

# The Advent HOLY BIBLE REVIEW THE GLOBE IS THE FIELD OF AMERICA EUROPE AND Sabbath HERALD

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No. 25



If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal. 2 And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. 3 And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing.

4 Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, 5 doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; 6 rejoiceth not in unrighteousness, but rejoiceth with the truth; 7 beareth all things, believeth all things, hopeth all things, endureth all things. 8 Love never faileth: but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away. 9 For we know in part, and we prophesy in part; 10 but when that which is perfect is come, that which is in part shall be done away. 11 When I was a child, I spake as a child, I felt as a child, I thought as a child: now that I am become a man, I have put away childish things. 12 For now we see in a mirror, darkly; but then face to face: now I know in part; but then shall I know fully even as also I was fully known. 13 But now abideth faith, hope, love, these three; and the greatest of these is love.

—1 Corinthians 13, American Standard Revised Version.



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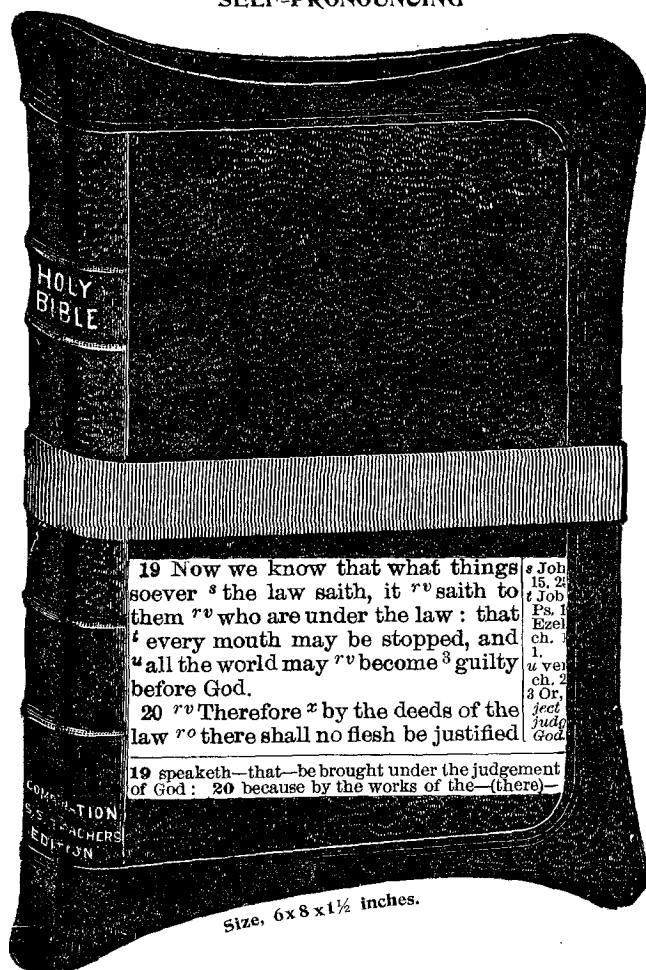
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# The Advent REVIEW AND HERALD And Sabbath

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

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## Editorial

### In This Generation

THE gospel of the kingdom, as set forth in the threefold message of Rev. 14:6-12, will be preached in all the world in this generation. A people will be gathered out from every nation and kindred and tongue and people who will be prepared for translation in this generation. When this work is done, the Lord will come in this generation. In view of these facts there was never a more decided demand for earnest consecration to the Master's work than in this generation. Happy are those who recognize the possibilities offered to them, and rise to meet the demand made upon them in this generation. The world, angels, and men are watching for the final outcome of the great controversy between Christ and Satan in this generation. Let us be faithful to our high calling in this generation.

### The Great Need

THE Lord's work can be accomplished only by the Lord's power. No human devising can take the place of this one essential thing. "Without me ye can do nothing." Our only hope of success in our individual experiences, and in our effort to hasten the coming of the day of God, lies in the revealing of divine power through the human instrumentality. This power is abundantly provided through the ministry of the Holy Spirit, and the great need to-day is the realization of his presence. When he is present, there will be power in the preaching of the gospel to convict of sin, of righteousness, and of judgment. When he is present, there will be a power to heal

backsliders, and to restore the former days to those who have lost their first love. For his presence let us earnestly pray. For his presence let us believe. In the power of his presence let us labor to win souls from darkness to light. His presence is the great need of this time.

### Take Him

WHEN we fell, we were not half lost; we were wholly lost. In this fall we not only fell down, but as is always the case, we were greatly hurt, broken, bruised, and wounded. We were completely undone, but Jesus Christ is just the Saviour for such a complete loss, because he is a complete Saviour, and he is right where we are, and all any one needs to do is to take him where he is. We do not buy God's favor because we are sorry for our sins. It is his love that made it possible for us to repent and be sorry. It was because he loved first, and wherever we are the first thing is to take Christ right where we are, and then everything comes in the gift of God in Christ. We do not have to make ourselves any better to take Christ. That is the only plan of salvation that is possible for us, poor, weak, miserable creatures, without God, without hope, without anything, totally lost; the only thing is the free gift of Christ, and if every sinner on the face of this earth should repent and turn to Christ, there would be great joy in heaven.

### Keeping Power

MANY earnest souls are seeking for the assurance of a keeping power. For this they greatly long. For this they ask with all the intensity of their being. We are glad to testify that there is keeping power for all believers. He is able to keep from falling. He is "able to do exceeding abundantly above all that we ask or think." He is "able to save to the uttermost." But the assurance of all this is our faith. "Now faith is assurance of things hoped for." "This is the victory that hath overcome the world, even our faith." Victory to-day is not the assurance of victory to-morrow. The same faith which brings a victory to-day will bring victory to-morrow, but it is wholly of faith. The power which keeps to-day is gone with the day. A new day demands a new measure of power,

and this must be received by the same exercise of faith as has brought the experience of keeping power in the past. "As ye have therefore received Christ Jesus the Lord, so walk ye in him." Power is not given in advance of the actual need of power, as the assurance that we have power for the time of need. The power is all of God, and the assurance of power to keep us is the faith which keeps us united to him who is the power of God to all who believe. Constant union and communion with Christ, our living Head, places us in the current of power, and the daily conflict provides the opportunity for the revelation of this power in us that we may be witnesses to his saving grace. Cultivate the faith which brings the Saviour into the inner chambers of the soul, according to the promise which he has made, and you will realize more and more that he is your Keeper. "He that keepeth Israel shall neither slumber nor sleep." "Trust ye in the Lord forever: for in the Lord Jehovah is everlasting strength."

### The Fruit of the Christ-Life

CHRIST is the living pattern. He was the pattern put into life for us that that same pattern might be put into life in us. We belittle the work of Christ if we stop short of the idea that the life of Christ on the earth must be lived over again in our life on the earth. It is thus that Christ is identified with his followers, because it is his life which they live.

Only by life connection, vital connection, that connection which permits actual life to flow back and forth, can we be kept alive. There is special stress to be laid upon these thoughts just now, because we are in the time of the closing up of God's purpose. That is why such a brilliancy of light is shining now. Just before Christ's coming, every ray of light that has ever shone upon God's Word will shine again. We have all the light the Reformers had in their great movements. All the light that ever shone is focusing in this time, and now God in Christ is working mightily to restore his image in the souls of men.

Where do we find the revelation of God's character? He has told us that it is in his law. That is why there is light shining upon the law of God. Perfection comes in only through our obedience to the commandments, and that is possible

only through Christ. He will save us; for we have his promise, "Sin shall not have dominion over you." What is sin? "All unrighteousness is sin." What is righteousness? "His name . . . shall be called, The Lord our Righteousness." "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." Christ is the example of righteousness. Through him the gift of righteousness comes to us, and we shall be saved from unrighteousness. Righteousness is being like Christ. Christ was the image of God. Unrighteousness is unlikeness to Christ. God will save us from that unlikeness. "And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled." "The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints."

Christ is still united to his followers. "For we have not an high priest which can not be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church: whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfill the word of God; even the mystery which hath been hid from ages and from generations." What is that mystery? "Christ in you, the hope of glory: whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus." "That Christ may dwell in your hearts by faith." Not visit, not call, but dwell, abide in your hearts—dwell there permanently. It is Christ dwelling in you. That is the message of Rev. 3:20. "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Now when Christ has made such abundant provision as this that his image shall be restored in us, should we not accept it? He has made all this provision for some results to appear. He measures the extent of our union with God by the results which are manifested. It is not a nominal faith in Jesus Christ that stands the test, but to have the works of faith brought out in us, because it is by those works that we are all tested. We can not work the works, but God has made every provision that his life shall be manifested in us, and he measures us by the fruit of righteousness manifested in our lives. He does not ask us to manifest those results ourselves, but makes all provision that those works shall be manifested in us, and then he judges us by the results. He

has a right to do so. By the results he measures the value of our profession. "Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." He measures them by the result of their lives, not simply by their profession. "Many will say to me in that day, Lord, Lord." If profession would do anything, they have done all. "Then will I profess unto them, I never knew you: depart from me, ye that work iniquity." "Herein is my Father glorified, that ye bear much fruit."

### **The Washington, D. C., Reform Bureau**

In a recent issue of the Washington, D. C., *Post*, nearly a column is devoted to a description of the purposes and prospects of the National Reform Bureau established and conducted at the national capital by Rev. W. F. Crafts, the champion of Sunday legislation. This Reform Bureau, which exists for the purpose of influencing congressional legislation, has recently received financial assistance which has given a great impetus to its work, and greatly added to its efficiency for creating public sentiment. We quote from the *Post*:—

The International Reform Bureau, "Crafts' Christianity Lobby," as Rev. Wilbur F. Crafts calls it, is to have a great auditorium, an office building, and a reform hotel, three big new buildings for the prosecution of the numerous "causes" which it has espoused in the past three or four years. The sum of twenty-seven thousand dollars is to be expended for land immediately, and one hundred thousand is to go into buildings in the near future. By the time Congress assembles this winter, the Crafts forces will be entrenched within a stone's throw of the Capitol, with superintendents, managers, secretaries, treasurers, lecturers, drafters of laws, editors, compilers, and many other competent and industrious reformers ready to fight all kinds of battles, with printing presses and congressional franks enough to send out millions of documents, and even with a reform hotel. No such long step in advance has been made by the reformers since the Rev. Wilbur F. Crafts, Ph. D., came to Washington.

In the auditorium it is intended to have "a great new international correspondence school of philanthropy." "This school," says the *Post*, "is one of the chief ends and aims of the Reform Bureau. It will agree for a certain sum to educate a man on any reform subject or on all of them. It hopes to have five thousand pupils studying to become reformers in a very short time, and after a start is once made, it is not unlikely that five thousand can be turned out every year. In the basement of the building will be a great reform printing office, with rapid presses, a reform library and reading-room, a reform book store, and

an immense reform banquet hall, where noted reformers will give lively after-dinner talks on reform subjects.

"The office building of the bureau will occupy the corner of the lot. It will have a front of thirty-five feet on Pennsylvania Avenue and of forty-three feet on Second Street. It will be four stories high. Here Reformer Crafts will be with many of his assistants. They will direct the four great lines of work carried on by the bureau: legislation, letters, lectures, and literature. Here will be drafted the bills which Dr. Crafts believes should become laws; here will be written the letters to hundreds of thousands of people all over the country, containing petitions to be sent to Congress and to Congressmen; here will be composed the lectures that the Rev. Dr. Crafts himself and his chief assistant, Rev. O. R. Miller, will deliver in their auditorium and throughout the country; here will be edited for the printers the *Twentieth Century Quarterly*, and the masses of other literature sent out hourly throughout the year to every part of the country."

The *Post* concludes its description with this interesting information:—

The International Reform Bureau got the funds for its big new projects within the past two months, as the result of its success in getting laws passed by Congress. The bureau printed a leaflet of "Eight Bureau Bills Passed by Congress in Eight Years, with Eight More Half Way to Victory." This showing of anti-canteen laws, anti-divorce laws, anti-prize-fight laws, anti-liquor laws, and others made a strong impression on a large number of people, and large sums have been received for the broadening of the work of the future.

It is but just to this Reform Bureau to say that most of the enterprises it takes up are very worthy ones, such, for example, as the promotion of temperance, the suppression of the opium traffic, the protection of the youth from immoral influences, etc. We regret that in this good ointment there should be the dead fly of religious intolerance, which has been shown in repeated efforts to secure legislation compelling people to keep Sunday, a religious institution which stands as a rival of the Bible Sabbath, and to observe which involves the violation of the fourth commandment.

Some day the whole force of this Reform Bureau will be directed toward the securing of national Sunday legislation by the Congress of the United States. Already it has expended much energy in this direction. Some day also the whole force of the great religious societies—the Society of Christian Endeavor, the Epworth League, and others—will be turned into the same channel. The Reform Bureau may start the movement, and when it is once strongly under way, other organizations will line up in its support. Among these will be not only religious societies and the churches

in general, but the labor unions, which are plainly coming to favor Sunday rest. These various organizations are working along different lines to-day, and are no doubt doing commendable work, but some day in the not distant future they will join forces in behalf of Sunday legislation, and in their united strength will bring a pressure to bear upon lawmaking bodies which they will not dare resist. Sunday legislation will become the great issue of the day. The nation, led by the Reform Bureau and the churches, will commit itself to the enforcement of an institution of the papacy.

The Reform Bureau is carrying on a great educational campaign to prepare the public mind to accept its theory of a Christian state. Silently it has grown to its present dimensions, and it may rapidly grow to the dimensions outlined in this description by the *Post*. Is there in this anything that should stir the minds of Seventh-day Adventists? Now is our time to conduct an educational campaign among the people. Of late much time has been lost; but we trust there may be an earnest effort to redeem the time, and that literature giving the warning message due to the world may yet be circulated as never before.

L. A. S.

### Why We Should Help Australia

THE cause of present truth in Australasia needs just now all the help we can bestow. The providences of God have been signally manifested in the rise and development of the message in this island continent of the southern seas. Special evidences of the presence of God's leading and guiding hand were seen in the opening of the work there by Brethren Haskell and Corliss. The Lord held Sister White, his servant, in that country ten long years. We shall never fully realize in this life the full value to the cause everywhere of her sojourn there.

It is impossible for those who have been eye-witnesses of the experiences connected with Sister White's labors in Australasia to believe that all that took place simply happened. No one but the Infinite could have accomplished what has been done.

The results might have been far greater had we all known how to cooperate fully with the Lord. Our failure to keep step with our Leader caused great delay to the work at times, and greatly added to the burdens of the Lord's overtaxed servant. When the needs of the cause in Australia were shown to Sister White, she repeatedly sent urgent appeals to the brethren and sisters in America, but there was not that liberal response that was required to place the work on the vantage-ground that the Lord had said it should occupy.

I quote the following paragraphs from

a decided message which was given Sister White during these struggles. It portrays the true situation; and, since we have never fully responded to its instruction, it is still applicable:—

Again the word of the Lord came to me, saying: "I have spared your life to do my work; and wherever I send you, go, and I will send my angel with you. In no case should you be feeble in your request for the advantage of means. Wherever I send you, go, and speak my words. I will be thy mind, I will be thy judgment. All the advantages are mine. The means and facilities are mine, and there should be no withholding. Call for the means God designed you to have long ago. Hold up my banner. Give honor to no human instrumentality, but to God, that my name may be a praise in the earth. The Lord, he is God, and before him there is no other. My work in Australasia has been greatly hindered. Money has been used unwisely in America, in the great centers, so that there is distress for means to build up the work in new places. But go not forth in hesitancy. I will be with you. Ask of my people the means that should have gone to advance the work in the Australasian field, the new world to which I have sent you.

"Those who stand in responsible places in the work need wisdom in regard to the best methods of proclaiming the last message of mercy to the world. I have a work to be done in Victoria, in New South Wales, in all the Australasian fields. Call for the means which ought to have been flowing there, where there are so few facilities to build up my kingdom, where it will tell the most in magnifying my name."

Again the light given me is: "The Lord has sent you to take hold of this work. What you have done in America under the direction of God is to be done in planting the standard of truth, and building up the work in Australia. In America they should know that you need to be supplied with the means required for the work. You have been too slow in calling for the help that is essential."

We might be years in advance if our brethren in America had stood unflinchingly to their duty, to hear and obey the word of the Lord. Let no more time be lost. You who have so many advantages, do your work unselfishly. It is God's work we are doing, and you will not find the work in your hands restricted, if you follow the will and word of God. Share your advantages with this field, that the work may stand on a true basis, and have the influence and character it should possess. Your minds may not now be prepared to see the importance of surrendering yourselves to do what ought to have been done when we were appointed to come to this field. You may not be able to see all the particulars involved in this request of God to impart. But the special work has been laid out, and you are called upon to do your God-given duty in our onward march in this country by furnishing us with facilities for our work.

Christ's dignity and office work are in imposing such conditions as he pleases. His followers are to become more and more a power in the proclamation of the truth as they draw nearer to the perfection of faith and of love for their brethren. God has provided his divine assistance for all the emergencies to which our human resources are unequal. He

gives the Holy Spirit to help in every strait, to strengthen our hope and assurance, to illuminate our minds and purify our hearts. He means that sufficient facilities shall be provided for the working out of his plans in this field. I bid you seek counsel from God. Seek him with the whole heart, and "whatsoever he saith unto you, do."

This earnest plea has never yet been fully answered. Some response was made at the time, but it was only partial. It has been a long time since a general call has been made for Australasia. Our people there are comparatively few in numbers, but they have an important work to perform. From the first they have needed some facilities for carrying on their publishing, educational, and medical work. Those who have accepted the truth, have worked hard and given freely of their means. They have given to the extent of heavy sacrifice. But having done all they could, there is still need of at least one good lift being made by our brethren in America. As far as we are able to discern the providence of God, now is the time to give this lift.

After the long, heroic struggle of our brethren in Australia with the terrible drought and with other perplexities, a good, substantial offering at this time will gladden their hearts and strengthen their work. Let us, then, all make a special offering to the cause in Australasia, and thus minister to the needs of our dear brethren and sisters across the seas.

