

The Advent REVIEW And Sabbath HERALD

Vol. 80

BATTLE CREEK, MICH., TUESDAY, JUNE 30, 1903

No. 26



"BEHOLD, HE SMOTE THE ROCK, SO THAT WATERS GUSHED OUT"

Publishers' Page

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The Department of Circulation of the Review and Herald Publishing Company can supply any book Published by Seventh-day Adventists, or any trade book issued by any other publishing house in any country.

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BY A. T. JONES

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Order of the State Tract Societies, or of the Review and Herald Publishing Company, Battle Creek, Mich.

The Advent REVIEW And Sabbath HERALD

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

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

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Editorial

A Fearful Record

AN eyewitness of the Kishinef massacre writes of "the blood thirst" which was on the people of the town, and which was quenched only by the indiscriminate slaughter of men, women, and children. But this massacre is only an intensified form of "the blood thirst" which is taking possession of great numbers of those who are casting off the restraint of the Spirit of God. Human life is lightly valued. In many cases a very slight provocation is sufficient to incite to murder. A small sum of money (only thirty-five dollars in a recent instance) arouses a spirit of covetousness which does not hesitate to sacrifice life in order to gratify itself. A young woman refuses to marry her professed lover, or decides for good reasons to break an engagement already formed, and she is deliberately murdered. A quarrel between neighbors over the ownership of some property is quickly settled by an appeal to the shotgun, and the earth again opens its mouth to receive a brother's blood. The record of the present year is thus far a most terrible one. In addition to the fires, floods, and famines, which show plainly that God's judgments are in the land, we are confronted with a daily record of crime which is sickening. The rising generation seems to be possessed with the same spirit, and even children not over twelve or fourteen years of age have slain their young companions. And the worst of all is that the reports of these frequent crimes seem to harden the minds of the people generally to a real sense of the situation, and to incite others to the same or more

frightful forms of sin. What will be the end of these things? Who will survive this day of slaughter upon which we have entered? This is the final outbreak of wickedness, and it will terminate in the great day of the Lord's fierce wrath. "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself for a little moment, until the indignation be overpast."

Religious Sentimentality

THERE are many people now who, like the men of Athens in Paul's day, are "very religious." In appearance they even go beyond the Bible standard, but this high profession is often merely a cloak for covering up a persistent neglect of plain duty. When these people are confronted with the teaching of the Scripture showing that the Lord has reserved a tenth of our increase as his own, and that consequently we should pay a tithe into the Lord's treasury for the support of his work in the earth, they at once declare that all they possess belongs to the Lord, and that all the increase is his. This apparently shows a higher degree of consecration and sacrifice than is manifested in paying tithe, but the actual results to the treasury are generally much below what the Lord designates. When there is pressed home upon the consciences of these people the obligation to keep holy the seventh day of the week, "according to the commandment," they at once reply that all days are holy to them, and that this is the result of the greater spirituality of the gospel as compared with the days of legalism; but experience teaches that the practical result of this claim is that the Sabbath becomes a common day, rather than that all days become holy. There are people who are so pure in their own estimation that they feel at perfect liberty to throw down all the ordinary barriers against the temptations to impurity, and they quote with much unction the statement that "unto the pure all things are pure." But these very people are usually the first to fall into the excesses of impurity. The truth is that all this ostentatious profession of a lofty degree of piety is merely religious sentimentality. These people are simply builders of religious air-castles. Instead of accepting the Lord's standard of human conduct, and submitting to his re-

quirements, humanity puts forward an apparently higher standard, which eases the conscience, but does not rule the conduct. This is a latter-day deception. Do not be ensnared by it. "To the law and to the testimony."

A Saving Message

THE Word of God declares that "in the last days perilous times shall come." These are the times when "some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." These are the times when some will become "overcharged with surfeiting, and drunkenness, and cares of this life," and thus be unprepared for the solemn events which will occur in this closing generation. These are the times when everything, even religion, is becoming artificial, and the inventions of the human mind are being substituted for divine revelation. These are the times when Satan is working "with all power and signs and lying wonders, and with all deceit of unrighteousness for them that perish," trying to deceive, if it were possible, the very elect. But all these things were foreseen, and were foretold in the prophecies, and the very message was given for the world which would fully meet the needs of the world in these last days. There is no other message aside from the third angel's message which will do this. A general presentation of the saving principles of the gospel, while an essential part of this work, will not be a complete work in itself. There must be such an application of these general principles to the particular situation in the world just now, and to the needs of the people just now, as will satisfactorily answer the requirements of these peculiar times, and bring entire deliverance from all the forms of deception and all the varied temptations to new forms of evil which press upon the people of this generation. An accurate portrayal of these perilous times is given in the prophecies which deal with "what shall be in the latter days," and we are also instructed clearly concerning the exact setting in which the gospel should be preached in order that the working of Satan may be unmasked, and that the saving grace of Christ may be revealed. And it is only in and through these same prophecies that the closing message can be given.

