. Montgomery.....	2 00
Lydia Brown.....	2 50
S. R. Cockrell.....	25
E. E. Farnsworth.....	5 00
C. J. Robinson.....	17 00
W. F. Warnick.....	5 00
C. A. Carey.....	1 00
J. B. Craw & Bowling Green church..	20 00
A. H. Mathews.....	20 00

### In Partnership with the Lord

IN tithing we simply render to the Lord his own. The tithe is not ours, never was, and never can be. It is true that we may not render it to the Lord as it comes into our possession; but it is a fearful responsibility that we assume when we do not return to the Lord his own; we may not have to answer for this sin in this life, but when we are brought before that court from which there is no appeal, we shall then have to meet the matter with the Lord.

When one makes an offering to the Lord, he presents to him a gift which is certainly valuable in his sight. He who aids the Missionary Acre Fund, is making an offering to the Lord, which is certainly pleasing to him. Some have donated produce from the garden and

farm, some the profits arising from the keeping of fowls, and others the results of hard labor, by the day, week, or month, and some the fruit of trees. Brother Barker, of Rhode Island, has just sent in three dollars, the proceeds of a peach tree. Now, this brother, having dedicated the fruit of that tree to the Lord, every time he looked at that tree, thought of the Lord; it could not be otherwise. When he picked the fruit, he thought of the Lord; and as he marketed the fruit, he felt sure he was doing the work of the Lord. Surely, in doing this work we are in partnership with the Lord.

Now, it may not be too late even yet for some to give certain portions of their crops to the Lord. Will you not think of it, and send in a donation to the Missionary Acre Fund? Then next year donate a fruit tree or certain portions of your crops and time to the Lord.

We are glad to say that funds are coming in constantly, debts are being canceled; and if we do not tire in this good work, this work of being in partnership with the Lord, the Battle Creek College property can be paid for, and turned over to the American Medical Missionary College, which is doing a grand and noble work in educating medical missionary workers for all parts of the world.

Who will help now, and continue that help until the debts are all paid? Address all donations to H. M. Mitchell, Battle Creek, Mich. S. H. LANE.



### Donors to the Relief of the Schools

The total cash received on the Relief of the Schools Fund up to Nov. 9, 1902, is \$47,869.96

NAME	AMOUNT
Berrien Springs .....	\$ 2 00
Fritz Guy .....	10 00
Earl Rowell .....	1 00
Wyoming .....	50
W. G. Hull .....	1 00
Mrs. Rose Lorenzon .....	5 00
Mrs. M. Tyson .....	1 00
Sarah Page .....	5 00
William Rouse .....	50 00
Charles Minnis .....	30
W. C. Vose .....	10 00
H. E. Eighme .....	2 00
M. Harlan .....	3 00
M. H. Denmead .....	5 00
A friend (Kansas) .....	2 75
T. McAlpine .....	25 00
Mrs. Delia Daly .....	2 00
Mrs. E. J. & Mary Kinney .....	65
D. A. Piper .....	25
J. C. Rivers .....	1 00
Mrs. E. Fitzgerald .....	2 00
Mrs. Viola Evans .....	3 00
John Leland .....	50
E. H. Curtis .....	2 00
Mrs. Van Niman .....	1 00
Edgar Hennigar .....	5 00
Donation .....	2 00
Jane H. Hill .....	5 00
H. C. Balsbaugh .....	2 50
Lola Roth .....	1 00
M. R. Limebergar .....	1 00
W. M. Perham .....	5 00

ELDER G. G. RUPERT is preparing for a strong campaign in behalf of "Christ's Object Lessons" in the Southwestern Union Conference. He has planned a tour in Texas during the month of November, and states that he will visit

every church in the union conference, if necessary, in order to see the work with "Christ's Object Lessons" to a successful finish. We are praying that in the near future, the Keene Academy may be entirely relieved from its load of debt, and that earnest and faithful efforts will be put forth to bring about this most desirable result.

It is not simply the good which the school derives from having its debt paid that is involved in the effort with "Christ's Object Lessons;" it is the spiritual blessings which those who do this work in the faith of Jesus Christ receive in the doing of it.

### "Good Success"

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

God wants men and women to have great success in every work which they undertake for him. "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt *make thy way prosperous*, and then thou shalt have *good success*."