A. G. DANIELLS.

### Note and Comment

It may not be generally known that the expense of caring for the ever-increasing hosts of the insane in this country is greater than the cost of dealing with crime, yet it appears that such is the fact in the State of Illinois, and therefore presumably so elsewhere, according to the following from the *Chicago Tribune*:—

The cost to the taxpayers of the disease called insanity is not generally realized. The last general assembly appropriated \$5,250,000 to cover the operating expenses of the State charitable institutions during the next two years, and to provide for new buildings and general improvements. Of that amount \$3,150,000 was for the benefit of the insane. The appropriations for two years for the two penitentiaries and the Pontiac reform school aggregated \$1,416,000. The men who have to pay State taxes find that insanity is more than twice as expensive as crime.

There is no prospect of a change in the situation. No sooner is a new insane asylum opened, than it is filled, and then begins a demand for the establishment of another new one. Many are admitted to the asylums, but few are discharged from them except by death. The alienists say they are much better able to cure insanity if permitted to deal with it in its early stages than they once were, but they complain that the reluctance of the

family to have one of its members sent to an asylum until he is really dangerous prevents their dealing with the disease at a time when it is most amenable to treatment.

At all events, the pressure on the insane asylums knows no abatement. Medical science, which has done so much for the prevention of many kinds of disease, has discovered as yet no prophylactic for insanity, although such a discovery would be a boon indeed. Of all the diseases man is heir to, it is the one which is most dreaded.

The insane must be taken care of, and the State must do it. The duty can not be shirked. It must build one asylum after another as its population increases, and it must provide tenderly for their inmates, but it would be a relief to humanity if medical science could do something to decrease the growing percentage of insanity.

ELDER C. McREYNOLDS, president of the Kansas Conference, adds the following to what has been said in our columns regarding the ruin wrought by the flood at North Topeka:—

I was not in Topeka during the flood, and did not see any of it, or any of the effects until to-day. It is useless to attempt a description of the terrors of the scene. To say that North Topeka is ruined is not half of it. It will never be known how many persons were drowned; probably the number is over one hundred. But O, the desolation! To-day hundreds have been looking over the ruins, digging furniture, clothing, etc., out of the mud. Pianos, organs, and all kinds of the finest furniture are piled up in the streets, or lying in heaps with the ruins of houses, and the bodies of horses, cows, pigs, etc., and occasionally a human body. Draw the picture as dark as it can be drawn, and the situation is not described. Our people here in Topeka all escaped with their lives, but they lost almost everything else.

"AND there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken." These events were prophesied by the Saviour as constituting signs of his second advent to the earth "with power and great glory." Luke 21:25-27. These are the things that are now coming to pass, the accounts of which fill the columns of the daily press.

"And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Verse 28. To those who wait for him, these words of the Saviour are now applicable. In the midst of the prevailing fear and perplexity it is their privilege to rejoice.

This privilege should put a marked contrast between them and the people of the world. While they point to these things as manifestations of the judg-

ments of God, the world should have no occasion to apply to them the term "pessimist." The doctrine of the second coming of Christ is not a pessimistic doctrine. That coming is the hope of the earth. The whole creation, disfigured and cursed with sin, has been languishing and groaning in pain, waiting for the deliverance to be brought by its divine Maker. The very earth sighs for the promised redemption, when there shall be no more curse, when it shall be fair again as the garden of Eden, when the meek shall inhabit it, and shall delight themselves in the abundance of peace. His glorious appearing, awful as it will be to his enemies, will be the herald of a glorious new creation.

The belief that this day is at hand is the most optimistic belief which man can hold. And on the other hand, what doctrine can be more truly pessimistic than that which affirms that Christ is not to come, the curse not to be removed from the earth, and that there is to be an indefinite continuance of the deluge of crime and misery with which it is filled?

We are the true optimists, and we should let our optimism be known to all men. We should let all men see that our heads are lifted high with hope. Thus will men be led to seek and obtain the same hope and happiness for themselves.

At the recent Presbyterian General Assembly in Los Angeles, the Woman's Board of Home Missions gave expression to its sentiments on the subject of Mormonism, in the following resolutions:—

*Whereas*, Our permanence as a government of free people rests in the absolute separation of church and state, and,—

*Whereas*, The Mormon Church at its last annual conference voted to sustain the first presidency and the apostolate as prophets, seers, and revelators, which apostolate claims "the right and authority" to dominate all governments, therefore,—

*Resolved*, That we, as a body of Christian women in convention assembled, solemnly protest against the retention in the Senate of the United States of the Apostle Reed Smoot of the Mormon Church, who has sworn allegiance to this higher authority, teaching the divinity of polygamy and the ultimate overthrow of all other earthly government.

We trust the Woman's Board of Home Missions will not overlook the fact that the separation of church and state in this country is menaced by other religious bodies than the Mormons, and that the danger is greatest from that church which can bring the most powerful influence to bear upon lawmaking bodies to force them to accede to its demands.

THAT Rome continues to foster superstition in this enlightened land and century was made manifest recently at the dedication of a Syrian Roman Catholic

church in New York City. The officiating bishop received from Rome, for the occasion, "a splinter of the true cross," which was ceremoniously "placed in the main altar." The church is now counted worthy of peculiar honor. The incident illustrates the worship of externals, which is characteristic of the Roman religion. Christianity is the worship of the invisible God in spirit and in truth.

"THE most serious obstacle in the way of church growth," says an Indianapolis paper, "is the fact that people refuse even to do the church the honor of persecuting it. They simply let it go—are indifferent to it." In explanation of this the same paper makes these comments, which are forcible because of their truthfulness:—

This is true of very many nominal Christian people. So many of them seem merely to play with their religion, to patronize the church, to join it and adhere to it for unworthy reasons, and to make it a cloak and cover for their ambitions, that conscientious men on the outside are disgusted and repelled. The church itself is much to blame for this condition of things. It does not demand—it begs. It is content with so much less than it has a right to insist on. The mere matter of raising money for church purposes has some bearing on this question. When you present a good proposition to a business man, he does not hesitate to invest his money in it. But the church, which, if it is anything, is the light of the world, the ark of safety, the teacher of mankind, and their divinely inspired guide into truth, is forced to beg for its very life, and to resort to fairs, lotteries, grab-bags, and entertainments of all sorts in order to wheedle money out of the pockets of men, who, on the Christian theory, owe all that they have to the church.

Is not the idea that the church can not successfully compete with golf and other Sunday sports a humiliating thing to think about?—Surely it is. The church must live up to its claims. It must not all the while be seeking the aid and protection of the law. . . . If the church was ever needed in the history of the world, it is needed to-day. But it must find some way to demonstrate to an exceedingly practical and much-absorbed generation that it fills a great need. To do this it must be earnest, must believe its own gospel, and enforce its discipline on rich and poor alike.

THE Turkish censor, who recently objected to printed matter containing the chemical formula for water—H<sup>2</sup>O—on the ground that it might be taken to mean that Hamid II, the present Turkish ruler, is nothing, is again heard from, this time objecting to the word "Macedonia" in the English Bible, which he has discovered is found in Paul's epistle to the Thessalonians. The censor suggests as an improvement that the words "the vilayets of Salonica and Monastir" be substituted for the word Macedonia. The American Bible Society declares that rather than make such an alteration it will cease circulating the Bible in Turkey.

## 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.

### Wherefore

WHEREFORE dost thou doubt, O soul?  
Wherefore dost thou doubt?  
Can not Christ, thy loving Lord,  
Work life's problems out?

Has he not delivered thee  
Many a trying hour?  
Is he not the same to-day  
In almighty power?

Has his blood not purchased thee?  
Art thou not his own?  
Through the whelming waters deep  
Dost thou go alone?

Wouldst thou know the reason why  
All these things go wrong?  
He will show thee by and by;  
Change thy sighs to song.

He will surely bring to thee  
Whatso'er is best;  
Guide thee all thy journey through  
To his promised rest.

Doubt him not, O troubled soul!  
Wherefore be afraid?  
Arms of love encompass thee!  
Be thou not dismayed!

—Churchman.

### Our Responsibility in the Present Crisis

MRS. E. G. WHITE

ON US is shining the accumulated light of God's dealings with his people. For our admonition a record has been kept of his reproofs of wrong-doing. We have a knowledge not only of that which he condemns, but of the faithful, commendable work of those who have put their trust in him. The light we may gain from these experiences of God's people in past ages, places upon us in the present crisis a great and solemn responsibility.

In the providence of God, a voice has proclaimed his truth in every age. And in this age faithful workers are unitedly to proclaim with no uncertain voice to the world the special message of truth for this time. They are to proclaim this message in accordance with God's plans, not in accordance with human suggestions.

God's people are to be of a ready mind, quick to see and to avail themselves of every opportunity to advance the Lord's cause. They have a message to bear. By pen and voice they are to sound the note of warning. Only a few will listen; only a few will have ears to hear. Satan has artfully devised many ways of keeping men and women under his influence. He leads them to weaken their organs by the gratification of perverted appetite and by indulgence in worldly pleasure. Intoxicating liquor, tobacco, the theater and the race-course,—these and many other evils are benumbing man's sensibilities, and causing multitudes to turn a deaf ear to God's merciful entreaties.

The human family have become careless and presumptuous. In the place of serving God, they are serving idols. They do not profit by the warning, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting [intemperance in eating or in seeking for pleasure], and drunkenness, and cares of this life, and so that day come upon you unawares." God's sentinels are to stand constantly on the watch-tower, faithfully warning the church against the evils that, if allowed to enter, would weaken and injure the flock.

Every one whose name is on the church books should clearly understand what union with the church means. It means that you have pledged yourself to serve God. It means that you have fully surrendered self to him, in order that Christ may reign where self once reigned. It means that you have given up the selfish ideas and plans that you cherished for so long, and have yielded your mind to the mind of Christ. It means that your fixed purpose is to be one with God, one with his people; that you will exercise self-denial and self-sacrifice to advance the interests of his kingdom; that you will strive to overcome everything that hinders growth in grace.

The Lord leaves in darkness no one who has an ear to hear and a heart to understand. Let every one keep the eye single to God's glory. Be not led astray by the snares of the wicked one. "Let him that thinketh he standeth take heed lest he fall." Let the warnings that God has given in his Word be voiced by the watchmen on the walls of Zion, and heeded by every one in the Master's service. Every case will be tried, every soul proved. Let each one ask, "Am I an evil servant? Do I by precept and example lead other souls in false paths?" Remember that your influence is affecting others for good or for evil.

I beseech the members of every church to seek now for the greatest blessing heaven can bestow—the Holy Spirit. If in faith you seek for a greater measure of God's Spirit, you will be constantly taking it in and breathing it out. Daily you will receive a fresh supply, daily your experience will be enriched by the rich current of God's love. Before you there lie vast fields of truth, vast resources of power. Let your daily prayer be, "Take away, O Lord, what thou dost choose to take, but withhold not from us thy Holy Spirit."

### Preparation for Service

Every true child of God prepares himself for service. Jesus said, "If thou wilt enter into life, keep the commandments." "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. . . . This do, and thou shalt live." These words mean much. Service to God includes all there is of man. The affections must be centered on him alone.

As were God's people anciently, so we should be prepared to advance when the cloud rises and moves forward, and

to halt when the cloud stops. We must adjust our movements to the guidance of God's Spirit. In the place of following ways of our own devising, we are to cooperate with divinity. Thus we shall be enabled to keep pace with our Leader.

In order to be a Christian, it is not necessary for a man to have great talents. The human agent may have no voice in legislative councils; he may not be permitted to deliberate in senates or vote in parliaments; yet he has access to God. The King of kings bends low to listen to the prayer coming from one who desires to do the Master's will. An earnest prayer offered from a sincere, contrite heart is of more value in God's sight than is eloquence of speech. God hears every prayer offered with the incense of faith. His weakest child may exert an influence in harmony with the councils of heaven. It is in answer to prayer that God revives his work.

O that the workers at home and abroad could be aroused to stand in their allotted place in the crisis that has come! If all would realize that it is their privilege to be laborers together with God, with what earnestness and devotion they would labor to enlighten the world! They would seize every opportunity to bear the truth into new territory.

God says, "Them that honor me I will honor." Let us honor him by joining the ranks of his workers. The Leader of the host of heaven is waiting for human agencies to enlist in his service. He will lead us forth, an exceeding great army, to the conquest of the world. With such a Leader we may gain victory in every conflict.

We have no breath to waste in controversy. We are to watch, pray, work, believe, and wait. Let us proclaim the truth in its simplicity, uplifting the Man of Calvary higher and still higher.

"The grace of God that bringeth salvation hath appeared to all men [not merely enjoining them by the force of command, but communicating divine knowledge], teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

### How the Lord Instructs His People

J. N. LOUGHBOROUGH

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." Heb. 1:1, 2.

This scripture plainly states that the Lord had various ways of imparting instruction to his people. This is clearly seen in tracing Bible history from the beginning. In earliest time the Lord "spake" to man. He taught him with an audible voice, as is seen in the record concerning Adam. In Gen. 1:28, 29, we

are told what the Lord said to Adam and Eve. In Gen. 3:8, 9, after they had partaken of the forbidden fruit, "they heard the voice of the Lord God. . . . And the Lord called unto Adam, and said unto him, Where art thou?" In Gen. 4:6-15 is found the account of the Lord talking with Cain, both before and after his killing his brother Abel. Then in the record of the flood, both before it came and after, we have the account of the Lord talking with Noah. Gen. 6:13-22; 9:1, 8, 12, 17. In later time, in the days of Moses, the Lord spoke to him "mouth to mouth." This is recorded as something different from the Lord's mode of communicating with his prophets at that time. Num. 12:6-8.

The second special manner of the Lord's revelations to man was by the ministration of angels. These angels were not (as some claim) "the spirits of dead men," but a race of created beings of a higher order than men. By the mouth of David, the Lord said of man's creation, "Thou hast made him a little lower than the angels." Ps. 8:5. Angels appeared unto Abraham, telling him that Isaac should be born, and also that Sodom should be destroyed. Gen. 18:1-33. These angels also visited Lot in Sodom, to warn him of impending judgment, and to hasten him away from the danger. Gen. 19:1. An angel appeared to Joshua, just before the overthrow of Jericho, as "Captain of the host of the Lord." Joshua 5:13-15. An angel of the Lord appeared to Gideon, informing him that the Lord by him would deliver Israel from their oppressors. This angel gave him instruction in the preparation and execution of the Lord's plan for the defeat of that mighty host by the three hundred men with no visible weapons except lamps, pitchers, and trumpets. Judges 6:11-22. Again we read of an angel that appeared to Manoah and his wife, informing them that Samson should be born, and giving instruction as to how they should care for him. After receiving the instruction from the angel, as they were offering a kid with a meat offering as a burnt sacrifice to the Lord, "it came to pass, when the flame went up toward heaven from off the altar, that the angel of the Lord ascended in the flame of the altar." Judges 13:3-20.

Satan counterfeited the work of good angels by sending evil angels to communicate with men. They sought to hide their own identity, telling the people that these communications were from their dead friends who had become as gods. The Lord told the people plainly that this mode of communication was from an evil source, and he pronounced severe penalties against this consulting with familiar spirits. Deut. 18:10-12.

As we come farther down in earth's history, we find instead of angels appearing visibly to men, that other methods were used. Of this we read in the words of Elihu, "God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then he openeth the ears of men, and sealeth their instruc-

tion." Job 33:14-16. Those thus instructed the Lord called "prophets." He said of them, "If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream." Num. 12:6. Still later, referring to this class, he said, "I have also spoken by the prophets, and I have multiplied visions, and used similitudes, by the ministry of the prophets." Hosea 12:10.

When reading of prophets in Old Testament times, one is apt to think simply of the sixteen, from Isaiah to Malachi, whose writings are in that part of the Scriptures. There are many prophets referred to in the Bible besides these. There are more than one hundred and fifty mentioned in the Old Testament, besides the sixteen already referred to.

A seer and a prophet are the same. In Samuel's time it was said, "He that is now called a Prophet was beforetime called a Seer." 1 Sam. 9:9. It may be of interest to note cases where these prophets are mentioned. When Obadiah met Elijah in the time that Jezebel was destroying the Lord's prophets, he told Elijah that he had hid one hundred of them by fifty in a cave, and "fed them with bread and water." 1 Kings 18:13. Enoch, the seventh from Adam, was a prophet. Jude 14, 15. The Lord appeared to Abraham in a vision, so that it can be said of him that he was both patriarch and prophet. Gen. 15:1. Jacob had night visions, in which the Lord spoke to him. Gen. 46:2. He prophesied of what should befall his posterity, and uttered that wonderful prediction of the scepter in the hands of Judah till Shiloh should come. Gen. 49:2, 10. Joseph in Egypt prophesied of the seven years of great plenty to be followed by the seven years of famine. Genesis, chapters 40, 41. The Lord, when speaking to Moses of Aaron, said, "Thy brother shall be thy prophet." Ex. 7:1.

Deborah was a prophetess. Judges 4:4. Samuel was a prophet as well as judge in Israel. 1 Sam. 3:20. "A man of God" (a prophet) came with a sad message to Eli, telling him of the fate of himself and his sons. 1 Sam. 2:27-36. Saul met a "company of prophets." There must have been as many as four in the company, for four instruments are mentioned that they carried before them. As Saul met them, he prophesied. 1 Sam. 10:5, 6. David was a prophet. Acts 2:30. There was a company of prophets, with "Samuel standing . . . over them," and when Saul's company whom he had sent to bring David, saw this company of prophets, the Spirit of God came upon them, and they prophesied. 1 Sam. 19:20.