This is both the incentive and the reward for a diligent study of the prophecies, that we may understand both the nature of the times and the saving message which alone will warn the people of, and save them from, the perils of these last days.

The Closing Message and the Schools*

THERE is something stirring, something thrilling, in the very thought of the closing message. It is the *closing* message, the end is in sight, and this is the last generation, and we are to live and labor with reference to the consummation of that hope which has been the hope of the church for the ages, the final, glorious coming of Jesus Christ. This is the closing message, this is the closing time, and there is something stirring, there is something thrilling, in the very idea of the *closing* message. And we can not talk about the closing message, we can not fix our minds with any certainty upon that idea, without sweeping over the whole line of prophecy, and coming to that declaration, "There shall be delay no longer: but in the days of the voice of the seventh angel, when he is about to sound, then is finished the mystery of God, according to the good tidings which he declared to his servants the prophets," and we are in the days of the voice of the seventh angel. "This generation shall not pass away, until all these things be accomplished," and we are in the closing years of that generation, and we are to take this view of the prophecy and of the work, and to face definitely the truth that the Lord is coming in this generation. This is the closing work, and this is the movement that is to bring the coming of the Lord. It is a stirring thing, it is a thrilling thing, and when it ceases to be such unto us, we need to have our advent faith revived.

Now this last generation and this last work are most definitely the theme of prophecy. The picture is plainly set forth in God's Word, by which we may recognize that this is the last generation, and the work which is to be done in this last generation to meet the situation is set forth in the Word, and no one can rightly relate himself to the message in this closing generation except he is quickened by the word and the Spirit, through the words given unto the prophets. So we must shape the message, and we ourselves must be molded by the prophecies that set forth this time and this work. We have already suggested that there is a phrasing of the gospel work which fits all times and all circumstances, a principle which is to run through the whole message of

the gospel, and that is, The life manifested for salvation from sin. This phrasing includes a great deal, and as we study this theme, it will help us to see its application by taking another view, and putting the same idea into another phrasing, and stating the same thing from another standpoint; because this is an infinite subject, and we grasp it more and more fully as we view it from different standpoints. Now that same statement, the life manifested for salvation from sin, may be turned into this statement, The revelation of the law of God as the life of humanity. It is the same thing, only it brings into our minds a new picture of it. But the revelation of the law of God as the life of humanity must be treated as a concrete thing, not simply as an abstract idea; then it becomes the experience of the gospel, the experience of God manifest in the flesh. The gospel is the experience, the provision, the power for the revelation of the character of God in humanity. That is the salvation of humanity, but that revelation, that provision, is the science of salvation. It is the science of redemption, and that is the theme of the Bible, but it turns upon this question of the revelation of the law of God.

Now take that familiar scripture, the fourteenth chapter of Revelation, verses 6-12, and the twelfth verse shows clearly that the center of that message will be the law of God. Here is the patience, the steadfastness, of the saints, those keeping the commandments of God, and the faith of Jesus. That is the result of the closing message. Then the center in the closing message is the law of God, but the law of God, not as a code, set forth not simply as a set of precepts which men are to attempt to observe, but as the very message of the gospel; and the closing message is the same everlasting gospel of God manifest in the flesh, the character of God lived in humanity, the law of God written in the heart of men. The whole controversy has been over the law of God, as to whether humanity should be obedient to it, as to whether humanity should submit to the real principle of God's law, which is his character in life. That has been the center of the controversy.