God wants the minister to win large numbers of souls to Christ and the church. He is pleased to have the Bible worker persuade many of her readers to keep the commandments of God and the faith of Jesus. God wants the canvasser to sell scores and hundreds of books, for every book left in a home is a blessing left there to yield precious fruit in later years.

It is no part of the plan of God that men should make a failure. It is not God's will that any man's work should be such that he should be obliged to leave a field of labor without some laurels of Christian victory crowning his effort. No, God desires the humiliation of no man. "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." He is "not willing that any should perish, but that all should come to repentance." And as God longs to see us victorious in that which is the end and aim of all Christian effort, so also he desires us to be successful in every phase of Christian work which we undertake. "Know ye not that they which run in a race run all, but one receiveth the prize?" But in the Christian race it is not so. Glory and success will crown the effort of every faithful runner.

We must ever remember that we are laborers together with God. We are *God's partners* in the great work of redemption. And our Partner will never "fail nor be discouraged."

Let there be no failure in our work with "Christ's Object Lessons." Above all other things in this work, we must never lose our first love. To begin a work, and then to drop it before it is completed, and before it has accomplished all that God designs it shall accomplish, is, in other words, to make a failure. Unfinished works are failures.

Dear brother, dear sister, have you sold only a part of your quota? Make an effort to sell the remainder, and see what a blessing will be yours.

This work was born in tears and prayers and sacrifices. It will end with triumphant success. Let us all choose to fight in its hard battles, to march on its long marches, to watch unto prayer in its darkest watches, and triumph in its jubilee. P. T. MAGAN.

## Silent Messengers

Our Books, Tracts, and Periodicals

E. R. PALMER :: :: Editor

### Do It Now

THE time is short—

If thou wouldst work for God, it must be now;

If thou wouldst win the garlands for thy brow.

Redeem the time.

I sometimes feel the thread of life is slender,

And soon with me the labor will be wrought;

Then grows my heart to others still more tender:

The time is short!

—Selected.

THOSE who serve God with all their might soon find more might wherewith to serve him.—*Amos R. Wells*.

SURMOUNT obstacles in the name of the LORD; remove prejudice by the love of Christ; overcome difficulties by perseverance; press forward by faith; smooth the way by hope and cheer it by song, and you will gladden some heart, you will brighten some home, you will sell some books, you will scatter some seeds of truth, and your work will be crowned with success.—*Missionary Worker*.

### Call to Remembrance the Former Days

It is Satan's studied plan to distract the minds of God's people from the things of the greatest importance pertaining to their good and to God's cause. This is true, especially in regard to the method, or system, which Christ established to advance his work in the earth.

Christ, in establishing his work, advocated by example as well as by precept the house-to-house plan. In fact, the first institute for house-to-house workers was held in the hills of Judea, and Christ himself was chairman, or chief spokesman. He first sent out the twelve. Definite instruction was given as to the particular message they should carry, how they should travel and be equipped, and certain territory was assigned each two of the workers. Matt. 10:5-13. He afterward sent out the seventy "into every city and place, whither he himself would come." Luke 10:1. By this reference it is plain that house-to-house work is a preceding work—it even goes before the ministerial.

After the ascension and the day of Pentecost, after the outpouring of the Spirit, the house-to-house plan was still carried on. Later comes the miraculous experience and conversion of Paul, who was not only an eloquent preacher, but an accomplished house-to-house worker as well. Acts 20:18-21. We have no record that Christ and the disciples carried literature, or did the particular work we commonly call canvassing, so we will not speculate as to that; but we do have definite Scriptural record that Paul carried books (2 Tim. 4:13), and definite testimony that he was a canvasser. See "Testimonies for the Church," Vol. VI, page 321, last paragraph. Putting these records together, we have reason to be-

lieve that Paul was a bookseller. First he carried books; second, the Testimony says: "Let none think that it belittles a minister of the gospel to engage in canvassing as a means of carrying truth to the people. In doing this work he is laboring in the same manner as did the apostle Paul." In speaking of our ministers canvassing, not only is visiting implied, but we all know that one, if not the principal, thought, is that they should sell books.