The prophet Gad gave instruction to David. 1 Sam. 22:5. Ahijah met Jeroboam and predicted the division of the kingdom. 1 Kings 11:29-39. A man of God came to Bethel and prophesied that Josiah should burn men's bones on the altar. 1 Kings 13:1, 2. Jehu prophesied against Baasha. 1 Kings 16:1-7. Then there are the cases of Elijah and Elisha, under whose ministrations so

many wonderful things occurred. 1 Kings, chapters 17, 18, 19, etc. There was a prophet that notified Ahab of the deliverance Israel should have from the Syrians, and another came and told him that the Syrians would return again the next year. 1 Kings 20:13, 22. Besides these, two other prophets are mentioned in the same chapter. Verses 28, 37, 41. Micaiah testified to the overthrow of Ahab, against the testimony of four hundred Baal prophets. 1 Kings 22:8-28. There were prophets at Bethel at the time of Elijah's translation. 2 Kings 2:3, 5. In 2 Kings 9:4 there is mention of the young prophet that anointed Jehu as king over Israel. We read of a prophet that was sent to Manasseh. 2 Kings 21:10; 2 Chron. 33:18. Huldah was a prophetess who dwelt in the college at Jerusalem, her husband being keeper of the wardrobe. 2 Kings 22:14. There were four sons of Asaph who prophesied. 1 Chron. 25:2. In the same chapter we have mention of six sons of Jeduthun, who were prophets, and of Heman, "the king's seer in the words of God." Verses 3, 5. "Shemaiah the prophet" is mentioned in 2 Chron. 12:15. And Iddo, who wrote of "the acts of Abijah," is mentioned in 2 Chron. 13:22. The testimony of Azariah the prophet which he gave to Asa the king, is found in 2 Chron. 15:1-8. Mention is made of Jahaziel, who said to Jehoshaphat, "The battle is not yours, but God's." 2 Chron. 20:14-20. In the same chapter is recorded the words of the prophet Eliezer to Jehoshaphat, "Because thou hast joined thyself with Ahaziah, the Lord hath broken thy works." Verse 37. A little further on in our reading is found the record of a prophet who came to Ahaziah, but his testimony was met with the words, "Art thou made of the king's counsel? forbear; why shouldst thou be smitten?" 2 Chron. 25:16. Then there was the prophet Oded who reproved Ahaz the king for his "rage that reacheth up unto heaven." 2 Chron. 28:8-10.

Nathan the prophet, and Gad the king's seer are mentioned in 2 Chron. 29:25. Jeduthun, "the king's seer," in company with others, directed the singing at the time of the great Passover held by king Josiah. 2 Chron. 35:15. Urijah prophesied against Jerusalem "according to all the words of Jeremiah." Jer. 26:20. Azur the prophet it seems had a son who prophesied against Jeremiah's predictions. Jer. 28:1-9.

With this array of prophets before our mind, we can say, indeed, The Lord "multiplied visions . . . by the ministry of the prophets." When the people followed in the way of the Lord, he was ever ready to instruct them. At such times it could indeed be said of them, "For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for?" Deut. 4:7. When thus favored, Israel rejoiced; but when such instruction was withheld, they mourned, and said, "We see not our signs: there is no more any prophet: neither is there among us any that knoweth how long."



Ps. 74:9. Again, "The land is full of bloody crimes, and the city is full of violence. . . . Then shall they seek a vision of the prophet; but the law shall perish from the priest, and counsel from the ancients." Eze. 7:23-26. This prediction was 594 B. C. A few years later (588 B. C.) they mourned in captivity, "The law is no more; her prophets also find no vision from the Lord." Lam. 2:9.

### The Spirit of Prophecy

E. J. WAGGONER

JOHN the Baptist was the greatest prophet that ever lived, yet he did not foretell any future event. He simply quoted the Scriptures, and warned men to repent of their sins. He did no miracle (John 10:41), but preached the truth as it was recorded in the Bible. This, therefore, is to be the characteristic of all those who, living in the last days, are prepared for the coming of the Lord, and who give others knowledge in order that they may be prepared. Let us see from the Scriptures that this is so.

At the command of the Lord, Moses in the wilderness selected seventy of the elders of Israel and set them round about the tabernacle; "and the Lord came down in a cloud, and spake unto him, and took of the Spirit that was upon him, and gave it unto the seventy elders: and it came to pass, that, when the Spirit rested upon them, they prophesied, and did not cease." But there were two men who remained in the camp with the congregation, and did not come to the tabernacle with the other elders, and the Spirit rested upon them also, and they prophesied as well as the others. When Moses was informed of this, Joshua, full of zeal for his master, said, "My lord Moses, forbid them. And Moses said unto him, Enviest thou for my sake? would God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them!" Num. 11:24-29. This was not an idle wish, but an indication of what might have been; and whatever gift may be received from the Lord ought to be received. Now that such a state of things as Moses desired is possible, and the right thing to exist in the church, is seen from the words of the apostle Paul: "Follow after love; yet desire earnestly spiritual gifts, but rather that ye may prophesy. For he that speaketh in a tongue speaketh not unto men, but unto God; for no man understandeth; but in the Spirit he speaketh mysteries. But he that prophesieth speaketh unto men edification, and comfort, and consolation. He that speaketh in a tongue edifieth himself; but he that prophesieth edifieth the church. Now I would have you all speak with tongues, but rather that ye should prophesy. . . . If all prophesy, and there come in one unbelieving or unlearned, he is convicted by all, he is judged by all; the secrets of his heart are made manifest; and so he will fall down on his face and worship God, declaring that God is in you indeed. . . . For ye all can prophesy one by one, that all

may learn, and all may be comforted." 1 Cor. 14:1-5, 24, 25, 31.

Read still further: When John the apostle on Patmos was about to worship the angel who showed him wonderful things, the angel said: "See thou do it not: I am a fellow servant with thee and with thy brethren that hold the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy." Rev. 19:10. Now put with this Rev. 12:17: "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." It is evident from this that the very same people who keep the commandments of God have also the spirit of prophecy; and it is certain that all the people of God will keep the commandments of God; therefore it is also certain that every one of the people who are ready to receive the Lord when he comes, having finished the work that he gave them to do, will have the spirit of prophecy.

#### What It Is to Be a Prophet

Let no one mistake the meaning here; there will be no danger of making any mistake if we keep in mind what the spirit of prophecy is. People in general have a fixed and narrow idea of what a prophet is, and what the spirit of prophecy is. A prophet is one who speaks for God. The Lord said to Moses, "See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet." Ex. 7:1. Now read Ex. 4:15, 16, concerning the relation of Aaron to Moses, and what his work was to be: "Thou shalt speak unto him, and put the words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. And he shall be thy spokesman unto the people: and it shall come to pass, that he shall be to thee a mouth, and thou shalt be to him as God." Aaron was the mouth of Moses, to speak for him whatever he wished to say. Moses instructed the people through Aaron. That constituted Aaron the prophet of Moses. Just so whoever receives the words of God at his mouth, and speaks them to the people, is God's prophet. He may not foretell any future event, but he will speak the words of God. "If any man speak, let him speak as the oracles of God." 1 Peter 4:11. "For he whom God hath sent speaketh the words of God." John 3:34. Thus may and should all the people of God prophesy, and until they do that, they are not giving the testimony to the world that God would have them give; they are not witnessing for Christ. God gives the Spirit in order that all may speak his words, and be faithful witnesses.

#### God's People Seers

Still further: "Beforetime in Israel, when a man went to inquire of God, thus he spake, Come, and let us go to the seer: for he that is now called a Prophet was beforetime called a Seer." 1 Sam. 9:9. A seer is simply one who sees. Now God would have all his people see; for he says in a message for the very last days, "Anoint thine eyes with eyesalve, that

thou mayest see." Rev. 3:18. Whoever can see will recognize the Word of God when it comes to him, and the Word will itself make him see if he will but gladly receive it. And so will all God's people be seers, knowing God's will, discerning the signs of the times, and making known the truth to the world. He who has not the spirit of prophecy can not discern that spirit; for "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things." 1 Cor. 2:14, 15.

#### How the Gift Comes

Let no one think that this gift comes arbitrarily, or that anybody can have it simply by declaring that he has it, or by any sort of mere profession that he may make. The spirit of prophecy is the portion only of those who keep the commandments of God,—not of those who have the form of keeping the commandments, mind you, but of those who do indeed keep them. The Word of God is the sword of the Spirit (Eph. 6:17), and the Spirit comes to everybody as the reprove of sin, first of all. The promise is coupled with this statement: "Turn you at my reproof: behold, I will pour out my Spirit unto you, I will make known my words unto you." Prov. 1:23. "The commandment is a lamp; and the law is light; and reproofs of instruction are the way of life." Prov. 6:23. He who heeds the reproofs and instruction of the commandments of God, will receive abundantly of the Spirit of God, and will know the will of God; for "if any man willeth to do his will, he shall know of the teaching." John 7:17.

Here, then, we have the great lesson that is to be learned from the record of the work of John the Baptist. That which God is waiting for to-day is a people united not by a formal creed, but by the one Spirit, and thus all speaking the same thing (see 1 Cor. 1:10),—a people filled with the Spirit, and so seeing light in the light of God, and reflecting the light to others. The message of John the Baptist—the preaching of the baptism of repentance for the remission of sins—was never more needed than it is to-day, but it can not properly be given except by those who know the Word of God when it comes to them, and who are seers. They must receive the Word direct from God, and not from any man, and they must receive the Word first of all as a reprove of the sins of their own lives.

#### The Thoughts of God

Who can think the thoughts of infinity?—Manifestly none except him who is infinite. Therefore God must dwell in us, thinking his own high thoughts. Otherwise all our thoughts will be wrong, and to no purpose. In calling upon us to forsake our ways and our thoughts, God does not wish us to be nonentities; he wishes us to think and act, but the spring of all our acts and thoughts must be himself. He is the fountain of real life; therefore unless

he dwells in us, and his real presence is continually recognized, our life will be but a mirage. What a wonderful truth, that we may have God to think in us, so that our brains will be but the organ of the mind of God! Then will be manifest the miracle of God dwelling and acting in the flesh. This wonderful privilege is offered to all. It is part of the everlasting covenant, the sure mercies of David.—*Selected.*

### **The Second Coming of Christ\*** **What Does It Mean to This World?**

(Concluded)

WHEN Jesus comes, all the holy angels will be with him. Matt. 25:31. What an immense company that will be, for according to Rev. 5:11 there will be over one hundred million. "The number of them was ten thousand times ten thousand, and thousands of thousands."

Christ will come with the threefold glory,—the glory of the Father, the Son, and all the holy angels. Luke 9:26. The mind and words of the most eloquent orator can not picture the brightness and magnificence of his glorious appearing.

Let us read what Daniel says of the glory of one angel: "His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in color to polished brass, and the voice of his words like the voice of a multitude." Dan. 10:6. If this be the glory of one angel, imagine if possible something of the glory of one hundred million, and together with this the glory of Christ and God. Read Rev. 1:10-18. John here says, "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet. . . . I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death." In these words John has described the glory of Christ. Let us see what we can find in regard to the glory of God. Daniel says, "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire." Dan.

7:9. Ezekiel says that the Lord's appearance is like unto a bow that is in the cloud in a day of rain. Eze. 1:28. Who has not seen the beauty and brightness of a rainbow in a day of rain?

What happiness and joy to the Redeemed to be greeted with such a vision of loveliness when Christ comes with the retinue of holy beings! And we read in Rev. 1:7 that "every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him." Every eye shall see him. Those who in his name have overcome will be full of praise and shouts of victory; but alas! for those who mocked and derided him. These are they who will cry for the rocks and the mountains to fall upon them, and hide them from the face of him that sitteth upon the throne, and from the wrath of the Lamb. Christ's appearing is also likened unto lightning that cometh out of the east and shineth even unto the west. Matt. 24:27.

At the coming of the Son of man the righteous will receive their reward. "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4:15-17.

In Luke 21:27, 28, we are exhorted to rejoice when we see the signs of the coming of the Son of man.

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Col. 3:1-4.

The coming of Christ to this world means happiness instead of sorrow, songs and praises in place of weeping, health instead of sickness, thanksgiving and not complaining. There will be rest, joy, and peace. The young will never grow old. The old will have their youth renewed. There will be harps of gold that will send forth beautiful strains of music as the strings are touched by angel fingers, and the voices of the mighty host blend in sweet harmony in an anthem of praise. "Holy, holy, holy, Lord God Almighty."

### **God With Us**

"WITH us" not merely by mercy or care or providence or protection, but "with us" as one of us. Not *doing* only great things for us, but taking our nature upon him, and therein suffering for us and in us. Not restoring us by his word, as he created us, but by becoming as one of us. Not by raising us by the hand when fallen, but himself humbling himself to us. Himself sinking to us

that he might rise with us; might ascend to his Father, girt round with us, placing at God's right hand, united with himself, and as a part of himself, the nature which he had redeemed.

All man's history turns on this—to be with or without God, having or not having God with us. All the history of man's decay is but one manifold exhibition of being without God. All his pursuits, arts, inventions, ambition, aggrandizements, passions, lusts, wars, amusements, are, in themselves, but varied forms of godlessness. All his restoration, through revelations, guidances, providences, chastenings, mercies, is but a course wherein God draweth nigh to him, and draweth nigh unto himself. To live "without God in the world," is man's one, though varied, misery; "God with us" is the center and circumference of the divine mercy.—*Rev. Dr. Pusey.*

### **How I Began Keeping the Sabbath**

HAVING read, some weeks ago, a pamphlet entitled "Can We Keep the Sabbath?" the idea came to me to relate some facts concerning my own experience in regard to this matter.

There was a time when I believed, or tried to believe, that it was impossible for me to keep the Sabbath.

About three years ago Mr. B. came to Brierfield, and held a short series of meetings. My wife and a few others accepted the doctrine he taught, and became Seventh-day Adventists; but the people generally were set against his teachings. Though the minister was the kindest, most pleasant man I ever saw, and preached nothing that was not plainly taught in the Bible, they became so bitter against him that he closed the meetings, and left the neighborhood.

Though I did not come out openly and accept the doctrine he preached, I believed it, and it was a thorn in my flesh. I would have been glad to disbelieve it; for then I could have gone on breaking the Sabbath without suffering any unpleasant twinges of conscience. I did not reveal my feelings even to my wife. On the contrary, I often ridiculed her when she made herself tidy on Saturday morning, and sat down with her Bible and good papers about her. But I admired her courage, and wished I had plenty of money that I might defy public opinion, and serve God as I knew I should. I thought I could not afford to incur the ill will of the well-to-do neighbors who patronized my shop, by setting up my views in opposition to theirs on the Sabbath question. At first I thought I could compromise the matter with my Maker and my conscience: of course I would not work on Sunday,—it would excite remark,—I would do as little work as possible on that day. I would say nothing about it, and be a Sabbath-keeper on the sly. But I soon found that way to be unsatisfactory indeed; for Neighbor S. and Neighbor H., my two wealthiest patrons, brought more work to my shop on Saturday than on any other day, so there was no time in which to take a quiet hour to read the Bible or

\* Paper by Miss Maud Rowland, of the Detroit (Mich.) Bible Training School.

religious papers. After a while I gave up the attempt to be a Sabbath-keeper on the sly. Matters drifted along in this way for two years. I was dissatisfied with myself; I knew I was doing wrong, but lacked the grit to put myself on the right track.

One Saturday morning in July I went out to my shop in an unusually discontented state of mind. Rain had fallen the night before, and everything looked fresh, green, and promising. I looked at my corn field; every blade and tassel softly swinging in the breeze seemed praising God. My garden sang the same glad song. I went to the shop, and sat down near a pile of plows and hoes that Mr. H. had sent over that morning. I looked around the dirty place, then out at the green fields lying in the yellow sunshine, where the hum of insects and the song of birds seemed to be urging me to lay aside cowardice and be true to God. I looked at my cottage, peeping out amid a wealth of vines. Seated on the porch, with a Bible in her hands, I could see my wife. There was a restful Sabbath look on everything. I felt uncomfortable. I thought of all the blessings I was receiving at the hands of God, how good he had been to me, and how, in return for all his kindness, I constantly violated his law by working on his holy day. I thought of Daniel, and all the holy men the Bible tells us of, who suffered everything rather than disobey God's law in the slightest particular. And here was I, unwilling to arouse the displeasure of a few of my neighbors by obeying one of God's positive commands! I did not go to work, but sat for more than an hour pondering on these matters. By and by my little boy left his mother's side, and coming to me, said: "Papa, does mama ever tell lies?"

Amazed at his question, I answered, "No, my child; I never knew your mother to tell a lie in my life."

"Well, that is what she said just now about you, and yet one of you has told a story."

"Why do you think so?" I said.

"Because mama says Saturday is the Sabbath, and you say it is not, and it must be one of you is not telling the truth about it."

"I haven't said that Saturday is not the Sabbath," I said; "on the contrary, I believe it is."

"Then why do you come out here and work on Saturday, and put on your best clothes and go to church on Sunday? Only yesterday you told Mr. Jones there was to be a meeting at the church on Sunday, to organize a Sabbath-school. If you think Sunday is not the Sabbath, why do you call it so?"

I had no answer ready, so I said, "Run away, child; you annoy me with your questions."

But when he had gone, I asked myself, "If you have no answer for your little child, what can you answer when confronted with the same question by your Saviour?"

I was conscience-stricken, and kneeling down, I sought pardon of the Lord for my cowardice, and begged for courage to keep his law. I arose with a feel-

ing of peace and rest in my heart, such as I had not known for many days.

I shut up the shop, went to the house, and exchanged my work clothes for a clean suit; then I joined my wife on the front porch. In answer to her look of inquiry, I told her of the change that had come over me. She was very glad, and said she had prayed more fervently than usual that morning, that grace and strength might be given me to take a firm stand on the side of truth.

All this occurred more than a year ago, and I have never regretted the stand I took that morning. True, my rich neighbors no longer patronize my shop, and I meet with cold looks from some who formerly smiled on me; but what I have lost in this way I have gained in another. I have all the work I can do, and the past year has been a prosperous one. The loss of my neighbors' smiles is more than made up in the joy I feel in obeying all the commandments of my Father; for I can truly say, with David, "O how love I thy law! it is my meditation all the day."—*Frank Thistle, in Oriental Watchman.*

### **The Great Need of Our Day Is Prayer**

DR. A. TORRY says: "It was a master stroke of the devil when he got the church so generally to lay aside the mighty weapon of prayer. The devil is perfectly willing that the church should multiply its organizations, and deftly contrive machinery for the conquest of the world for Christ, if it will only give up praying. He laughs as he looks at the church to-day, and he says to himself:—

"You can have your Sunday-schools and your Young People's Societies, your Young Men's Christian Associations, and your Young Women's Christian Temperance Unions, your Industrial Schools, and your Institutional Churches, and your Boys' Brigades, your grand choirs and your fine organs, your brilliant preachers and your revival efforts, too, if you don't bring the power of God into them by earnest, persistent, prevailing, mighty prayer."