Now to see what is involved in the acceptance of God's law, in its revelation in humanity, or the rejection of God's law for humanity, we only have to take a view of the world as setting forth the results of the rejection of God's law, and a view of Christ and his work in humanity, to see the acceptance of the law. To reject God's law means more than to do certain specific things, it means more than to have it as a code interpreted by human reason, and applied by human power. The rejection of God's law means the rejection of his character. The law of God is simply the transcript

of the character of God, the divine nature as applied to humanity. God does not want human beings to attempt to take his place. He does not abdicate in favor of humanity, but the law is the revelation of the character of God, the divine nature as God's original thought was for humanity when humanity was created, that humanity should be all that was in God's thought for humanity when man was created in the image of God. To reject God's law, to turn aside from God's law, is to reject God's thought for humanity, to refuse God's plan for humanity, and to receive the opposite of that in all the relations of humanity, both of man with man and of man with God, and the result of that is seen in the world apart from God. This contrast, or picture, is so wonderfully drawn in a part of the book "Education" that I will read a few paragraphs from it, and I want you to regard it as a description of things when God's law is rejected.

To reveal this ideal as the only true standard for attainment; to show what every human being might become; what, through the indwelling of humanity by divinity, all who received him would become,—for this, Christ came to the world. He came to show how men are to be trained as befits the sons of God; how on earth they are to practice the principles and to live the life of heaven.

God's greatest gift was bestowed to meet man's greatest need. The light appeared when the world's darkness was deepest. Through false teaching, the minds of men had long been turned away from God. In the prevailing systems of education, human philosophy had taken the place of divine revelation. Instead of the heaven-given standard of truth, men had accepted a standard of their own devising. From the Light of life they had turned aside to walk in the sparks of the fire which they had kindled.

Having separated from God, their only dependence being the power of humanity, their strength was but weakness. Even the standard set up by themselves they were incapable of reaching. Semblance took the place of reality.

Now that is the principle to apply. That is the philosophy of the acceptance or the rejection of God's law. Human philosophy takes the place of divine revelation. The result outwardly is that semblance, mere profession, takes the place of reality, and we have a false world, we have hypocrites instead of Christians, and we have outward show hiding an inward corruption. We have appearances without the reality. Without divine insight people are deceived by appearances, and substitute that for the reality, and think it is the reality. It is a divine life that makes it possible to distinguish the difference between appearance and truth.

From time to time, teachers arose who pointed men to the Source of truth. Right principles were enunciated, and human lives witnessed to their power. But these efforts made no lasting impression. There was a brief check in the current of evil, but its downward

*An address given by the editor on Monday evening, June 15, before the Educational Convention at College View, Neb.

course was not stayed. The reformers were as lights that shone in the darkness; but they could not dispel it. The world "loved darkness rather than light."

When Christ came to the earth, humanity seemed to be fast reaching its lowest point. The very foundations of society were undermined. Life had become false and artificial. The Jews, destitute of the power of God's Word, gave to the world mind-benumbing, soul-deadening traditions and speculations. The worship of God "in Spirit and in truth" had been supplanted by the glorification of men in an endless round of man-made ceremonies.

We should note the very phrasing of these sentences as the picture of that time; because it is the picture of our time. "The worship of God 'in Spirit and in truth' had been supplanted by the glorification of men in an endless round of man-made ceremonies," and that is simply another way of saying that righteousness by works had taken the place of righteousness by faith. And that is a picture of our time.

As the evil passions and purposes of men banished God from their thoughts, so forgetfulness of him inclined them more strongly to evil. The heart in love with sin clothed him with its own attributes, and this conception strengthened the power of sin. Bent on self-pleasing, men came to regard God as such a one as themselves,—a Being whose aim was self-glory, whose requirements were suited to his own pleasure,—a Being by whom men were lifted up or cast down according as they helped or hindered his selfish purpose. The lower classes regarded the Supreme Being as one scarcely differing from their oppressors, save by exceeding them in power. By these ideas every form of religion was molded. Each was a system of exaction. By gifts and ceremonies, the worshipers sought to propitiate the Deity, in order to secure his favor for their own ends. Such religion, having no power upon the heart or the conscience, could be but a round of forms, of which men wearied, and from which, except for such gain as it might offer, they longed to be free. So evil, unrestrained, grew stronger, while the appreciation and desire for good diminished. Men lost the image of God, and received the impress of the demoniacal power by which they were controlled. The whole world was becoming a sink of corruption.

There was but one hope for the human race,—that into this mass of discordant and corrupting elements might be cast a new leaven; that there might be brought to mankind the power of a new life; that the knowledge of God might be restored to the world.

Christ came to restore this knowledge. He came to set aside the false teaching by which those who claimed to know God had misrepresented him. He came to manifest the nature of his law.