Again: can we conceive of a man like Paul, with a special call, an unrivaled Christian experience, going to people's houses, laboring and reading with them, and yet not offering them a chance to purchase a book? or in the pulpit, giving one of his eloquent and soul-stirring sermons, with quotations from his books, and at the close of his discourse not inviting those who wished a book to come forward?—*J. W. Posey, in The Reporter.*

### Now Is the Time to Work

At this season of the year the evenings are long, and the farmers and others of the laboring classes have more time for reading than during the busy days of summer. This will be a slack period of the year with many of our people, as their crops are being secured for the winter. Shall not our churches and brethren everywhere improve the time by getting literature before the people? How many excellent books we have that should be placed in their homes! The world needs the light that these books contain; and as they are read, many will be led to praise God for the precious gems of truth they receive. Why not take hold of this work and sell all you can during the present winter months? For the adults, I would recommend such books as "Christ's Object Lessons," "Steps to Christ," "Great Controversy," "Thoughts on Daniel and the Revelation," "The Desire of Ages," "Heralds of the Morning," etc. For the children, I would suggest "Best Stories from the Best Book," "Easy Steps," etc.

Satan has his angels flooding the world with books that lead the mind away from God. Why should not God's people be more in earnest than the servants of Satan? Let us walk as children of the light.

### God Has a Work for You to Do

"God expects his church to discipline and fit its members for the work of enlightening the world. But let no one feel that because he is not educated, he cannot be expected to take part in the work. God has a work for you to do. He has given to every man his work. You can search the Scriptures for yourself. 'The entrance of thy words giveth light; it giveth understanding unto the simple.' The prayer of the sinner's heart, offered in faith, will be heard in heaven."

### Home Missionaries Wanted

"Some who have long professed to be Christians, and yet have felt no responsibility for the souls of those who are perishing right around them, within the shadow of their own homes, may feel a burden to go to foreign lands and take hold of the work afar off; but where is the evidence of their fitness for such work? Let such begin the work at home, in their own household, in their own neighborhood, among their own friends. Here they will find a favorable missionary field. The home missionary work

is a test revealing their ability or inability for service in a wider field."

### Why Are God's People so Indolent?

"Why are the churches so indolent? Why have they no burden for the souls for whom Christ died, and how does heaven regard their inefficiency? The angels are constantly earnest and active, seeking to bring every child of God to work in the vineyard of the Lord. O, how they rejoiced when they saw that, through the word of Christ, the world was brought back into favor and position with God, and again connected with heaven, to be benefited with all the treasures of light and knowledge emanating therefrom; and they sorrow when they see that those for whom so much has been done have no interest to win souls for Christ."

### The Angels Are Anxious to See You Work

"Angels of God are soliciting you to work in fellowship with them, *doing the will of God on earth* as verily and unitedly and devotedly as they do the work appointed them in heaven and earth. The angels are surveying the ground occupied by the individual members of the church. They see the advantage gained by Satan when men and women neglect their God-appointed work. They see this work neglected or done in a bungling manner by those who claim to be Christians, and they sorrow over souls lost in consequence of this neglect. They cannot take your place nor discharge your duty."

### Do Not Think of Failure

"The members of the church of Christ are to be faithful workers in the great harvest field. They are to be diligently working and earnestly praying, making progress, and diffusing light amid the moral darkness of the world; for are not the angels of heaven imparting to them divine inspiration? They are never to think of, much less speak of, failure in their work."

Will you not heed the entreaty of the Spirit of God? The Lord is very anxious that you should rise and shine; he is anxious that you should bear fruit to his glory. Will you not say, as did Isaiah, to the call of the Lord, "Here am I; send me"? I beseech you to take hold of this work without delay.

E. T. RUSSELL,

President Central Union Conference.

### A Secretary's Suggestion

A TRACT SOCIETY secretary sends these suggestions:—

"Last night I gave a half-hour's lesson at the missionary meeting, showing the different ways in which the periodicals may be circulated. When I was preparing this, I was surprised at the different methods which might be employed. The people who were present seemed interested, and we shall try hard to induce the individual members to feel a responsibility. I suggested that each one begin with a small club, even if only two, and then try to work it up. If every member in the conference would do this, the circulation would rapidly increase, and a good work would be done. I also spoke about the children's work, and asked for volunteers to go out with two or three children each after school in the afternoon. If subscribers could be obtained in this way, the club could be sent to the church-school teacher, and the children could deliver the papers each

week on their way home from school. They seemed interested in the thought of such an effort in behalf of their children. We also talked up the matter of our brethren going out Saturday nights to sell the papers, and hope something can be done in this direction. I have made out a similar lesson, and will send it to the librarians, encouraging each of them to try to work the matter up in his church."