"Prayer could work as marvelous results to-day as it ever could, if the church would only betake itself to it."

### **Victory — What Is It?**

WHEN you are forgotten, or neglected, or purposely set at naught, and you smile inwardly, glorying in the insult or oversight,—that is victory.

When your good is evil spoken of; when your wishes are crossed, your taste is offended, your advice disregarded, your opinions are ridiculed, and you take it all in patient, loving silence,—that is victory.

When you are content with simple food, plain raiment, any climate, any solitude, any interruption,—that is victory.

When you can bear any discord, any annoyance, any irregularity or unpunctuality (of which you are not the cause),—that is victory.

When you can stand face to face with

folly, extravagance, spiritual insensibility, contradiction of sinners, persecution, and endure it all as Jesus endured it.—that is victory.

When you never care to refer to yourself in conversation, nor to seek after commendation, when you can truly "love to be unknown,"—that is victory.—*Selected.*

### **Are You Ready for Moving Day?**

WE all remember "moving day," and how carefully we preserved certain things, and how we left other things behind, because they were "not worth moving."

When the gospel shall have been preached to all the world, then we shall move from this world over into the next. Matt. 24:14.

There will be some, who, like the rubbish on moving day, will be left behind; not because the Lord hates them, but because they will not be worth moving. Noah built an ark, and at the same time built character, and was ready when the crisis came. Heb. 11:7.

There came a time when the Lord wanted to move those who were worth saving out of Sodom. Lot reluctantly responded. Lot's wife was so wedded to earthly belongings that she had to look back to them, and so she was left behind. Gen. 19:14-26.

The apostle James speaks of a time when the rich are heaping treasures together for the last days. "Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth." James 5:4.

When these things come to pass, the Lord admonishes us: "Stablish your hearts: for the coming of the Lord draweth nigh." James 5:8.

When you read in the daily papers of the terrible perplexities growing out of the present relations between the rich and the poor, do they not sometimes suggest the thought to your mind that "moving day" is rapidly approaching?—*The Life Boat.*

### **Self-Control**

ALMOST everything worth knowing we teach ourselves after leaving school. But the discipline of school is invaluable in teaching the important lesson of self-control. Self-denial and self-control are the necessary postulates of all moral excellence. A man who will take the world easily will never take it grandly. To lie in the lap of luxury may be the highest enjoyment of which a feeble character is capable; but a strong man must have something difficult to do. Moreover, the happiness of the human race does not consist in our being devoid of passions, but in our learning to control them.—*Prof. J. S. Blackie.*

EMPLOY the gift thou hast,  
Whate'er it be, with true and earnest care;  
And this endeavor shall not be the last:  
Each good performed another shall prepare.

—*Mrs. Guernsey.*



### Consolation

MRS. NELLIE C. BROWN

SOMETIMES, when temptations harass us,  
And sorrows seem hard to bear,  
And we almost sink beneath it,  
This load of sin and care,  
The thought will rise within us,  
"If I were only a flower,  
No sorrow could ever find me,  
Temptations have no power."

But then comes the consolation:

The "overcomer" is blest,  
And if we had no temptations,  
We ne'er should enjoy the rest  
That to the victorious is promised  
When all of our warfare is o'er.  
Then let us walk firmly and bravely,  
And wish we were flowers no more.

### Child Training

MRS. E. G. WHITE

FATHERS and mothers, ask in faith for wisdom to deal with your children in the fear of God. They are a part of your flesh and blood, and have inherited your temperament. When you see them acting as you would act were you not under the control of the Spirit of God, how patiently you should deal with them. Notwithstanding your mistakes and failures, Christ has dealt kindly and patiently with you.

If you desire to learn what course to take with your children, make their peculiar temperaments your constant study. All children can not be managed alike. You may need to manage one child differently from the way in which you manage another. Go to God, telling him your perplexity. He will teach you how to deal with human minds. When you learn lessons from the Source of wisdom, when you manifest an earnest desire to save the souls of those who are of your own flesh and blood, when you show a determination not to let them go but to hold on to them, you will be able to bring them up in the fear of God.

We have much to learn in regard to child training. When teaching the little ones to do things, we must not scold them. Never should we say, "Why did you not do this?" Say, "Children, help mother do this;" or, "Come, children, let us do this." Be their companion in doing these things. When they finish their work, praise them.

Years ago the children in my home were learning how to knit. One of them asked me, "Mother, I should like to know whether I am helping you by trying to do this knitting work?" I knew that I should have to take out every stitch, but I replied, "Yes, my child, you are helping me." Why could I say that they were helping me?—Because they were learning. When they did not

make the stitches as they should have made them, I took out every stitch afterward, but never did I condemn them for their failure. Patiently I taught them until they knew how to knit properly.

The mother is the queen of the home. She must not allow her children to treat her as a slave. Many a mother has gone down into the grave with a broken heart, because she made a slave of herself, doing things that she should have taught her children to do. Let every mother teach her children that they are members of the family firm, and must bear their share of the responsibilities of this firm. Every member of the family should bear these responsibilities as faithfully as church-members bear the responsibilities of church relationship.

Let the children know that they are helping father and mother by doing little errands. Give them some work to do for you, and tell them that afterward they can have a time to play.

Dress your children neatly in simple clothing, and allow them to spend much time out of doors. You can furnish them with cart-loads of sand in which to play. By playing in the sunshine and the fresh air, children will gain health and strength of mind and body. They will be benefited both spiritually and physically. The Lord recognizes every such effort.

The spiritual education of the child begins in the home. The mother, as the first teacher, should teach her children how to pray, by having them repeat a simple prayer after her. The Saviour dwells in the homes of those who teach their children to pray for his blessing to rest upon them. The saving power of the grace of God will be given to such fathers and mothers.

After the children have learned to write, encourage them to keep a record of the occurrences of the day, noting the points on which they have overcome through the grace of Christ, and also the points on which they have failed. During the evening hour of prayer have a blessed season of confession, and of praise and rejoicing. I am sorry that we do not have more praise services in our homes, sorry that we are so slow to learn to praise him from whom all blessings flow.

### Roundhouse Young Men

THERE are a great many young men in this country who are like engines, just completed, standing in the roundhouse, all ready to go on the track, *but waiting to be started*. They have finished their education, as far as the schools are concerned; they have their college diplomas;

they are polished and ready for the run, but somehow they never get out on the main line. They ought to be busy pulling trains,—some of them, freight trains; some of them, local passenger trains; and still others, lightning expresses,—but they do not move.

An engine may be a wonderful piece of work to look at, but if it does not fly along the track, and take people or goods to their destination, what is it good for? Of what use are education and college diplomas to these "roundhouse" young men? Of what possible service can they be to the world if they never get started on the track?—*Success*.

### Study Simplicity

L. A. S.

ONE of the most profitable studies a person living in the midst of our complex civilization can pursue is the study of simplicity. He will not need to go away to any school; the study can be pursued at home. Indeed, at home is the very place where simplicity most needs to be studied.

The question is sometimes raised as to whether men are better off for being civilized than they would be in a savage state. Absurd as such a question may seem, there is a considerable degree of reason back of it; for unquestionably the uncivilized portion of the race are in general better off than their civilized brethren in many important respects. Their life is better in many ways because it is simpler.

There is such a thing as too much civilization. The Creator made man upright, but he has sought out many inventions. He has discovered and brought into his life many things without which he would be much better off.

Highly civilized people frequently have to stop their work and get away from civilization in order to recuperate from nervous exhaustion. They have to get away from the cities, and for a time adopt a life that is more or less imitation of the life of savages. They have to come more closely into touch with nature, and give room in their bodies and minds for the freer working of nature's laws. This is in itself an evidence that modern civilization does not constitute the ideal mode of existence.

The room for greater simplicity in the life of the average individual is as abundant as is the need of it. For example, in the matter of eating, there is an enormous expenditure of time and energy that is worse than wasted. Man is an animal; but he seems to have forgotten the fact. For while all other animals live upon a simple diet, the diet of most human beings is quite the opposite; that is, in civilized lands. Such was not the design of man's Creator. What person having common sense can suppose that while the diet of the horse, the dog, the cow, and other animals, both domestic and wild, comprises not more than three or four different articles of food, it was intended that in man's diet there should be three or four hundred? Originally man lived on a diet of fruits and grains,

and there was not a French cook or a cook-book in the world. But now, human beings put into their stomachs all sorts of complex preparations representing a great expenditure of time, money, and effort, and are sick in consequence, and pay out fortunes to the doctors. A deranged digestion is the foundation of most modern maladies. What is the matter?—Too much civilization.

We may well adopt the sentiment in Byron's *Apostrophe to the Ocean*—"I love not man the less but nature more"—in the matter of eating. Natural products are the best, and the less treatment an article of food needs at the hands of man to prepare it for the human digestion, the better and more healthful it is.

Then there is the matter of dress. Who will seriously contend that there is any real need of the enormous amount of time, money, and energy which civilization devotes to this object? What is dress for?—Plainly, it is for a covering and for warmth. These two purposes could be realized without any great departure from the pathway of simplicity, but Fashion steps in and says, Dress is chiefly for show; and Fashion has gained control in civilized lands, and decrees that so much time, means, and effort shall be expended, on the part of many, in dressing for display that but little is left for other and higher purposes.

Dress should be a secondary matter. It is not a primary purpose of life. The attention of an individual should not be concentrated on it, and therefore a person's dress should be such as does not occupy the mind of the wearer nor attract the attention of others. Here again, how much would be gained in every way if people were only willing to practice simplicity.

Then there is also the matter of general housekeeping. Who does not know the busy housewife who is so engrossed with household cares that she has no time for anything else? Before anything and everything else, in her mind, the "work" must be done. But is there any warrant for having so much work to do in the home that every other occupation of mind and body is crowded out? The Word of God does not warrant it, surely. Here again is the place to study simplicity.

We need to study simplicity because we need to *live*; and a ceaseless round of getting things to eat, things to wear, and keeping a house fit for the inspection of critical neighbors, is not *life*. There are unfortunate people in the large cities who spend their time in sweat shops, working hard and ceaselessly from early morning until late night for just enough compensation to enable them to keep up an existence and perpetuate their misery. We are inclined to wonder why they have any desire to perpetuate an existence so devoid of real life. But there are other persons not so reduced in fortune who are bound by a slavery which, though on a higher plane of life, is no less real,—persons who wear themselves out in a ceaseless round of cooking, dressing, and housekeeping that is up to the standard of modern civilization. To these things

they devote every hour of time and every energy of mind and body. Is this life? What sane person can suppose that the Creator placed man upon the earth for such a purpose as this? The trouble is, too much civilization: too little simplicity.

Of course, there is the familiar "must be done" and "can't do without it" argument; but people find they can do without many things when they have to; and if people would courageously and resolutely seek to curtail their supposed necessities, they would be surprised to find how far they could go in this direction without suffering any harm.

We are in this world to learn, to grow, to develop; to know Him whom to know aright is life eternal. In this way we make use of this life to prepare for the future life that is unending. To study God and to have communion with him through his Word and through his works, and through co-operation with him in the work of uplifting mankind,—this is life. This we can not afford to do without. It is to gain this that we need to study simplicity.

#### **Don't Take Your Troubles to Bed**

You may labor your fill, friend of mine,  
if you will;

You may worry a bit if you must;  
You may treat your affairs as a series of  
cares,

You may live on a scrap and a crust;  
But when the day's done, put it out of  
your head;

Don't take your troubles to bed.

You may batter your way through the  
thick of the fray,

You may sweat, you may cry, you may  
grunt;

You may be a dunce if you must, but this  
rule

Should ever be kept at the front:  
Don't fight with your pillow, but lay  
down your head,

And kick every worryment out of the  
bed.

That friend or that foe (which he is, I  
don't know)

Whose name we have spoken as  
Death,

Hovers close to your side, while you run  
or you ride,

And he envies the warmth of your  
breath;

But he turns him away with a shake of  
his head,

When he finds that you don't take your  
troubles to bed.

—Edmond Vance Cooke, in the *Saturday Evening Post*.

#### **An Interesting and Scientific Fact**

A FEW years ago a call was issued from London, England, to the scientists of the world to assemble for the discussion of whatever scientific subjects might be presented, every statement to undergo most rigid scrutiny. One member said, "Tobacco is not injurious. I have chewed it for fifty years, and my father chewed it for sixty years, without perceptible damage. All this hue and cry

about it is nonsense." The actuary answered, "Step forward, sir, and let us canvass this matter thoroughly. How much do you chew?" "I chew regularly three quids a day, of about this size," cutting them from his plug. One was given to a Russian and another to a French chemist, with, "Please return their extracts."

Then the actuary said, "Will any young man unaccustomed to the use of tobacco, chew this third quid before the audience? Here are twenty dollars to any one who will." A young man stepped forward. The audience were requested to scan his looks, cheeks, eyes, and general appearance, before he took it, and closely watch its effects. He soon became pale from sickness, then vomited, and anon fainted before the assembly. The extract from one quid was given to a powerful tom-cat. He flew wildly round, and then and there died. The other extract was put upon the tongue of a premium dog, which uttered a yelp, leaped frantically, lay down, and expired. These facts took place before the world. They are recorded in the most scientific repository of this century or any other, in a volume which cost twenty dollars a copy. Every consumer of tobacco in either form is a practical witness that these are its precise effects, by his own initiation to its use.—From "*Life: Its Factors, Science, and Culture*," by O. S. Fowler, LL. D.

#### **Making Eggs Tell Their Ages**

ACCORDING to the *Backer und Konditor Zeitung*, the age of an egg is now discovered by immersing it in a solution of salt containing about eight ounces to the pint. When the salt has thoroughly dissolved, the egg to be tested is dropped gently into the glass containing the solution. If the egg is only one day old, it sinks immediately to the bottom; if three days old, it sinks just below the surface only; and from five days and upward, it floats.

Another process has just been awarded a medal in Saxony by the National Society of Poultry Breeders, and is described in a German newspaper. It is well known that the air cavity at the blunt end of the egg enlarges as the age of the egg increases. Consequently, if the egg be placed in a solution similar to the one described above, it will have an increasing tendency to float with the long axis vertical.

A scale of angles is placed at the back of the vessel, and from the inclination to the egg to the horizontal the age can be gauged almost to a day.

A new-laid egg lies horizontally at the bottom of the vessel. When from three to five days' old, the egg raises itself from the horizontal, so that its long axis makes an angle of about twenty degrees with the horizontal.

At eight days, this angle increases to about forty-five degrees; at fourteen days, it is sixty degrees; at about three weeks, it is about seventy-five degrees, while after four weeks, it stands upright on the pointed end.

# THE WORLD-WIDE FIELD

## How Can We Help Bolivia?

E. W. THOMAN

BOLIVIA, like other countries ruled by Romanism, has laws prohibiting the preaching and the teachings of every other religious belief. But in some parts where public sentiment is more liberal, the authorities allow the right of worship. The liberal party is endeavoring to secure from congress full liberty of worship; and there is hope that they will obtain it, at least to some extent. But there is liberty of the press, so literature can be circulated with but little difficulty. This is an encouraging feature.

As Bolivia produces no literature, the printed matter is imported. There is no duty on books unless they are considered articles of luxury. Hence we can easily introduce the literature containing the gospel message. Besides the Spanish-speaking people, there are Germans, French, Italians, English, and Americans who can read, and to whom we could bring the last warning through the printed page.

This field needs some colporteurs who will go from house to house, working with the people, giving them opportunity to hear and learn the truth, and what they must do to be saved. We owe the gospel to this people, and we must bring it through the door the Lord has opened to us.

For Bolivia we need workers fully consecrated, persons who love God and the people. They should be persons with some experience and a persevering character,\*—men who, like Paul, can adapt themselves to every condition,—men of moral and spiritual strength. As the climate differs so materially, in some parts hot and in others cold, some parts dry and others wet, it would be a decided advantage for a worker for that field to enjoy good health. Knowledge of how to care for the body is quite necessary. As far as I know one can be a vegetarian in any part of the country.

Who will give himself to the Lord's work in Bolivia? Are you willing to sacrifice yourself on the Lord's altar? If so, then show it by your action, and be assured that the Lord is God in Bolivia

as well as in any other place in the world. A faithful worker will not be forgotten by the Lord. He will give him what he needs for his body, and what is good for his soul.

The Bolivians look with favor on Americans. They hope for political deliverance through them. Why should not servants of the Lord come from America and deliver them from spiritual slavery? Come, brethren, come and help them. They need help, and you can render it. Why not do it? May the Lord awaken those whom he desires



SAN FRANCISCO CHURCH, LA PAZ, BOLIVIA

to have in Bolivia, and fill them with love for the perishing souls in that country, and guide them according to his promises.

*Iquique, Chile.*

## Chinese Liberality

FOREIGN missionaries laboring among the Chinese are in more than one city embarrassed by the abundance of the gifts showered upon them by the natives. In some places the heathen have put into the hands of the American missionaries enough funds to build complete churches, hospitals, and schools. In Canton, for example, one Chinese woman has contributed \$3,500 to add a children's ward to the women's hospital in that place. Mr. Li, a merchant of Ningpo, has presented the Presbyterian Board with thirty thousand dollars for a high-grade boys' school. Like instances are reported from other cities.—*Selected.*

## The West Australian Mission

(From Australian Correspondence)

THE Colony of West Australia, fittingly styled the "Cinderella" of the Australasian group, has at one bound leaped into world-wide prominence, consequent upon the recent marvelous discoveries of gold at Coolgardie and the Murchison. Gold is the magnet which has attracted thousands to her shores, and will attract thousands more.

Its length from north to south is 1,480 miles. Its area is 975,920 square miles. The population is about 180,000; of this number 30,000 are in Perth, the capital.

The colony has great possibilities, not only in its mineral wealth, but in its vast tracts of territory suitable for agriculture and horticulture. Its forest resources are unsurpassed in Australia.

### Opening of the Mission

The glad tidings of present truth were carried into the colony in 1894 by the canvassers, through whom a great work has been accomplished. Throughout the colony are a number of scattered Sabbath-keepers who received the truth through the faithful efforts of the canvassers.

The ministerial part of the work was begun in the early part of the year 1896 by Elder J. O. Corliss and Brother J. E. Collins. After opening up the mission, and organizing a church, Elder Corliss left for America, and during the remainder of the year the work was in the hands of Brother Collins.

Soon after, a few Bible workers and nurses were sent to the field. A health home was started in Perth in a rented building, which did good work. A Helping Hand Mission was also started, in connection with which was a laundry to furnish employment for the destitute and needy.

According to the year-book of West Australia, there are two hundred and fifty post towns. So far the message has been preached in only six of these places; but the truth, in some form, has been carried to most parts by the faithful canvassers. There are about one hundred and fifty Sabbath-keepers, an increase of about one hundred for the first three years. The amount of tithe paid in 1899 was approximately forty-five pounds. In 1901 it had reached one hundred pounds a quarter.

Our people in West Australia appreciate the Sabbath-school as a channel for gaining a knowledge of God. Over ninety per cent of the church-members are members of our school.

At the camp-meeting which was held in March, 1902, the West Australian Mission field was organized into a conference, with three organized churches, and four companies of Sabbath-keepers, totaling a membership of one hundred and fifty. A constitution was adopted, and the conference duly organized. The workers consist of two ministers, one licentiate, and five canvassers.

THERE are spoken in Africa four hundred and thirty-eight languages, besides dialects.

## The Hillsdale Mission

ANNA M. NELSON

LIKE all other missionary enterprises, our work necessarily had a small beginning, but we hope gradually to grow upward and onward. Though our mission is not yet one year old, we have had many precious experiences and enjoyed much of the blessing of God. This is God's own work, and we know he is pleased to see us carry it forward. The Lord loves the young people, and wants them brought to him to be educated for his service. We have reason to believe that our labor even to this time has not been in vain.

Home life in the south sea islands is in some respects different from what it is in America; yet, like all other places, it is filled with the common duties of life, with its trials and perplexities as well as joys. And the amount of joys we experience is in proportion to the trials and perplexities which we overcome from day to day. The picture shows you our plain but pleasant home.

If you could have the privilege of stepping across the wide ocean to call at our home in the morning, you would find us at work at the different duties in and about the house, and the boys around on the plantation. But if you should come later in the day, you would find us more quiet—the students in their respective rooms, studying, and I myself conducting recitations on the veranda. On Sunday you would see us, boys and girls alike, washing, or, sometimes, down on our knees, scrubbing our unpainted floors with cocoanut husks. Thus you see it is true in this place, as well as in any other, that "life is real, life is earnest." We hope to develop the right spirit of labor by doing faithfully all these common duties, and at last be among that number to whom it shall be said, "Well done, thou good and faithful servant."

Sickness must also reach us in these places from time to time. Recently the measles have been very prevalent, and quite severe. It has been twenty-eight years since this disease was known here, so a large majority were taken sick, and a great many died. Our family was not passed by, either. The oldest girl was taken sick first. Then five of the others took the measles from her, and came down just as she recovered. I was very thankful that she was able to help me wait on the others. But in two days word came that her mother, a widow, had taken sick, so she must necessarily go and care for her. This left one boy and myself to do the work and look after the sick. For two more days there was not much rest day or night. Having neither doctor nor nurse to call in, I followed Dr. Kellogg's directions, and by means of hot packs, fomentations, and hot and cold baths, as the case required, we relieved the one who had

trouble on the lungs, and also the one with the sore throat, as well as the delirious one. These were busy days, but the Lord strengthened me through it all, and I found a little extra time and strength to help care for a sister who was very sick and delirious. During it all God greatly blessed, and taught us new lessons of trust. I am glad there is One who is ever near to help in time of trouble, though earthly friends are far away, or may be afflicted in the same manner that we are. How thankful we should be for the light God has given us in the use of water for treating the sick! Many have died through lack of proper care, as the people in general trust to medicines to cure them.

We have no reason to be at all dis-



MISSION BUILDING, RAIATEA

couraged, for we know the promises in the Word are sure. Sometimes the way may look dark; but if we will look up, through the eye of faith we may always see light ahead. So, ever encouraged, we labor on, glad to have a part in hastening the coming of our dear Saviour.

*Raiatea, Society Islands.*

## The World's Demand for the Bible

It is great, and rapidly growing.

Voltaire, who died in 1777, prophesied that within a hundred years the Bible would be an unknown book.

The number of volumes of Holy Scripture that come from the press now every twelve months is about eight million, more than the total number that saw the light during the first eighteen centuries after Christ.

The Bible, which in Voltaire's day existed in only thirty-eight tongues, is now being read, in whole or in part, in over four hundred. One hundred and fifty of these languages were for the first time reduced to writing by Bible translators.

The chief instruments, under God, for meeting this great need have been the

Bible societies, of which the American and the British and Foreign are foremost. They co-operate to the fullest degree, but thus far the British Society has been able to do a work more than twice as large as the American.

Here is an "open door" that challenges America's most noble enterprise.

With the years, the American Bible Society has gained in strength, wisdom, and opportunity. For the first period of twenty-five years, 1816-1841, it issued 2,798,366 volumes; in the second, 18,987,210; in the third, 32,478,138; and for the fourth period would reach 50,000,000, at the present rate of about 2,000,000 a year. This rate, however, is far from meeting the pressing calls, to which, with God's blessing, America will respond more and more generously.—*Selected.*

JOSEPH CLARK, pioneer of the Baptist Mission, says that their converts are witnesses. When they find Christ, they are taught that they must tell it to others, and men, women, and children go and tell. When he was arranging to leave Africa, for a while some came to him, telling of a tribe that had never heard of God. "They ought to be told of him," they said. He replied that he could not go then. "We will go," they said.

"O, no," said he, "you must not go without me; they will kill you."

They had fear of the white man, but the black man they would not listen to, but would destroy him.

"Wait till I come back."

They were quiet, looking very serious; then came this thought: "It says in the Bible that if a man is doing God's will, he will take care of him. If we go to tell them of him without you, can not God protect us?"

Though he still saw the danger, yet he could see their faith, and he could not withhold permission from the young men, themselves cannibals but five years previously, to go on their perilous errand that others might hear the good tidings.

In nine days they returned, giving report of having done the best they could to deliver the precious message.

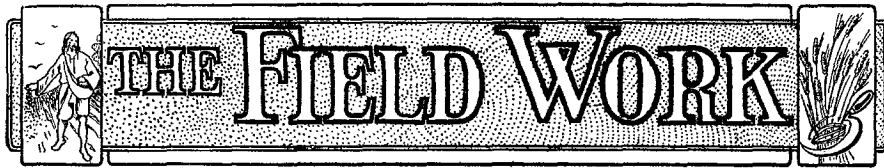
Did they meet with any trouble? "O, yes; they surrounded us, armed with spears, and said they would kill us."

"What did you do?"

Standing up with arms folded, they said, "We stood—God defended us."

A MISSIONARY who, since his second return to China, has spent eight years in service, writes of these years: "They have been full of changes in the empire, and I trust some changes for the better in the mission. At least the number of stations has increased from five to twenty-seven, of which twenty-five are now under my supervision. The membership has also increased from a possible one hundred to more than fourteen hundred, so that we can take heart and feel encouraged at what our Lord has done for us."

"THE field is the world."



# THE FIELD WORK

## Texas

**HUGHES SPRINGS.**—Since my last report I have not held meetings regularly, as the farmers are very busy, but have begun meetings on Friday night and continued until Sunday night, visiting and giving Bible readings through the week. We have had some precious seasons of the outpouring of the Spirit. Eight dear souls have followed their Lord in baptism the past four Sabbaths. We are now raising the new tent, and will soon be giving the message to the people of the town. Those who have so liberally given to purchase a tent can now realize that they have an interest in this meeting, and we ask each one to pray earnestly for the success of the meeting at Hughes Springs. We think that a good, strong church can be organized here before the summer closes. Seven were keeping the Sabbath at this place when I came; now there are sixteen. I have found some prejudice, and a great deal of tobacco and snuff, with which to contend, but the Lord gives power to overcome. To him be all the praise!  
E. B. HOPKINS.

## Oklahoma

**MANGUM.**—We have just arrived at this place to begin a series of meetings. The way is all open, and a house secured. We have a good home in which to stop with kind friends, and above all, the people seem willing and anxious to have the meetings. It is a new field where the truth has never been preached. Last night was our first meeting, and a goodly number were out. This is a place we have had in mind, one from which a call has been coming to us for two years, so now we will try to fill the call. Our courage is good. We have sought the Lord not to leave us, and we trust some good will come to the people. My wife and daughter will assist me in the meetings. It is a pleasure to bring the truth to those who desire to know more of God and his truth. We ask our friends and all who love the Lord to pray for the success of this meeting.

G. G. RUPERT.

## Gold Coast, West Africa

**CAPE COAST.**—We left Keene, Tex., January 21, amid frozen and slush, but were soon in the frozen regions of Illinois and Michigan. We spent a few days in Battle Creek, but hastened on as soon as arrangements could be made for our traveling. It was thawing some as we left New York, but was very chilly the whole journey across the Atlantic. The trip was exceptionally smooth, and we had some opportunity to sow seeds of truth among the passengers, and to our joy we saw evidences of its effect even before we landed. One young man was very anxious about his soul.

From Liverpool to the Canary Islands the journey was quite rough, but the weather grew more pleasant as we went south. These islands are a little south

of the latitude of my native State, Texas; but they grow all kinds of tropical fruits at sea level. The temperature changes very materially as one ascends the mountains in the interior of the islands until one reaches the peak of Teneriffe, which is covered with snow nine months of the year.

Here is a number of islands in a very healthful part of the world, where there has been nothing done, as far as I know, toward giving them the truth. True, the Catholic Church has full sway, but they must have the message for this time. It is a great winter resort for the people of Europe, especially Spain, France, and England. After leaving the Canaries the heat was soon oppressive, and down the coast of Africa the steamer seemed like a great floating sweat-box.

We landed safely at Cape Coast Castle, March 3. Brother Dolphijn with several other friends was at the beach to meet us. Many with whom I was acquainted when here before hastened to welcome us as soon as they knew we had arrived.

As we had to wait for a little time, we began Bible lessons in our sitting-room. A number of young men attended quite regularly, and some of them are keeping the Sabbath. I hope to see some of them develop into workers in the future. But my family's health, as well as my own, is very poor here on the coast, and we will leave the work in the hands of Brother Hyatt, of Minnesota, U. S. A., who came one week after our arrival, while we seek a healthier place in the interior. Brother J. D. Hayford has kindly offered us a place with him on some lands he has leased, and while visiting him a week ago I saw a place where I believe we should have comparatively good health if the Lord spares us to go there.

There is interest in many villages on the coast, and I ask your prayers that we may be able to start the work in such a way that all these inquirers may be reached. Several are requesting baptism at our hand, even now. I am quite sure that if I can spend a short time in the bracing atmosphere of those mountains where Brother Hayford is, I shall be able to go on with the work on the coast.

Pray that we may be able instruments in God's hands at least to start this work on the coast. I say, pray for us, brethren, for I feel that we very greatly need your prayers to hold us up before a throne of grace.  
D. U. HALE.

## The Work in Texas

SINCE returning from the General Conference it has seemed impossible to crowd into the days as they came the amount of work to be done. In addition to attending the meetings of the academy board and of the State and union conference committees, in planning the work for the respective fields and institutions, I have visited the churches, companies, and individuals at Dallas, Fort Worth, New Braunfels,

San Antonio, Navasota, Krum, Sanger, Avinger, and Hughes Springs. Our laborers have been out on their spring campaign for a few weeks. Four tents are in operation, and probably two others will be started, and two or three meetings held in houses. The places so far entered with tents this season are San Antonio, with Brethren Felter and Neff, and Sister Neff; Coleman City, with Brethren Field, French, and Willess, and Sister Willess; Krum, with Brethren Miller, Brandon, and Mayers, and Sister Mayers; and Hughes Springs, with Brother Hopkins and his daughter, and Brother Stoner. Besides these, Brethren Sommerville, Glass, Riffel, Schiffner, Etheredge, and Cubley, and Sister Cubley have been holding meetings in four different places in houses. I will leave these brethren to report their meetings, as I have been to only two of them, where I helped a few days each.

Three of the tents in use are new ones purchased this year, the brethren of east and west Texas paying for one each for their respective sections, and the conference another for the general field. If the brethren who pledged to the Tent and Missionary fund at our last camp-meeting will send in the amount of their subscriptions, we would like to buy another tent before camp-meeting, but are avoiding going in debt in our operations. Let all begin now to lay plans to attend this important gathering.

W. A. McCUTCHEN.

## Colombia, South America

**BOCAS DEL TORO.**—Although we have but recently come to this field, and are not fully acquainted as yet with the customs of the people, the Lord is blessing us, and giving us many rich experiences.

This morning while out visiting and reading with the people, I found my mind constantly turning to my home land, and contrasting the life and homes of this people with the life and homes of my people in America; and I wish I could paint you a picture of the conditions that exist here as we view them day after day, that you might be able to see the contrast. You whose hearts are large and warm, who respond quickly to the calls made upon you for help, please do not forget us. We need help just now. Often when hearing our foreign workers tell of the needs of the foreign fields, I have tried to picture in my mind just how things must be in those countries. But hearing is not seeing; and as it has now become a reality to me, I find that my mental picture but faintly illustrated the truth. The darkness, the superstition, is something appalling. Evil habits are fast hurrying men into the grave. During the revolution a year ago, the dead were thrown into shallow trenches, and covered with sand. When the rains came, the sand was washed away, leaving the bodies exposed. Often the inmates of houses near these trenches were obliged to vacate because of the stench. The condition is doubtless one reason why there is so much sickness this year.

The people are easily impressed with the truth; but frequently the impression is of short duration. They need to be told the truth over and over again, and after many repetitions perhaps it will reach the heart and bring results. So we have to work slowly, quietly, and steadily. For this reason we need one or



two more workers. Mr. Knight and I are alone, with over four hundred islands that must be visited with the message. Often the sea is dangerously rough, and in our little skiff (the only means we have for transportation) we are tossed about like a feather on the mighty waves. Often rain comes almost without warning, and we are drenched to the skin, and obliged to ride in that condition for hours; but we are kept well and strong by God's power alone. We pray him to lay the burden of this field upon the hearts of some of our brethren in America, that they may send us help, and provide a safer way for us to travel.

This is an excellent field for canvassing. We can not take orders and deliver, but must sell the books. We often wish we had some of the good canvassers in America to help us. We expect soon to see this field on a self-supporting basis, as the brethren here are coming up in tithes and offerings, and we feel sure that we can relieve others of the burden of this field if only we can have help now. The brethren here are most willing to do their best. The work is onward, souls are being born into the kingdom; and they are faithful in paying their tithes and offerings. The other day one of our native brethren came to pay his tithe. "Here, Sister Knight," he said, handing me a package, "is my tithe from the selling of our books; and here," handing me another package, "is my wife's tithe." This same Colombian when converted through Bible readings was a hard drinker and smoker, but he at once discarded liquor, tobacco, tea, coffee, and meat, and would not even allow them on his place. This simply illustrates the nature of this people when once they are converted to the truth. They are determined, firm, and faithful.

I am kept busy in Bible work, helping in meetings, canvassing, visiting, and nursing. I fear that my entire time will soon be taken up in nursing, as the calls are coming in thick and fast, but in this way I shall be able to pay my own way. We enjoy our work. We are often told by the natives that we are killing ourselves, but we never felt better, never were of better courage. We like this country. It is not nearly so warm here as in the States. There are no severe storms, cyclones, nor thunder and lightning, though it rains very hard. Pray for the work here. MRS. CARRIE KNIGHT.

### Alabama

MONTGOMERY.—The fourth year of the Charity Mission School closed May 27. The daily average of attendance was over fifty. Most of the students made rapid progress. The parents seemed well pleased, and attended the closing exercises.

We have already mentioned, through the columns of the REVIEW, that the parents of these children are very poor, and can not pay much tuition. Some can not pay any. Last fall I made an appeal for help for them, also for the mission family, who are working partly on the self-supporting plan. The good people of San José, Cal., responded, through the kind solicitation of Brother W. G. Buckner, and sent us some second-hand clothing, and some fruit for the children, for which we were very thankful, and which we took pleasure in distributing among the most needy. The little boys were somewhat disappointed, as most of the clothing sent was for girls. But

Brother Buckner sent ten dollars in cash, and several of the most needy boys were helped. The mission family received one barrel of choice dried fruits from Sister D. A. Woodruff and others in Ashford, N. Y.

Our hearts are made to rejoice because of the word recently given through the spirit of prophecy, that the Lord accepts the work that has been done for the colored people in the small mission schools supported by Seventh-day Adventists. Dear friends, please keep in mind what the Lord has said about the work for the colored people, and kindly sustain us by your earnest prayers and financial help. Those desiring further information concerning our work, needs, etc., are invited to write to Prof. B. E. Nicola, Box 414, Huntsville, Ala., or to Elder W. L. McNeely, president of the Alabama Conference, Fruit Hurst, Ala., or to the writer. T. B. BUCKNER.

### The Southern Sanitarium

MORE than one year ago we were instructed through the Testimonies that a sanitarium ought to be built at Graysville, to be operated in connection with the Southern Training School located at this place. The necessity was conceded by all; but when we considered the situation from a financial standpoint, the task seemed similar to that of the Israelites in Egypt when compelled to make brick without straw.

In all the Southern Union Conference there are only about two thousand Sabbath-keepers, many of whom belong to the colored race; and most of these, as well as many of our white brethren, are very poor in this world's goods. Under such circumstances the work was deferred until a Testimony came, informing us that we had delayed too long. With this fact confronting us, what could we do but go forward even though the prospect for obtaining means to complete the building seemed very discouraging? And this we did, being fully satisfied that if we did our duty, means to finish the building would be forthcoming. The plan suggested for raising means was that we should first appeal to Graysville for one third of the means, to the Cumberland Conference for one third, and to the Southern Union Conference for one third.

Graysville raised more than its quota. Twenty-five acres of land, on which was a good, pure, soft-water spring, was donated by one of our brethren. The Cumberland Conference, as well as the Southern Union Conference, did something, and we began what appeared to us to be an immense undertaking. The building is situated on the side of the mountain, about fifteen minutes' walk from the school. It is only thirty-two by sixty-four feet, four stories above the basement, and will accommodate twenty or twenty-five patients. This building, though modest in size, will suffice for all the work that we think we ought to concentrate at any one point.