### Help That Helps

SEATTLE, WASH., Nov. 4, 1902.

E. R. Palmer,  
Battle Creek, Mich.

DEAR BROTHER: Your letter dated October 29th is received; also one by the same mail from Elder Berg. As he agrees with us in bearing half the expense of transportation, I have instructed our secretary to remit fifty dollars to him, instructing him to add fifty more, and appropriate the one hundred dollars to pay the traveling expenses of Brother Reiber from Keene, Tex., to Glasgow, Scotland. We feel thankful for the privilege of adding our mite in assisting in so worthy an undertaking. Our conference is young, and financially we are a little embarrassed, but in the future we expect to render more substantial aid to the foreign work.

Praying that God may bless this worker, and make him a man after the Lord's own heart, I am,

Yours in the Beloved,

S. W. NELLIS,

Pres. Western Washington Conf.

### Oklahoma's Canvasser in Great Britain

MILFORD HAVEN, SOUTH WALES,

GREAT BRITAIN, Nov. 6, 1902.

E. R. Palmer.

DEAR BROTHER AND FELLOW WORKER: I saw in the REVIEW some time ago a request for the workers to report through its columns; so I will here give you a report of my work for the month of October.

The Lord has been with us, and has given wonderful success. During the month I worked 104 hours, and took 123 orders for "Great Controversy," making a total value of \$263.84. To the Lord be all the praise, for it was he who did all the work.

I have had some wonderful experiences. Three times in one day I gave my prospectus to the servant to take in and show to the lady while I stood on the step and lifted my heart to God that he would impress her mind with the truths contained therein; and each time the servant returned bringing an order for a copy of the book.

I am so thankful that the Lord can use me as his instrument to place the truths for this time in the homes of the people. We are happy and of good courage in the work which God has given us to do.

A short time ago I broke all my former records by taking sixteen orders for "Great Controversy" in one day.

Pray that prosperity may not cause us to stumble, but that we may ever be found ready to do the will of the Lord, that we may be a help and blessing to others.

My address is 451 Holloway Road, London N., England.

Your brother in the blessed work,  
WM. H. OLMSTED.

# NOTICES AND APPOINTMENTS

## "Home" Articles

BEGINNING with January, 1903, *The Signs of the Times* will publish an excellent series of articles by Dr. Mary Wood-Allen. She first speaks of the physical and mental changes in the child as he enters his teens; she then gives some remarkable statistics emphasizing the importance of careful training through this critical period, and an article is devoted to definite rules and suggestions to parents and teachers having to do with children at this time. How Brothers and Sisters May Be Helpful to Each Other is the subject of another talk, while Courtship, Love, Engagement, Founding a Home, and Parentage form the topics of others. Every parent, teacher, and young person should carefully read the earnest, practical words which these articles contain.

## Publications Wanted

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

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

Emery Cotton, Mt. Hope, Kan., REVIEW, Signs, tracts.

G. B. Cox, Gnuess, Cuba, Spanish tracts or periodicals.

L. G. Moore, 1114 East University St., Ann Arbor, Mich., Signs and Life Boat.

Ethan A. Brown, 629 Erie St., S. E., Minneapolis, Minn., Signs and Swedish and Norwegian periodicals.

James Johnson, 822 S. Campbell St., Springfield, Mo., Signs, Gospel Herald, Watchman, Good Health.

J. H. Hill, Lexington, Mo., tracts on the coming of the Lord and periodicals in English, also Sions Vaktare.

W. F. Parker, Montezuma, Colo., REVIEW, Signs, Good Health, Instructor, Little Friend, tracts, and pamphlets.

Mrs. M. E. Coffin, Doyle and Overton Bldg., Santa Rosa, Cal., REVIEW, Signs, Instructor, Sentinel, Life Boat, Little Friend, health journals.

## 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.—Man or man and wife to live on farm for one year or longer. Good home and good wages to right person. Address Henry Vessey, Jamestown, N. D.