At the very outset we decided to go no faster than money was received to pay bills. Notwithstanding work has not stopped entirely at any time, yet we have gone much slower than would have been the case had we possessed a full treasury.

The building is up and inclosed, wired for call-bells and electric lights, and lathed, and we hope to be enabled to complete and furnish it this fall.

This can be easily accomplished provided the means can be obtained. We have already found it necessary to appeal to our brethren outside the Southern Union Conference. The late General Conference at Oakland, Cal., very generously opened the way for us. The California Conference, which convened the day on which the General Conference closed, by vote invited us to visit the churches in that State.

Elder Kilgore and I made a brief tour of the State, visiting San José, Los Angeles, Fresno, Selma, Armona, St. Helena, Healdsburg, Santa Rosa, Oakland, Alameda, San Francisco, and Sacramento, also Reno, Nev. We obtained in the aggregate over four hundred dollars in cash and about one thousand dollars in pledges. This has been quite a help to us, but more means must be obtained in order to keep the work going.

Elder Moon, president of the Northern Illinois Conference, has very kindly consented that I should visit churches in Chicago and other parts of his conference. It will be necessary also to visit other conferences in the interests of this work. I shall bring credentials showing that I am duly authorized, and have the sanction of the General Conference.

Money received will be duly credited on appropriations made for the Southern work by the General Conference Committee at its late meeting in Battle Creek.

Now, my brethren, please consider that this is not my work, and that I am not working in my own interests. I would be glad indeed if duty did not call me in this direction. However, with the duty placed upon me and the work in danger of lagging, what can I do but go where the way is opened for me, and present the situation as it is, and place the money you give me in the hands of those who will faithfully apply every dollar of it to the object for which it is donated? The Testimonies have said that this field is a destitute and worthy one, and that our people will not do their duty until they rally to the financial support of the work in this hard field.

It is difficult for our people in other parts of the United States to realize our condition in this field. We have very few places of worship, and our people have no money to provide such places. Where we have institutions, such as school buildings and treatment rooms, the facilities are such that our people generally would feel that it would be out of the question to operate them without increased furnishings, yet we are compelled to do the best we can with our limited facilities.

Nothing will tend to advance the work in this field faster than this well-equipped sanitarium, directed as it will be by the Southern Union Conference.

The sum of twenty-five hundred or three thousand dollars in cash will place us where we can be ready to receive patients into this institution. It does indeed seem that it is a small sum, and in many places in the Northern field it would be considered a mere pittance. But, my brethren, we have about exhausted our ability. Our modest little building is beautifully located among the pines on the mountainside, below the never-failing waters, waiting to receive invalids from less favored regions. We trust to the generosity of our Northern brethren to assist us in this extremity.

SMITH SHARP,

Manager of Southern Sanitarium for S. U. C.

## An Appeal for the Australasian Field

OUR people are being asked to contribute of their means to help carry the third angel's message to the people of Australasia. In order to do this intelligently, it is necessary to know something of the country, what has already been done there to advance this cause, and what is needed to continue this work in an effective manner.

Australasia is a large country, being six-sevenths as large as the United States before Alaska was added. But it is sparsely populated, having only 4,648,705 inhabitants, according to the last census. Of these 174,233 are in Tasmania, 830,000 in New Zealand, and the remainder on the mainland. In Australia the people are chiefly confined to the seaboard, as the interior is largely desert. But there are large tracts of land, called the back blocks, devoted to cattle and sheep raising, in the interior of some States, where there is a small and widely scattered population.

The size of the territory, and the scattered condition of the people, make this a difficult field to work, and an expensive one; for much traveling must be done to reach the people. Fares are high, and traveling lacks the conveniences enjoyed in the United States. But in other ways it is not a difficult country. There is little prejudice against our work. There are Sunday laws, but so far they have not been put in operation against us. People come out readily to hear the preaching of the truth, and the health principles of our message are received with enthusiasm. These things indicate that now is the time to push the work here, while we are able to secure a hearing so easily, before the enemy closes the way before us.

The Lord, through the spirit of prophecy, has spoken plainly concerning this field, and its relation to the work of the third angel's message.

### What Has Been Done

The faithful canvassers have traversed the field from one end to the other, and it is the exception to enter a home, and find no Adventist literature of any sort. The book sales have always been, and still are very large. This work has been followed by camp-meetings, tent meetings, Bible workers, and other agencies, and as a result a conference has been organized in each State, seven in all. The present membership is 2,306, and there are about one hundred Sabbath-keepers not yet organized. The people are faithful in tithes and offerings. They pay the highest average tithe of any country in the world, with one exception, as will be seen from the table given in the *Bulletin*. But the burden laid upon them of working this large country is at present more than they can carry without help.

A training-school, called the Avondale School for Christian Workers, has been established, and is doing good work in training laborers for the home and island fields. Connected with it is a printing office, the Sanitarium Health Food Company's factory, and the Avondale Health Retreat, a small sanitarium, which is at present closed, for lack of a physician to manage it. These institutions have all been established in harmony with the instruction given by the Lord through his servant.

In Melbourne, Victoria, where the

work was first started, is a large and well-equipped printing and publishing house, where most of our denominational books are now being printed and bound. The long distance of Australasia from the United States makes the importation of books very unsatisfactory, and has made it necessary for most of the work to be done on the ground. This office stands high in credit, and does excellent work.

The medical work was started in a small way near Sydney, and grew to such proportions that about three years ago we were instructed through the spirit of prophecy to arise and build an institution that would fitly represent to the world the principles of health that the Lord had given us. In obedience to this command a sanitarium has been erected a few miles from Sydney, and it was dedicated January 1 of this year. It will accommodate from sixty to ninety patients, and is a plain, but good building, light, airy, and convenient.

It has been an expensive building to erect; for building materials are very high in price in Australia, every bit of timber used having to be imported from the United States, or some equally distant country. The work was done chiefly by our own people, all of whom worked for lower wages than they would have received elsewhere, so it has been a labor of love, and we expect that the blessing of the Lord will rest upon the institution. In fact, during the first month after it began to receive patients, we reaped the first fruits, for two patients accepted the truths of the message, and united with us. For this we praise God, and take courage.

Other institutions of a like character have been started. In New Zealand they have a small sanitarium; in Adelaide there are well-equipped treatment rooms; in Rockhampton we have treatment rooms; in Sydney is a vegetarian café, with treatment rooms connected; there are health food agencies in every capital city, and in a few other cities, and there is an increasing demand for all kinds of health foods.

### Our Needs

You can see that in the years since the work was started here, a great deal has been accomplished, but there is much more to be done. The field is so large, and the people so widely scattered, that it is necessary to have more institutions in proportion to the people than would be necessary if they were more compactly settled. For instance, we have but one sanitarium in Australia. What impression would this make upon the people in West Australia, two thousand miles away? We should have a small sanitarium in every State. We can reach a class of people through our medical work that we can reach in no other way, and wherever it has been introduced, the results have been most encouraging.

To erect the sanitarium we have, our people have given to the utmost of their ability. We have no wealthy people among us. The Sabbath-keepers are almost wholly wage-earners, and many of them retain their situations by sacrificing part of their wages, in order to rest on the Sabbath. There are few property owners among us, so we can not call on our people to sell, and give to the cause. The country has been suffering from a severe drought for several years, which has utterly ruined many people who were once wealthy. It has affected our people very much in some parts, particularly in

Queensland, where some have endured great privations. If you could visit your brethren and sisters in some of these places, and see how bravely they are struggling to hold on until better times come, your hearts would go out in sympathy to them. Some have even been reduced to eating boiled prickly pear, to keep from starvation. But they ask no help for themselves, only that you will give of your means to help us carry this message to those who are perishing around us.

But notwithstanding the means that have been raised for the sanitarium, and the sacrifices made by the workmen, there is a heavy indebtedness resting upon it, and we need assistance to pay this. We will continue to do all we can to help ourselves, but we appeal to you to come to our help, and remember that we are but two thousand people, trying to carry the work of this large country, in a drought-stricken land, with little means at our command.

Missions should be established in each of the large cities, in order to carry out the instruction of the Lord, to work in the cities now. These would no doubt soon become self-supporting, but it takes means to start them. More workers should be put in the field, but we have not more means than will support the workers we already have. Workers are needed as well as money. An illustration will show this. The Pacific Union Conference has about a million square miles less territory than we have, about a million less population to work for; it has eighty-seven ministers, whereas we have sixteen.

There are openings on every side. Calls come from every direction, and our hearts ache because we can not fill them. Brethren and sisters, we beseech of you to come to our help, that we may place the work where the Lord says it should be.

"Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom." May the Lord bless you, and fulfill this promise to you.

E. M. GRAHAM.

### Dedication of the Madison Sanitarium

At Madison, Wis., Sunday afternoon, June 7, there was dedicated the new sanitarium, erected for the making known of God's "saving health among all nations."

This sanitarium is a beautiful, excellently arranged, moderate-sized, four-story structure, on the lake shore opposite the capital city of Madison. The sanitarium grounds are composed of a five-acre plot touching two hundred feet of the waters of the lake, not far from the Chautauqua Assembly grounds. The views from the windows and verandas of the sanitarium, over lake and hills, are so charming as certainly of themselves alone to be strongly conducive to the health of whomsoever shall have the benefit of them. And in truth the house is already nearly full of patients who are having this splendid benefit, with all the others that the institution can bestow.

The dedicatory services were held on the broad, high front veranda, the audience of several hundreds of people occupying the lawn and driveway in front of the building. Elder Wm. Covert presided. There were selections of instru-

mental music, hymns and songs; a brief history of the Madison Sanitarium, by Brother J. H. Bramhall, who started this work in Madison; dedicatory address by Dr. J. H. Kellogg; short addresses by A. T. Jones and Jesse Arthur; an original poem by Mrs. Olson; the dedicatory prayer by Elder Covert, and benediction by Elder Reed. All passed off pleasantly in a Christian way, and good impressions were made in behalf of the Lord's cause and great message of saving health.

Brother C. P. Farnsworth, M. D., and Sister A. B. Farnsworth, M. D., are the physicians in charge. It is they with their helpers who, under God and by his good hand upon them, have brought the medical missionary work to this successful stage at Madison. They have a truly model sanitarium, for the moderate-sized class; they have the hearty co-operation of the whole Wisconsin Conference, and the good will of the city of Madison and the University of Wisconsin, and surely nothing less than the sincere good wishes and Godspeed of every lover of the third angel's message in all the world. And with all this in their favor, and with the good hand of God still upon them, they can with bright hope and good cheer go on in their present and larger field of usefulness and blessing to suffering mankind.

In the Wisconsin Conference the doctrinal work and the practical work of the gospel move on harmoniously, and therefore strongly. The strictly evangelical work, the medical missionary work, and the educational work are all carried on and built up in even lines, in pleasant relations, and in Christian fellowship and mutual helpfulness—"in a brotherly fraternity according to God's law." Accordingly, brightness, good cheer, and prosperity pervade all, and are apparent everywhere. May it be so, and more also, forever and everywhere!

ALONZO T. JONES.

### Convention of the Educational Department of the General Conference

ACCORDING to appointment previously announced in the REVIEW, this convention was called to order by the chairman of the department, L. A. Hoopes, at ten o'clock, Friday morning, June 12. A goodly number were present at the opening meeting. More have come since. Several of the General Conference Committee are present. All the union conference schools in this country are represented. Nearly all the union conference superintendents of church schools are present, and many of the State superintendents are also here. A large number of church school teachers from the central part of the United States are also present, so that, altogether, we have a company of about one hundred and fifty teachers.

Nature has certainly smiled upon us so far during this convention. Shortly before the convention met, the heavy rain clouds which have been hanging over the central portion of the United States, and pouring their contents upon the earth, broke away, and the sun shone forth brightly upon the earth. Those who are acquainted with College View say that it was never more beautiful than at present. It is certainly a beautiful and inspiring scene that one beholds as he looks out from the chapel windows—

in which room we meet for our session—across the rolling prairies.

The first meeting was opened with an earnest season of prayer, beseeching God's blessing to rest upon us, and that the Teacher of teachers should be with us during the days of the convention, that we might all be properly instructed. A program had been prepared. Words of welcome to the members of the convention were spoken by L. A. Hoopes. He said, in part: "We have many reasons for thanksgiving for this convention. I believe it to be an evidence that there is a taking hold of our educational work in a decided way, and that it indicates a concerted movement, for which we have all been looking. It should be remembered that the work of the message committed to the last generation is in its nature an educational work. While this may be said of the gospel work in all time, it is more emphatically true of the last message to the world. It is at the feet of the only One who knows all truth that we have come to sit and learn. We therefore gladly welcome you to our place, and trust that the fondest anticipations of this convention may be realized."

In response, F. Griggs said: "I think it is a most excellent thing that this convention of ministers, Bible workers, and teachers has been called; that we have here come together to look at the work from one another's view-point. Without this mutual counsel our schools are certain to get away from the gospel work; and on the other hand, there are certain things which teachers can see, that, if appreciated by those who stand at the head of our work, may be utilized as a means of advancing the message. But it must not be forgotten that the greatest benefit which this convention can be to our school work can come only when the vitalizing spirit which our great Teacher is waiting to impart to us, is received. Let us seek for it, first of all; for having received it, many of the perplexities which we meet in our work will be solved."

At eleven o'clock Elder A. T. Jones gave an address upon the philosophy of history. "The problem of sin and its solution is the philosophy of history. Any study, or any teaching, of history that is not conducted in view of that, is not the true study of history at all, and as a study in itself it is certain to be vain. Therefore another thing follows, and that is, since the history of this world, as alone we can know it, is the result of sin, and the solution of it, it is plain that the beginning of our study of history must be with the beginning of sin, not only in this world, but the beginning of sin where sin began. The philosophy of history, and that philosophy worked out in demonstration, is given in the Bible. This problem of sin, and the study of history in the light of the solution of it, is the only thing that will give the true understanding of the occurrences that history outside the Bible records."

At three o'clock, Friday afternoon, this subject was further considered, with special reference to the teaching of it. Elder Jones said that his histories were not written primarily for our schools, but were the result of a request made by our brethren that he should prepare something which would bring together the facts of history in accordance with the general principles which he stated in his morning talk. He felt that so far as possible it was better to go to the original

sources for his facts. Accordingly he had taken, as far as possible, that which the men who made the history had to say of what they had done. His histories were thus quite largely a compilation. He had done this, feeling that those who read and study them would be better students for having thus studied the records as they were originally written. A general discussion followed, led by M. E. Kern and W. A. Colcord. As a result of this meeting, a committee, consisting of the following-named persons, was appointed to bring to the convention recommendations regarding the outline of history and the preparation of suitable books for our schools: A. T. Jones, M. E. Kern, W. A. Colcord, B. E. Nicola, J. G. Lamson, F. Bralliar, and Miss M. Bessie De Graw.

At eight o'clock Elder A. G. Daniells gave an address upon "Our Message." He emphasized the thought that our work had not happened to come into existence, but that it was in the definite order of God. So in the giving of this message we had a specific and peculiar work. From this idea we must never depart.

Sabbath forenoon Elder Jones spoke upon "The Bible in Education." "Education truly begins with life, and is intended never to end. And the Bible belongs in it all the way, for the first of all reasons because it is the Word of God, who is the author of life, the designer of destiny, and the continuance of life without end. Being the Word of God, the Bible belongs in education, because it is thus the fountain of knowledge." Sabbath afternoon a union social meeting was held, led by Elder H. W. Cottrell.

Sunday morning at six o'clock Elder J. J. Irwin, superintendent of the North Michigan church schools, led a prayer and social meeting. At eight o'clock the general relation of our educational work to the third angel's message was considered. This subject was spoken to by several. It was particularly emphasized that our work in education was not the message in itself, but rather an integral part of the message, embracing other features equally as important.

At ten o'clock Prof. M. E. Cady, followed by Miss F. M. Dickerson and F. Bralliar, opened a discussion of the subject of science. Many most excellent and helpful things were said regarding this important subject of work. The general idea was that we should study science even more earnestly than we have, but that we should avoid some of the dangers in its study. Pantheism is rapidly gaining ground because of a wrong conception of the working of God in nature. "The written Word must be to us the interpreter of the works of God about us. There is danger of making too much of the flower and of the vine, and not making enough of that living Word which convicts of sin."

As a result of the general discussion, a committee on suggestive courses of study was appointed. The committee was as follows: M. E. Cady, C. C. Lewis, Miss F. M. Dickerson, H. A. Washburn, B. E. Nicola, F. Bralliar, B. E. Huffman, Mrs. Flora Williams, and H. W. Carr.

At three o'clock in the afternoon L. A. Hoopes opened a discussion of "The Relation of Church, Intermediate, Union, and Medical Schools to One Another." "There are many factors that enter into the discussion of this question. The spiritual phase of the work is the one great part. Yet there are practical questions

concerning the extent of the work which each one of our various schools is to carry on. The studies, grades, and similar questions are ones with which we naturally have to deal." A general discussion followed Elder Hoopes's paper. A committee was appointed on the organization of an educational system, consisting of A. G. Daniels, W. W. Prescott, M. E. Kern, E. A. Sutherland, F. Griggs, W. A. George, E. T. Russell, B. E. Nicola, H. E. Giddings, Mrs. L. Flora Plummer, Mrs. Flora H. Williams.

At eight o'clock in the evening, Professor Prescott spoke upon the subject of science. "What shall we study, then, in the things that are made?—We will study the essential truth of the third angel's message. What the heavens declared, was the reflection of him when he was manifested in the flesh. He manifested forth the glory of his salvation from sin in his works. But before this can be seen, the life of God as manifested in the person of his Son for salvation must be realized."

Elder T. H. Jeys led the Monday morning prayer and social meeting. At eight o'clock a partial report of the committee appointed on history work was considered. At the ten o'clock meeting the subject of language teaching in our schools was considered, led by Prof. W. E. Howell. The afternoon session was devoted to the consideration of the organization of church schools. Miss M. Bessie De Graw, followed by B. E. Huffman and S. M. Butler, led an interesting discussion, in which many practical questions and difficulties were discussed. At eight o'clock Professor Prescott addressed the convention upon the subject of "The Closing Message and the Schools."

FREDERICK GRIGGS,  
Secretary of Department.

FROM Cape Town, South Africa, Brother W. S. Hyatt writes: "The drought in Matabeleland this year has cut short their crops, and it is believed that many children will suffer and die as a result. We are sure that funds and food will be needed, in order that we may save the lives of some of the natives in the vicinity of our station." At the recent conference in South Africa, it was recommended "that Brother Anderson be authorized, in behalf of the Matabele Mission, to provide food from the mission funds for extremely necessitous cases during the prevailing famine, until he can send a full report of the situation to enable the committee to make an appeal for help."

In a report dated at Albion, Neb., Brother B. M. Garton says: "Since the State meeting of workers in March, I have been near Albion, binding off the work started by Brother Graf and myself. We organized a Sabbath-school of fourteen members, April 18. The membership has now increased to about twenty. Four have taken their stand for the truth, and others are much interested."

A CHURCH school was recently organized at Grand Ledge, Mich., having at the present time a membership of ten. It was necessary to hold the school in a private house, but the results of the effort have been good, and the church has decided to continue the school.

## Silent Messengers

### Our Books, Tracts, and Periodicals

E. R. PALMER : : : : Editor

#### He Knows the Harvest

OURS is the seed time; God alone  
Beholds the end of what is sown;  
Beyond our vision weak and dim  
The harvest time is hid with him.

—Whittier.

OUR territory is made better every time it is worked, just as the fallow ground is made better and more productive every time it is plowed. What we need is men,—honest, consecrated, God-fearing men,—workers who will go out into the world's great harvest field and work for God, depending only upon him. We need men who will consecrate themselves to the service of the Lord so completely that they can trust God for the results, and not be dependent upon physical circumstances or conditions.

God calls for personal labor in the field on the part of every Seventh-day Adventist in the world. If Jesus Christ is soon to come, this people must stand up in a body and give the message. You can not pay your tithes, and let a dozen men to whom those tithes are paid carry the gospel to the world. It must be carried as the result of heart-to-heart and hand-to-hand work on the part of God's dear people. What we want today is personal service from *every one*.

### Importance of Health and Temperance Publications

THE temperance question is to receive decided support from God's people. Intemperance is striving for the mastery; self-indulgence is increasing, and the publications treating on health reform are greatly needed. Literature bearing on this point is the helping hand of the gospel, leading souls to search the Bible for a better understanding of the truth. The note of warning against the great evil of intemperance should be sounded; and that this may be done, every Sabbath-keeper should study and practice the instruction contained in our health periodicals and our health books. And they should do more than this: they should make earnest efforts to circulate these publications among their neighbors.

#### Selling Health Literature

The sale of our health literature will in no way hinder the sale of publications dealing with other phases of the third angel's message. All are to prepare the way for the coming of the Lord.

Canvassers should call the attention of those they visit to our health publications, telling them of the valuable instruction these periodicals contain regarding the care of the sick and treatment of diseases. Tell them this instruction, studied and practiced, will bring health to the family. Explain how important it is for every family to understand the science of life. Direct their minds to him who formed and who keeps in motion the wonderful machinery of the body. Tell them that it is our part to co-operate with God, caring wisely for all our faculties and organs. The proper care of the body is a great responsibility,

and requires an intelligent knowledge of its parts. Tell them that God is dishonored when, for the gratification of appetite and passion, man misuses the machinery of the body, so that it does its work feebly and with difficulty. Tell them that the books you have for sale give much valuable instruction regarding health, and that by practicing this instruction, much suffering, and also much of the money spent in paying doctors' bills, will be saved. Tell them that in these books there is advice which they can not possibly obtain from their physician during the short visits he makes.

#### Teaching Health Principles by Example

In his association with those whom he meets, the canvasser can do much to show the value of healthful living. Instead of staying at a hotel, he should, if possible, obtain lodging with a private family. As he sits at the table with the family, let him practice the instruction given in the health works he is selling, holding up the banner of strict temperance. As opportunity is offered, let him speak of the value of a healthful diet. He should never be ashamed to say, "No, thank you; I do not eat meat." If tea is offered, let him refuse it, explaining that it is harmful, that though for a time stimulating, the stimulating effect passes off, and a corresponding depression is left. Let him explain the injurious effect of intoxicating drinks, and of tobacco, tea, and coffee, on the digestive organs and the brain.

#### Ministering to the Sick

As the canvasser goes from place to place, he will find many who are sick. He should have a practical knowledge of the causes of disease, and should understand how to give simple treatments, that he may relieve the suffering ones. More than this, he should pray in faith and simplicity for the sick, pointing them to the great Physician. As he thus walks and works with God, ministering angels are beside him, giving him access to hearts. What a wide field for missionary effort lies before the faithful, consecrated canvasser; what a blessing will be his in the diligent performance of his work.

#### A Sacred and Important Work

Young men, young women, you are called by the Master to take up his work. His requirements are too sacred to be tampered with. In the name of the Lord I ask you to conquer every unlawful appetite and passion, and to purify your souls by a belief in the truth. Overcome by the blood of the Lamb and the word of your testimony. Discharge faithfully your obligations, looking to God for strength.

Church-members, awake to the importance of the circulation of our literature, and devote more time to this work. Place in the homes of the people papers, tracts, and books that will preach the gospel in its several lines. There is no time to be lost. Let many give themselves willingly and unselfishly to the canvassing work, and thus help to sound a warning that is greatly needed. When the church takes up her appointed work, she will go forth "fair as the moon, clear as the sun, and terrible as an army with banners."

MRS. E. G. WHITE.

How many there are whose "burden is light," but not with the Master's lifting! Are you gladly carrying a burden of service for the Lord and with his help? — *Ram's Horn*.

## Current Mention

— Six persons were fatally hurt and thirty others seriously by the collapsing of a bridge approach at Eau Claire, Wis., June 16.

— It is estimated that fifty lives were lost in the recent storm at Clifton, near Morenci, Ariz., by the sudden flooding of Chase Creek.

— Seven thousand flood victims in Alexander County, Ill., are homeless and short of food: relief supplies were ordered by Acting Governor McKinzie.

— The Italian legation at Peking, China, has begun the installation there of the Marconi system of wireless telegraphy, to communicate directly with ships in the Gulf of Pechili.

— A railway from Shanghai to Nanking, China, has been authorized by royal decree at Peking, to be built by an English company, and to be under British control. Five years will be the time required for its construction.

— A Geneva, Switzerland, dispatch of June 11 announced the re-election of Lady Henry Somerset to the presidency of the World's W. C. T. U., Mrs. Lillian M. N. Stevens being chosen vice-president at large. Mrs. Clara Parrish Wright was elected superintendent of the young woman's branch.

— As the fourth of July draws near, reports which are coming from various places indicate that the sale of toy pistols needs to be discouraged by legislation, if not altogether suppressed. In Pittsburg recently, for example, there were seven deaths from lockjaw caused by toy-pistol wounds within the space of ten days.

— A Paris dispatch dated June 12 says: "The separation of church and state in France is predicted as a result of the report made to-day by a special committee of the chamber of deputies appointed recently to investigate the relations between the two. The committee adopted, by a vote of seventeen to sixteen, a motion in favor of the denunciation of the concordat, and the separation of church and state."

— At the session of the English Lutheran synod of the Northwest, at La Crosse, Wis., June 17, a sensation was created by the remarks of the Rev. G. H. Irabert, of Minneapolis, who called attention to the fact that a spirit of worldliness is growing in the churches of this country, and predicted the gradual downfall of Christianity unless ministers got out in the fields and worked with more vigor.

— King Peter of Servia has been formally recognized by Russia, Italy, and Austria, but the message from the Austrian sovereign practically commands punishment of the conspirators who killed King Alexander. An outbreak among the Servians is regarded as certain if the command is obeyed. It is further reported that the army is not united on the choice of a king, and a civil war may be precipitated as a result.

— The ruins of a large city have been discovered in a remote part of the State of Pueblo, Mexico, by Francisco Rodriguez, an archeologist, who has just made a report of his find to the government authorities at Mexico City. The city con-

tains large pyramids and extensive fortifications. It is situated in the midst of a dense forest, and a large amount of excavation will be necessary to learn its true extent and importance. A commission will be appointed by the government to explore the ruins.

— Sunday evening, June 14, the town of Hepner, which is the county seat of Morrow County, Oregon, was inundated by a cloudburst which filled the gulch in which the town is situated, a great volume of water rushing down upon the town with scarcely a moment's warning, with a force which swept away houses, trees, and even huge rocks lying in its path. So sudden was the visitation that the inhabitants had no time to escape the flood, and most of those in its pathway were drowned, or killed by contact with moving débris. It is estimated that about five hundred of the residents of the place lost their lives. The population of the town was 1,250.

— Information regarded as of great importance concerning political affairs in Colombia and their effect on the Panama Canal treaty was received at Washington from confidential agents of this government in that country, June 11. The reports of these agents indicate that if the treaty is defeated, the States of Panama and Cauca, which occupy the Isthmus of Panama, will secede, and organize an independent republic. In these two States sentiment in favor of the canal is almost unanimous, but it is feared that the opposition elsewhere in the country is so strong that the treaty will be defeated. President Marroquin is heartily in sympathy with those who desire the treaty to be ratified. He is hampered, however, by the strong sentiment that prevails outside of the Isthmus, and even among his own ministry.

— The latest trust of importance to be heard from is the farmers' trust. Such a trust was organized at Indianapolis, Ind., not long ago, under the title of the Society of American Equity. The claimed membership of the trust is now 100,000, and the organizers express the hope that the "million mark" will be reached in two or three months. The object of the trust is of course to advance the price of farm products. The plan is to determine from the reports of crop specialists in every part of the country what is an equitable minimum price for each commodity. Once fixed, this price will be sent to all members of the society at the same time, and no member will sell for less. The directors, it is said, believe that by September the members will hold so much grain and keep it from the market that prices will have to go up. They are trying to "engineer a corner." They mean by concerted withholding of products from trade to make an artificial scarcity, just as if there had been a drought or a failure of the crops for any other cause. One of their chief aims at this time is "dollar wheat."

— That negro slavery has not disappeared from the continent of North America, may be believed on evidence which now comes from Mexico, where negroes are sometimes imported from the States, ostensibly for "colonization" purposes. According to a statement made in court at El Paso, Texas, by a returned negro "colonist" from Mexico, "Father" Ellis, a negro agent, induced him to go to Mexico under the impres-

sion that he was going to join a community in which all the members lived on the co-operative plan, and the proceeds of their joint work were devoted to the upbuilding of the colony. When he arrived at his destination, he was at once ordered to work on a cotton plantation, the owner being a white man. There he learned that slavery in its worst form existed in the vicinity, and members of the so-called co-operative community were human chattels, bought and sold, and compelled to do the hardest kind of labor without remuneration. Finally he made preparations, together with about fifty others, to leave the place and make his way back to the United States, but over nine years passed before the plan could be carried out.

— At the meeting of the Michigan State Board of Health, June 10, 1903, the following resolution was unanimously adopted: "Resolved, That the State Board of Health shall each year publish and transmit to boards of supervisors and local boards of health throughout the State, the scientific and common names of diseases dangerous to the public health. Such list shall contain the names of dangerous communicable diseases already existing in the State, or which in the opinion of the State Board of Health are liable to be present during the year following each publication. Diseases communicable from animals to man shall also be included in these lists. Accompanying the lists shall be brief statements of how each of the dangerous diseases is spread, and the proper steps to be taken for its restriction by local health boards and health officers at every outbreak of such a disease."



### Money Received on the Missionary Acre Fund

Alfred Anderson.....	\$29 00
Mary Hettick .....	4 90
Mr. & Mrs. C. A. Thompson.....	2 00
Mrs. J. Lewis .....	3 00
H. A. Clark .....	3 00
Geo. Green .....	1 00
Loyal Serns .....	35
Clifford Green .....	1 50
Irene Roberts .....	20 50
Annie R. Phillipps .....	4 50
Mr. & Mrs. J. C. Hull & family.....	3 00
James Nelson .....	18 00
Artie Taylor .....	2 00
Gertie M. Wissner .....	1 00
E. E. Quinn .....	2 00
Jos. N. Forbes .....	4 00
F. M. Barber .....	3 00
R. A. Wright .....	15 75
D. C. Harlocher .....	13 20
Elliston Warner .....	10 00
Mrs. N. H. Farley .....	2 00
Cora Wohlgehagen .....	1 40
W. H. Parker .....	1 00
Pearl V. Parker .....	58
Edith A. Parker .....	29
A. M. Dart .....	1 50
West Oregon Conference .....	1 00
J. Webb .....	5 00
Mrs. J. C. Miller .....	3 05
Belle Twining .....	5 00
D. J. Olsen .....	11 75
I. S. Jones .....	1 00
Mrs. O. A. Fredrickson .....	10 00
D. H. Hillton .....	1 00
Lars Hanson .....	10 00
M. K. Thrall .....	3 00
C. D. Terwilliger .....	18 50
Roy Beach .....	50

Mr. & Mrs. Sever Jacobsen	2 00
A friend, Phenix, R. I.	5 00
Julia Husted	50
Ada Tillman	1 00
A. E. Bullock	18 00
Frank Clark	10 31
Central Union Conference	9 00
Lars Madsen	10 00
Mrs. Dinah Anderson	3 50
Laura B. Weller	13 11
Martha Bishop	1 50
Mr. & Mrs. E. Bonde	2 00
N. L. Crawford	5 00
Mrs. J. A. Howell	1 85
R. T. Fults	3 03
A sister, De Soto, Mo.	3 75
West Virginia Conference	8 30
Mrs. Fannie J. Gue	2 25
A. L. P. Mitchell	2 50
Geo. Houck	100 00
Mrs. Lizzie B. Bigelow	1 00
Mrs. G. E. Prindle	4 70
Minnesota Conference	41 93
P. W. Atkinson	15 25
Mrs. Martin C. Kierstead	35
Walter M. Kierstead	05
Fred L. Kierstead	05

writer, who will be glad to provide literature for them. Address Geo. M. Brown, Apartado 2229, Mexico City, D. F.

**Bronx, New York City, Gospel Tent**

A LARGE canvas pavilion has been erected at the corner of Boston Avenue and 164th Street, where a series of Bible lectures will be conducted every evening, except Saturday. On Sunday services will be held at 3 P. M. Third Avenue elevated cars, all West Farms cars, and all Mount Vernon cars pass within half a block of the tent. C. H. EDWARDS, 986 Freeman St., Bronx, New York City.

and a special meeting will be held for their benefit.

Special provisions will be made for young people's and children's meetings. We hope the parents will show their appreciation of these efforts by bringing the youth and children along.

No pains will be spared to make the coming camp-meeting the best of the kind ever held in the State. Let all begin now to prepare to attend. Other announcements and needed instructions will appear in the *Welcome Visitor*, our State paper, printed weekly at Academia, Ohio. Subscription price, 25 cents a year, in advance.

H. H. BURKHOLDER,  
Conference President.

**Northern Wisconsin and Upper Peninsula of Michigan, Notice!**

WORD has just been received from the Western Passenger Association that a rate will be made of one and one-third fare for the round trip to the Menominee camp-meeting, which will be held from June 25 to July 5.

We are sorry that this notice could not have been made before, but trust it will be received in time for our brethren to come to the meeting. Elders Wm. Covert, A. G. Haughey, D. T. Bourdeau, and others are expected at the meeting. We shall welcome our people from the northern part of Wisconsin, to whom rates are given by the railroads, as well as to those in the Upper Peninsula.

E. R. WILLIAMS,  
Supt. Superior Mission Field.

**Texas Camp-Meeting and Conference**

AFTER repeated efforts we have at last secured good grounds at Waco for our camp-meeting, where for two years we have wished to hold it. The only suitable location at this place has heretofore been unobtainable, but it is now under the control of a gentleman who, being friendly to us, has granted it to us, free of cost, for our camp-meeting. The ground is a good one, with ample room, shade, and water, being a grove of fifteen or twenty acres in the outskirts of the city, with good street-car facilities for reaching the same. There is a running stream of clear spring water passing through the back part of the grounds, furnishing a bountiful supply of stock water. Besides this, the water company gives us water from its pipes. In addition to ample shade for the tents and campers, there is good shade, and plenty of it, for teams that are desired to be kept on the grounds. We also expect to have good pasturage for those not wishing to keep their teams tied up.

And now to the brethren and sisters throughout the entire State I wish to say: This place is more central than any where we have ever had our camp-meeting, and we hope the attendance will be larger than ever before. It takes our meeting a little farther away from a large number of our people in northern Texas, where the meetings have been held heretofore, but carries it nearer those of central and southern Texas, and I am sure the brethren of the northern part of the State gladly make this concession. We have done all we could to get the meeting well and centrally located, and to provide every convenience, and in view of the importance of this annual gathering, particularly for this year, and our great need of the mighty outpouring of God's Spirit, may we not have a larger attendance of our brethren than has ever been seen at a Texas camp-meeting? I hope so.

More will be given later as to rates, routes, help that will be present, etc., but let all begin to plan to attend this meeting, July 29 to August 9.

W. A. McCUTCHEN,  
President Texas Conf.

**Annual Meeting of the Louisiana Conference**

THE second annual meeting of the Louisiana Conference will be held in connection with a camp-meeting near Hope Villa, La., July 23 to August 3. Those living in or near New Orleans should take the morning train of the Mississippi and Yazoo Railroad, purchasing ticket to New River, where a hack will transport them to the grounds, which are several miles from the station; or they may take passage on the steamer "Alice," which leaves New Orleans every Monday, for Hope Villa. Those living on the Southern Pacific and Texas Pacific Railroads may buy tickets to Donaldsville, cross the Mississippi River from thence to Burnside, where they may purchase railroad tickets to New River, a few miles away.

Family tents, comfortable quarters, and restaurant meals will be furnished at reasonable rates.

We trust that each church and company will be represented. Elder Geo. I. Butler, Prof. J. E. Tenney, and other general workers will be present. For further particulars address S. B. Horton, 305 St. Charles St., New Orleans, La.