WANTED.—To adopt a S. D. A. orphan girl in good health, eight or ten years old, with blue eyes and good disposition. Can make a good home for her. Address P. O. Box 379, Northfield, Vt.

WANTED.—I have an inquiry for a practical repair man on all the standard typewriting machines. Good, permanent position for the right man. References required. Seventh-day Adventist preferred. Address H. E. Osborne, 267 West Main St., Battle Creek, Mich.

WANTED.—A baker who can do good work in both bread and pastry, to go to work at once in connection with our bakery at the Hygeia Dining Rooms. Address J. C. Musselman, 5759 Drexel Ave., Chicago, Ill.

WANTED.—As office assistant, a good stenographer with some knowledge of bookkeeping. Permanent situation with opportunity for advancement, to suitable person. Address Jesse Arthur, Review and Herald, Battle Creek, Mich.

WANTED.—A practical, reliable, and conscientious gentleman nurse, also a lady nurse, who are Sabbath keepers, and have been trained in one of our sanitariums. Address, at once, G. W. Mann, 136 Washington Boul., Fort Wayne, Ind.

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.

WILLIAMS.—Died at Hughes Springs, Tex., Oct. 15, 1902, of heart disease, T. S. Williams, aged 72 years, 4 months, 16 days. He joined the Seventh-day Adventist Church thirty years ago, and his hope of a soon-coming Saviour was bright. He leaves a wife and six children to mourn their loss. C. C. WHATLEY.

WARREN.—Died at Trufant, Mich., Oct. 10, 1902, of quick consumption, Mrs. Nina Warren. About three weeks before her death, she accepted the third angel's message as far as she had learned it. Funeral services were conducted by Elder Marcan (United Brethren) and the writer.

SAMUEL H. MEDLER.

ALWAY.—Died at Salt Lake City, Utah, Oct. 27, 1902, Margery Pauline Alway, daughter of Brother and Sister W. A. Alway, aged 2 years and 15 days. Typhoid fever, combined with other diseases, caused the death of this little one. She was buried at Ogden, Utah. Comforting words were spoken at the funeral by the writer. A. G. CHRISTIANSEN.

PRITCHARD.—Died at Minden, Neb., Oct. 18, 1902, of tuberculosis, Mrs. Lilly Pritchard, aged 34 years. Lilly gave her heart to the Lord in the days of her youth. A husband, two young children, and many relatives are left to mourn, but not without hope. The funeral was held at her old home, near Exeter, Neb. Words of comfort were spoken to a large congregation, on the hope of the resurrection and eternal life through Jesus Christ our Lord. DANIEL NETTLETON.

COLCORD.—Elder George W. Colcord was born May 12, 1843, and died at Hygiene, Colo., Oct. 4, 1902. Occupying, as he did, important positions of trust, he became widely known throughout the ranks of Seventh-day Adventists, and formed a wide circle of friends. For several years he was president of the Illinois Conference. He was instrumental in starting the academy at Milton, Ore., which later developed into the Walla Walla College. He was likewise the moving spirit in establishing the academy at Graysville, Tenn., now known as the Southern Industrial School. Years of arduous labor and close application undermined his health, and several years ago it became necessary for him to remove to Colorado. But even here

he was not content to relax his efforts, but again engaged in school work, teaching one year in the church school in Boulder, and then organizing a school at Hygiene, which constituted his last field of labor. This last school was started with the most favorable auspices, reaching an enrollment of more than one hundred; and had Brother Colcord's life been spared, no doubt, with the blessing of the Lord, eminent success would have attended the enterprise. Elder Colcord was a man of faith and devotion to the cause of truth. He was pre-eminently a pioneer. Possessed of marked executive ability and organizing power, he was enabled to take new enterprises and bring out of them success where those less fortunate in the possession of these faculties would have failed. He had a large faculty of inspiring his students with enthusiasm and earnestness in their work, and his loss will be keenly felt by the many in whose lives, by the blessing of the Lord, he has been an inspiration to higher purposes and earnest endeavors. His wife, who has so nobly and faithfully stood by his side all these years in the work to which God had called him, is left, above all others, to mourn his loss. 1 Tim. 4:7, 8, was the basis of remarks made upon the occasion of his funeral, which was largely attended by our own people and by citizens and neighbors. FRANCIS M. WILCOX.

## MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected June 26, 1902.

EAST	8	12	2	10	14	4	8
	*Night Express	Express	*Mail & Express	*N.Y. & Bost. Spl.	Express	N.Y. St. Sp.	*All-rite Express
Chicago	pm 10.00		am 8.45	am 10.30	pm 3.00	pm 5.30	pm 11.30
Michigan City	pm 11.00		am 9.45	am 11.30	pm 4.00	pm 6.30	pm 12.30
Niles	am 1.00		pm 10.15	pm 1.00	pm 5.35	pm 7.45	pm 2.30
Eastman	am 2.00	am 7.30	pm 11.05	pm 2.05	pm 6.45	pm 8.55	pm 3.30
Battle Creek	am 3.00	am 8.16	pm 12.05	pm 3.00	pm 7.15	pm 9.25	pm 4.30
Marshall	am 4.00		pm 1.00	pm 4.00	pm 8.00	pm 10.10	pm 5.30
Albion	am 5.00		pm 2.00	pm 5.00	pm 9.00	pm 11.10	pm 6.30
Jackson	am 6.00	pm 2.35	pm 3.00	pm 6.00	pm 10.00	pm 12.10	pm 7.30
Ann Arbor	am 7.00	pm 3.30	pm 4.00	pm 7.00	pm 11.00	pm 1.00	pm 8.30
Detroit	am 8.00	pm 4.15	pm 5.00	pm 8.00	pm 12.00	pm 2.00	pm 9.30
Falls View					pm 1.00	pm 3.00	pm 10.30
Saginaw					pm 2.00	pm 4.00	pm 11.30
Niagara Falls					pm 3.00	pm 5.00	pm 12.30
Buffalo					pm 4.00	pm 6.00	pm 1.30
Rochester					pm 5.00	pm 7.00	pm 2.30
Syracuse					pm 6.00	pm 8.00	pm 3.30
Albany					pm 7.00	pm 9.00	pm 4.30
New York					pm 8.00	pm 10.00	pm 5.30
Springfield					pm 9.00	pm 11.00	pm 6.30
Boston					pm 10.00	pm 12.00	pm 7.30

## WEST

	*Night Express	*N.Y. Bost. & Cal. Spl.	*Mail & Express	*Fast Mail	*23	*13	*37
					Express	Express	Express
Boston	pm 2.00		am 4.40	pm 14.15			pm 8.00
New York	pm 3.00		am 5.40	pm 15.15			pm 9.00
Syracuse	pm 4.00		am 6.40	pm 16.15			pm 10.00
Rochester	pm 5.00		am 7.40	pm 17.15			pm 11.00
Buffalo	pm 6.00		am 8.40	pm 18.15			pm 12.00
Niagara Falls	pm 7.00		am 9.40	pm 19.15			pm 1.00
Buffalo	pm 8.00		am 10.40	pm 20.15			pm 2.00
Detroit	pm 9.00	pm 7.00	am 11.40	pm 21.15			pm 3.00
Ann Arbor	pm 10.00	pm 8.00	am 12.40	pm 22.15			pm 4.00
Jackson	pm 11.00	pm 9.00	am 1.40	pm 23.15			pm 5.00
Battle Creek	pm 12.00	pm 10.00	am 2.40	pm 24.15			pm 6.00
Eastman	pm 1.00	pm 11.00	am 3.40	pm 25.15			pm 7.00
Niles	pm 2.00	pm 12.00	am 4.40	pm 26.15			pm 8.00
Michigan City	pm 3.00	pm 1.00	am 5.40	pm 27.15			pm 9.00
Chicago	pm 4.00	pm 2.00	am 6.40	pm 28.15			pm 10.00

\*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 12.15 m. and 8.10 p. m. daily except Sunday.