**The Ohio Conference and Camp-Meeting**

THE next annual conference and camp-meeting of the Seventh-day Adventists of Ohio will be held on the beautiful grounds surrounding the Mt. Vernon Academy, Aug. 6-17, 1903.

The city of Mt. Vernon is situated near the geographical center of the State, and at the junction of the Baltimore and Ohio, and Cleveland, Akron, and Columbus Railways. This makes it a point most easy of access from all parts of the State.

We shall have tents to rent, and on account of a saving in shipping, as the conference storehouse is located here, there will be a reduction in the rental.

We expect good help from the General and Lake Union Conferences, besides the local help of the State conference.

The arrangement of the camp will be such that those desiring sunshine can locate on the lawn, while others wishing shade can pitch in the grove. The water supply will be plentiful and of the best quality.

The usual reduction of rates on the railroads is expected.

The doors of the academy will be opened to receive and entertain the aged pioneers of the cause in Ohio. A program will be arranged

**The Walla Walla Valley**

I AM receiving so many inquiries concerning this country that it will be a saving of my time, and perhaps a favor to many others, if I give a brief description in the REVIEW, answering the questions most commonly asked.

The climate is mild—thirteen degrees above zero being the lowest point reached by the thermometer last winter. There were a few flurries of snow, but no sleighing. For a month or six weeks in November and December there was much rain and cloudy weather. Aside from this the weather was pleasant. Heavy winds are rare, and of the "chinook" variety, warm and melting away the snow. Blizzards are unknown. The days become quite hot in summer, but the nights are always cool. The climate is said to be healthful, and especially favorable to asthmatic and throat troubles. Last winter, however, we had unusual epidemics of contagious diseases common to all climates.

The soil is a deep, fertile loam. Fruit and vegetables are raised by irrigation in the greatest variety and abundance. Walla Walla valley is justly celebrated for its wheat and

**NOTICES AND APPOINTMENTS**

**Camp-Meetings for 1903**

ATLANTIC UNION CONFERENCE

Maine	Sept. 3-13
New England	Aug. 27 to Sept. 7
New York	Aug. 27 to Sept. 6
Vermont	Aug. 20-30
Virginia	July 31 to Aug. 10

CANADIAN UNION CONFERENCE

Ontario, Berlin	June 18-28
Quebec	August
Newfoundland	September

LAKE UNION CONFERENCE

Wisconsin, Oshkosh	Aug. 12-24
Michigan (U. P.) and northern Wisconsin, Menominee, Mich.	June 25 to July 5
North Michigan, Mancelona, Aug.	27 to Sept. 6
Indiana, Peru	July 30 to Aug. 9
Ohio, Mt. Vernon	Aug. 6-17

NORTHERN UNION CONFERENCE

Manitoba	July 5-13
North Dakota, Carrington	June 23-28

CENTRAL UNION CONFERENCE

Nebraska, Grand Island	Sept. 3-13
Nebraska, Hot Springs, S. D.	June 23-30

SOUTHERN UNION CONFERENCE

Tennessee River Conference, Hazel, Ky.	July 16-27
Louisiana, Hope Villa	July 23 to Aug. 3

SOUTHWESTERN UNION CONFERENCE

Arkansas, Van Buren	July 17-27
Texas, Waco	July 29 to Aug. 9
Oklahoma, El Reno	Aug. 13-23

PACIFIC UNION CONFERENCE

Northern Montana, Armington	June 19-28
Central Montana, Bozeman	Aug. 25 to Sept. 2
Eastern Montana, Billings	July 17-25

EUROPEAN UNION CONFERENCE

Sweden	June 23-28
German Union, Friedensau	July 2-12
German Switzerland	July 15-19
French Switzerland	July 21-26
North England	July 31 to Aug. 9

The presidents of the various conferences are requested to send us information regarding any meetings not mentioned in the preceding table, so that we may be able to give a complete list. Please inform us at once of any corrections or additions that should be made to this report.

**Notice!**

ANY one having friends in Mexico whom they would like to have receive our literature should send their names and addresses to the

alfalfa, which grow without irrigation. Far up into the foot-hills of the Blue Mountains extend the fields of green or gold, according to the season. Land is held at from one hundred to two hundred dollars an acre. Work is plentiful from March to December. Wages for a farm-hand are usually thirty dollars and board, higher in harvest. A letter of inquiry to the mayor of Walla Walla, mentioning my name, will doubtless bring you a pamphlet giving a more complete description of the country, which may be relied upon as accurate and impartial.

College Place is a pretty village of about four hundred inhabitants, nestling about Walla Walla College, about two and one-half miles from Walla Walla. Single, unfurnished rooms rent at from one dollar to two dollars a room. Cost of living is reasonable. A few small places are for sale. Address all inquiries about business matters to our business manager, Brother C. M. Christiansen, College Place, Wash.

Walla Walla College has church-school, intermediate, and training departments, fitting students for all branches of gospel work. For terms, courses of study, etc., write for a copy of our new calendar, addressing Walla Walla College, College Place, Wash. Letters requiring my personal attention may be addressed to me at the same post-office, never Walla Walla.

C. C. LEWIS, Pres. W. W. College.

**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:—

Mrs. Annie Bergman, Fergus Falls, Minn.

C. P. Fairbanks, 121 East Park St., Marquette, Mich., Signs.

Mrs. Branch Marshall, 507 Water St., Selma, Ala., Life Boat, Little Friend, tracts.

S. A. Lawrence, Bridgeport, Ala., Pacific Health Journal, Instructor, Life Boat, Little Friend.

Peter Hafenmayr, Cook and Bay Sts., Portsmouth, Va., REVIEW, Signs, Sentinel, and other periodicals.

W. F. Owen, Oconto, Neb., REVIEW, Signs, Good Health, Life Boat, Little Friend, and tracts.

**Addresses**

P. B. OSBORNE'S address is Skowhegan, Me., R. F. D., 4 and 5.

Until further notice, the address of John F. Jones will be 221 King St., Wilmington, Del.

**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.

FOR SALE.—Farm of 160 a. in western Oklahoma. Has a little timber on it; unlimited supply of water, and is enclosed by good fence. Near S. D. A. church. Address J. C. McReynolds, Osceola, Custer Co., O. T.

FOR SALE.—Farm of 120 a., or exchange for property near a S. D. A. college. \$25 per a.; \$1,000 cash; balance long time at 5 per cent. 7 mi. from Sedalia, Mo. Apple, peach, pear, plum, cherry trees, also grapes, blackberries, in abundance. About 70 a. in corn, oats, and wheat, and a small meadow; balance in pasture; plenty of wood. Two mi. from R. R. station. Send stamp for particu-

lars to C. W. M. Reed, Beaman, Pettis Co., Mo.

WANTED.—Two or more good farm-hands to begin work at once; S. D. A. preferred; also a girl for housework. Will give good wages. Address, stating wages desired, Henry Korgan, Trumbull, Neb.

WANTED.—A man of experience to work on farm, in a family of two, near Fredericksburg, Va. Wages good. An Adventist, and single, preferred. Address Wm. Wyatt, Levells P. O., Va.

WANTED AT ONCE.—One first-class second cook; must be a man who understands restaurant work and hygienic cooking; also one girl not under 19 years of age to work in serving room. None but S. D. A. need apply. Address Hygeia Dining Room, 5759 Drexel Ave., Chicago, Ill.

**Obituaries**

BUTTERFIELD.—Died at the home of her daughter, Mrs. S. H. Pound, in Mt. Vernon, Wash., May 16, 1903, of pneumonia, Mary E. Butterfield, aged 73 years, 11 months, and 22 days. She has been for years a firm believer in the third angel's message, which she received through the preaching of Elder Joseph Bates. Two sons and five daughters are bereft of a loving mother.

F. W. PHELPS.

DANFORTH.—Fell asleep in Jesus, at Chatsworth Park, Cal., May 22, 1903, of bronchitis, with other complications, Mrs. A. H. Danforth. Brother and Sister Danforth accepted present truth in Iowa, in 1877, and came to California in 1878. They were the first representatives of our faith in Los Angeles County. She was faithful to her church as a member, and to her family as a wife and mother. Her husband, three daughters, and three sons mourn their loss. Burial took place at Fernando, Cal., May 24.

RODERICK S. OWEN.

HUNT.—Died at Connersville, Ind., May 28, 1903, Sister Alice R. W. Hunt, aged 37 years, 10 months, and 17 days. She joined the company of believers in the Adventist faith at Connersville, in July, 1894, and became one of the charter members of the Connersville church recently organized. She was a faithful and active member of that church until her death. She leaves a husband and several children, to whom the hope is offered in Jesus of meeting her at the first resurrection. Words of comfort were spoken by the writer.

A. W. BARTLETT.

UMBERHIND.—Died suddenly at Bath, Me., June 9, 1903, of heart-disease, Randall A. UMBERHIND, aged 59 years, 2 months, and 23 days. Brother UMBERHIND was born in the spring of the memorable year 1844. His parents, believing that the coming of the Lord would take place in the fall of that year, did not name him until after the passing of the time. He early became a Christian, and thirty-six years ago began the observance of the Lord's Sabbath. He was always faithful in bearing his testimony for the truth. The Maine Conference, and the church at Bath, of which he was the elder, will sadly miss this earnest brother. A widow and two married children, together with one brother and three sisters, are left to mourn, but not without hope. The funeral service was conducted by the writer.

P. F. BICKNELL.

MALCOLM.—Sister Margaret Ann Malcolm died in Wakefield, Nelson, New Zealand, May 12, 1903, in her eighty-fourth year. She was reared in the Church of England, and converted in the Wesleyan Church when nineteen years old, with which she remained fifty-five years. In her long pilgrimage she proved to be "a candle lighted by the Lord," and her children and grandchildren rose up and called her blessed. In her seventy-fourth year she, with her two unmarried daughters, resided in North Brighton, Melbourne, Victoria, where the first Australian Seventh-day Adventist camp-meeting was held. Here, after careful investigation, they received the last message, and from that time onward she rejoiced in its

increasing light. During the ten years of walking in accordance with His commandments, she, with her daughters, traveled considerably, and in every place visited she had the joy of seeing others accept the message for these times, and with her own hand she distributed much of the message far and wide. She often said, "This light is the crowning joy of my life." Her constant prayer was that others might share it also. She was not sick, nor in pain, but gradually failed, dying of old age. Her mind was clear to the last, and when unable to speak aloud, she still repeated with accuracy the glorious promises of God's Word. In Brightwater's quiet graveyard, in the Waimea's beautiful valley, she sleeps "till Jesus comes."

JULIA MALCOLM.

**Boston**

Boston, the Metropolis of New England, is commodiously situated on the Sea Shoar. 'Tis a large and well ordered Town, and hath been chosen as the meeting place of the National Educational Association in July. The Excursion Rate over the Michigan Central, The Niagara Falls Route, is open to the Publick. Delightful Side Trips. Send 2c for Boston Booklet.

For Information apply to

L. D. HEUSNER,

General Western Passenger Agent,

119 Adams Street, CHICAGO.



**EXCURSION TO DETROIT**

Via Grand Trunk Railway System

SINGLE fare for the round trip. Going dates July 15 and 16, 1903. Return limit without deposit July 20, by deposit and payment of fifty cents extra, return limit extended until Aug. 15, 1903.

For further particulars, inquire of local agent, or write to Geo. W. Vaux, A. G. P. & T. A., Adv. Department, Chicago, Ill.

**FOURTH OF JULY EXCURSION**

Via Grand Trunk Railway System

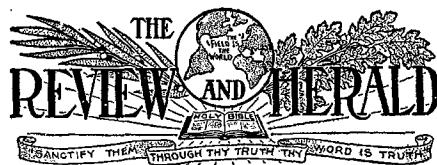
SINGLE fare for the round trip between all points west of Detroit and Port Huron. Also to stations on connecting lines within a radius of 200 miles from selling station. Going dates, July 3 and 4. Return limit, July 6, 1903.

For further particulars, consult local agent, or write to Geo. W. Vaux, A. G. P. & T. A., Adv. Department, Chicago, Ill.

**EXCURSION FARES TO ST. PAUL AND DULUTH**  
Via Grand Trunk Railway System

SPECIAL low fare tickets on sale daily until Sept. 30, 1903, valid returning Oct. 31, 1903.

For further information, call on local agent, or write to Geo. W. Vaux, A. G. P. & T. A., Adv. Department, Chicago, Ill.



BATTLE CREEK, MICH., JUNE 23, 1903

W. W. PRESCOTT - - - - - EDITOR  
L. A. SMITH } - - - - - ASSOCIATE EDITORS  
W. A. SPICER }

WE would be glad to give frequently through the columns of the REVIEW such narratives of personal experience in forsaking error and turning to the truth as we reprint this week from our India paper, the *Oriental Watchman*. Our church paper ought to be filled with such testimonials to the power and grace of God. It ought to ring each week with the shout of victory. You who have been turned from darkness to light, and from the power of Satan unto God, why not let the REVIEW family hear of the good and marvelous things the Lord has done for you?

IN this issue are several articles calling attention to the needs of the Australasian field, and inviting gifts of means from our people in America. We must not get the impression, however, that the main thing that is needed in the cause, in any part of the world, is money. What is retarding the work, and has retarded it all along, is not the lack of money, but the lack of consecration. The lack of consecration occasioned a lack of means, it is true; but if there had been consecration enough, there would have been no lack of anything else. God has all the gold and silver in the world at his command, but without consecration on the part of those to whom he has entrusted his message to mankind, the mere wealth would be useless. It would become a curse instead of a blessing. So the gift that is most needed, now as always, is the gift of one's self to the cause which this money is needed to advance. "Son, give Me thine heart." First, give your own selves, and then the gift of your means will be proportioned as it ought.

### The Review and Herald Publishing Company

RUMORS that the Review and Herald Publishing Company is going into liquidation, and is closing out its business, have caused the friends of the "old institution" to wonder what foundation there is to these declarations. The stockholders authorized the trustees to take such steps as are in harmony with the law under which we are incorporated, to ultimately wind up our publishing work in Battle Creek, and under the advice of the General Conference Committee create a corporation in the East to carry on our work.

This will take time. It can not be done in a day, nor a month, nor perhaps a year. Even a longer time may be necessary. The trustees do not intend to take any step hurriedly or unadvisedly. Every creditor and stockholder will be fully protected. None who have made loans to the Review and Herald need fear about their money. Generously have our many friends stood by the institution in the past. It still needs the sympathy and prayers of God's people.

It will take loans at four per cent for one year, and receive money on deposit certificates without interest. It also needs the assistance all can render by helping sell our books and publications. This latter will be a real help indeed. We have on hand about fifty thousand dollars' worth of publications, which should be marketed before the holidays. May we not have the co-operation of all our people in these times of need? A few books sold by each will aggregate a large sum.

We need your prayers. This work is not one man's, but is a part of "the one great cause." God must lead in his work, or it will fail. The wisdom of man is not sufficient. We rely upon our people for their loyal support and hearty co-operation.

I. H. EVANS,  
General Manager.

### Hands Across the Sea

AUSTRALIA stands for far more than its own interests, in our world-wide missionary campaign. It was discovered by the Portuguese three hundred years ago. But God's hand in history reserved it for the Anglo-Saxon race. An English-speaking commonwealth, leavened by the Protestant idea, has been planted at the very threshold of one of the darkest and most populous portions of the earth, southeastern Asia, the East Indies, and the island world of the Pacific. And in Australia earnest, vigorous churches have been raised up, and in a sisterhood of conferences are pressing forward in recognition of the glorious responsibilities laid upon them by their geographical position.

Our brethren in Australasia are heart and soul with us in the movement that is to carry the third angel's message to all the world in our day. Already a strong mission committee, working under the Australasian Union Conference, is directing all the operations in the island fields. Workers developed in the colonies are laboring in various groups. The whole island field is reaping the benefit of contact with the growing cause in Australia. That island continent is the true motherland of all the numerous brood of islands that dot the southern seas.

And now we have, in the July offering, an opportunity again to clasp hands across the sea with our brethren in Aus-

tralia, in token of our comradeship with them in this blessed service. The strengthening of their work means a lifting influence in all Malaysia and Polynesia.

"Like a mighty army  
Moves the church of God."

We are one body. Seas can only unite us. As the call comes to strengthen one wing of the army where special re-enforcement is needed, we may know that the whole grand plan of our Leader is being carried a step nearer to the final victory. It makes sacrifice a joy to know that every effort in faith will surely count in hastening the coming of the Lord. Some of the most thrilling incidents in the story of missions have come to us from the East Indies, and the lesser islands round about Australasia—"pin-heads of creation," some one has called them. In these dark little spots the gospel has triumphed over savagery, and cannibals have been won to Christ. We must press into the same regions with the last message. A strong base of operations in Australia means great things in our work among these millions. Let us lift with a will in the offering of July 4. We may give with glad hearts; for it is all for Jesus' sake, and will hasten on the message of his coming. W. A. S.

### Are We All Lifting?

WHEN a great weight is to be lifted, one of the most important points is so to arrange it that a large number of people can get hold to lift. If some can only lift a few pounds, if enough get hold, it will go; but you must also have the people that have an interest in the undertaking and are willing to make some exertion to see it accomplished, do the lifting.

Every Seventh-day Adventist who is one because he understands that the message that makes him a Seventh-day Adventist, is the last message that will ever be given to the world, is willing to put forth earnest effort to accomplish the work to which this denomination is called,—the work of carrying the message to all the world.

It requires much money to accomplish this work, and the Mission Board has called for \$205,000 to use in support of the work already begun in the various parts of the world. Does this look like a large sum? It would be a large sum if it had to be raised by only a few, but if all of the sixty thousand members in this country will take hold and lift just to the amount of ten cents a week, there will be over \$300,000 raised. Now the practical question is, Shall we do this? Let us take it up as individuals, and encourage others to do so by talking it to them; and that which looks like a great sum to raise, will be raised, and no one will feel the load to be great, simply because so many are lifting a small portion.

Will you take this up anew? Many have never adopted that plan, which is so easy to follow, if entered upon with a will. Have you an interest in the undertaking? Will you lift every week this much? This money must be raised. Who will help? It will be a great relief to those who are called upon to send out this money, if we will all just now, at once, adopt the ten-cent-a-week plan. May the Lord help you to say "I will," and then to fulfill the vow.

C. McREYNOLDS.