O. W. RUOGLER, 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		am 9.00	
Valparaiso	am 12.45	pm 4.45	pm 9.55		am 10.45	
South Bend	am 1.07	pm 5.07	pm 10.17		am 11.07	
Battle Creek	am 4.00	pm 8.00	pm 3.05	am 7.00	am 1.00	pm 5.50
Lansing	am 5.30	pm 9.30	pm 4.35	am 8.30	am 2.30	pm 6.50
Durand	am 6.00	pm 10.00	pm 5.05	am 9.00	am 3.00	pm 7.50
Saginaw	am 7.10	pm 11.10	pm 6.15	am 10.10	am 4.10	pm 8.50
Bay City	am 8.40	pm 12.40	pm 7.45	am 11.40	am 5.40	pm 9.50
Flint	am 9.00	pm 1.00	pm 8.05	am 12.05	am 6.00	pm 10.00
Port Huron	am 9.40	pm 1.40	pm 8.45	am 12.45	am 6.40	pm 10.40
London	am 10.00	pm 2.00	pm 9.05	am 1.05	am 7.00	pm 11.00
Hamilton	am 10.30	pm 2.30	pm 9.35	am 1.35	am 7.30	pm 11.30
Suspension Bridge	am 11.00	pm 3.00	pm 10.05	am 2.05	am 8.00	pm 12.00
Buffalo	am 11.30	pm 3.30	pm 10.35	am 2.35	am 8.30	pm 12.30
Philadelphia	am 12.00	pm 4.00	pm 11.05	am 3.05	am 9.00	pm 1.00
New York	am 12.30	pm 4.30	pm 11.35	am 3.35	am 9.30	pm 1.30
Toronto	am 1.00	pm 5.00	pm 12.05	am 4.05	am 10.00	pm 2.00
Montreal	am 1.30	pm 5.30	pm 12.35	am 4.35	am 10.30	pm 2.30
Boston	am 2.00	pm 6.00	pm 1.05	am 5.05	am 11.00	pm 3.00
Portland	am 2.30	pm 6.30	pm 1.35	am 5.35	am 11.30	pm 3.30

Nos. 4-8 Daily. Nos. 9-11 Daily. Nos. 10-11 Daily except Sunday. Nos. 9-11-75 Daily except Sunday.

W. C. CUNLIFFE, Agent, Battle Creek.





BATTLE CREEK, MICH., NOVEMBER 25, 1902.

JURIAH 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.

THE council of the General Conference Committee, which convened two weeks ago, is still in session. A report of its proceedings will appear later.

SOME particulars concerning the last sickness and death of Elder G. W. Colcord, together with a brief statement of his work during his long connection with this denomination, will be found on the twenty-third page. This notice has been delayed longer than we expected when we announced the death of our greatly esteemed brother in the truth.

### A Great Missionary Meeting

ON Sabbath afternoon, last, nineteen of the twenty workers from California, who are going to other lands, gathered in the Tabernacle, in this city, for a farewell missionary service. After Elders A. G. Daniells and A. T. Jones had spoken of the purpose of the brethren in California to share their blessings and means with the vast fields abroad, the outgoing workers addressed the large audience.

J. O. Corliss reviewed the early history of our mission work, in the days when slowly, one by one, workers went forth to other lands. He expressed his joy at seeing the time when they are going out literally by the score. Brother and Sister Corliss will labor in the north of England.

D. A. Parsons, who goes to Ireland, said it was the love of the message that led him to go, and he expressed his sympathy for those who are called to remain at home. J. W. McCord, who was born in the north of England, returns to his native land. He expressed his love both for the land of his nativity and for California, as in the latter place he had been born again and been led into the third angel's message, which now he desires to tell to his own countrymen.

Charles T. Everson and his wife, accompanied by his sister-in-law, Miss Schell, are off to Rome, to hold up the standard of truth under the very shadow of the Vatican. Brother Everson cited Rom. 1:14, 15, as the language and theme of the workers going to Italy.

A. S. Marchus and his wife, after spending a little time in England, will go on to Africa, glad to leave home for love of needy souls abroad. F. D. Gauterau goes to France, whose cry of need from across the sea had reached his ears. Walter Bond, his wife, and Frank Bond will go to Spain, confident of the Lord's guidance, to tell the news of the soon-coming Saviour in that land where we have never before had a worker.

Ethel Scoggins, a Bible worker, told how the Lord had in a special manner

opened the way for her to go to England. Delmer Baker, and C. H. Castle and his wife go also to England. Clay O'Donnell, of the Review and Herald office staff, joins the party for England.

Thus California is sending forth a large contribution to meet the needs beyond. The call of the hour is to rise up and go to the world with the definite message of the coming of the Lord. Let every heart be glad, and let every one respond by consecration of service and of all that he has to this glorious aim. The large congregation in the Tabernacle gave to the missionary party a hearty Godspeed, with assurances that many prayers will follow the laborers as they enter the harvest fields. W. A. S.

### The Week of Prayer

THE week of prayer for 1902 has been fixed for December 20-27. All that has ever made the week of prayer an occasion of great importance to this people and to the cause of God, applies to-day with greater emphasis than ever before. All that has been presented in years past to lead this people to devote the holidays to earnest Bible study, humble confession of sin, fervent supplication for divine help, can be presented at this time with new force. The greatest crisis of all time faces the generation now living. To meet this crisis, God has given his people a message to be proclaimed to all the world. This message has come to us, and has found a place in our hearts. We have acknowledged it as having come from heaven, and have taken our stand before the world as a people loyal to the claims of God. We have accepted the great responsibility of becoming depositaries of this truth, and of proclaiming it to the ends of the earth.

This is a great work. It is altogether too vast for man alone to accomplish. Nothing short of divine wisdom and power can carry it through to a glorious consummation. This is why it is appropriate that at least once a year we should set apart a period of time to be devoted wholly to earnest prayer and personal consecration. During this occasion fervent petitions should ascend to God from every believer in present truth for divine wisdom, to know how to lead men and women from the subtle delusions surrounding them, into the glorious light of the gospel of Christ. It is a delicate work to deal with human minds. Left to ourselves in this work, we shall surely fail; but God, who knows the thoughts of all men, knows how to reach the secret depths of the heart, and can teach us how to do this; and for this teaching we ought earnestly to pray. And to encourage us, the Lord says, If any man "lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

Furthermore, we must have power for service. Creative power alone can change men's hearts, and thus lead them to allegiance to God. This power every believer in the third angel's message must have in order to make his efforts effective. In giving his commission to the church, and explaining that his gospel of salvation must be given to every creature, Jesus emphasized the fact that this work could not be done by human power. He said, "Tarry ye in the city of Jerusalem, until ye be endued with power from on high." And on another

occasion he said, "Ye shall receive power, after that the Holy Ghost is come upon you." This power was to qualify them for effective service. Thus our great Leader recognizes our need of divine power, and gives the fullest assurance that if we seek it, he will give it to us.

Another object for which earnest prayers should ascend to heaven is that consecrated and thoroughly qualified laborers should be sent forth into the harvest field. Jesus says, "Lift up your eyes, and look on the fields; for they are white already to harvest." "The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest." Here we are encouraged to pray for the raising up of earnest, consecrated workers to fill the openings of God's providence. To-day calls are coming from every direction for ministers, Bible workers, Christian physicians, nurses, teachers, and canvassing evangelists. During the coming week of prayer most earnest and importunate petitions should be made for laborers to go forth into the harvest field.

In view of all these considerations, how gladly we should look forward to a season of special prayer and consecration, and how earnestly and thoroughly should we prepare to make the most of that occasion when we come to it. Let us remember that we shall obtain help during the coming season of devotion just in proportion as we put thought and preparation and prayer into it. The Lord now calls upon every one connected with his work to arise and do his duty, and he will greatly bless every one who will respond to this call.

A. G. DANIELLS.

### The Advocate for December

THE fourth volume of *The Advocate* is complete with the December issue. This number will be especially interesting to parents and teachers.

In the past, as a denomination, we have prided ourselves upon our acquaintance with the prophecies. The history of nations brought to view by the prophets has been studied, even by the lay members of our church, more thoroughly than by most other people, but the history of education has been passed by. As the study of the prophecies has given force to our work in the world, so the study of the history of education will give point to our efforts in behalf of the Christian training of children.

The December issue of *The Advocate* devotes eight or ten pages to this subject. It shows conclusively the attitude which the church should maintain toward its children, and answers the question, Why should Christian schools be maintained?

In all communities where a church school is conducted, the people have a right to know the reason for our faith. The December issue of *The Advocate* will answer many questions which have probably already risen in their minds.

Those living where there is no Christian school should use the December *Advocate* to create an interest in opening such a school.

In the words of Walter H. Page, "The mute appeal of neglected children is to you the voice of God." The December *Advocate* meets this appeal. Address *The Advocate*, Berrien Springs, Mich.