Now is not that which we have read but a veritable picture of this day? Do we not recognize it as we read it? Does it not seem as though it were written for our day? It is a picture of our day. The same principles have brought us to the same conditions.

(To be continued)

Another Theory in Science

THE daily papers are telling about a "great revolution in science." There have been great revolutions in the past, since the days when men believed that earth, air, fire, and water were the four elements of which everything was composed; but it was believed that modern science was not susceptible of any great revolution. It had settled things with such sureness, it had employed so many and so wonderful resources for discovering the exact truth, that any serious disturbance of its conclusions was considered out of the question. Even though its conclusions were contrary to the statements of the Bible, they must be accepted, and the Bible discarded if necessary, since science, and especially modern science, settled everything beyond a doubt.

Now, however, we have arrived at another revolution in science, and what has been firmly believed for many years and accepted without question by all scientific students of the day, must be discarded as an exploded theory. Modern science is forced to admit that it has been saying "certainly" where it should only have said "perhaps."

The cause of this sudden overturning of long-standing scientific dogmas is the wonderful newly discovered metal, radium. Experiments and observations made with this most rare and remarkable substance have, we are told, led scientists to the conclusion that the elements are not stable, as was supposed, that atoms are not the ultimate indivisible units of which matter is composed, and that there is but one ultimate element in all matter, the nature of matter and the difference between one kind of matter and another being due to the number of ultimate elements or "ions" in each atom of the substance. The "ions" themselves are all precisely alike; but a change in the number of "ions" composing the atom makes a total change in the substance which the atoms compose. This is the theory which, if press reports be true, is now advanced.

We quote from the *Chicago Tribune* the following statements on this subject, furnished by its London correspondent, on the occasion of a recent lecture on radium by Professor Lodge, one of the foremost scientists of Great Britain:—

The world's foremost searchers after the ultimate secrets of the universe have at length committed themselves to the stupendous theory, for some time foreshadowed and now apparently substantiated by study, of the new substance, radium.

Crookes, the other day in Berlin, and Lodge and Curie, this week in London, have confidently proclaimed that it is easy to define this great revolution in science in scarcely more than a sentence, but to comprehend it is almost

as far beyond the power of the human mind as the idea of eternity or infinite space.

The old theory that the atoms of elements consist of indivisible units of matter now is definitely discarded. Instead, we now are told that each atom is a whole stellar system of infinitely smaller but absolutely identical units, all in a regular orbital motion. The nature or identity of each substance depends upon the number of such ions contained in each atom. Thus 11,200 ions in each atom produces what we know as oxygen, 37,200 of the same ions if combined in a single atom would yield what we regard as gold. The nature of these ions is, for want of a better word, electrical. In other words, electricity and matter are one and the same thing.

This theory has been more or less familiar to scientific men for two or three years, but it has been undemonstrable until recently. What Roentgen rays suggested now radium seems to furnish complete. Professor Curie's examination of radium and other phenomena leads Professor Lodge and his associates to believe that matter is not stable in its atoms, as heretofore supposed. Everybody is familiar with the disintegration of matter, which means a rearrangement or recombination of the elements. Thus water may be separated into oxygen and hydrogen, but it never before was imagined that the atoms themselves were capable of disintegration.

Professor Lodge suggests this is a notable process of nature, yet it is proceeding at a rate so slow that it baffles the powers of conception of the human mind to estimate the length of time required. In radium alone it proceeds so rapidly that the phenomena is easily observed.

The *Tribune* correspondent concludes with the statement that according to Professor Lodge "we clearly are on the verge of the greatest revelations of science yet vouchsafed to mankind—a knowledge so gigantic that it is only limited by the capacity of the human mind to receive it."

In view of all this, it would certainly become modern science to assume a humbler attitude, and speak with less of an air of infallibility in setting forth its conclusions regarding the origin and destiny of terrestrial things. Christianity is the true science of the hidden mysteries which are so far beyond the reach of the human mind that they can not be grasped through what the world calls science. They can be brought to man only through faith. By faith we reach even to infinite heights of truth, and lay hold upon knowledge which otherwise would be possible only to the mind of God.

L. A. S.

Is It a Good Investment?

OUR people are being asked to contribute liberally, on Sabbath, July 4, to the support of our missionary enterprises in Australasia.

It will be of interest to those who have made gifts to the Australasian field, and to those who are now asked for the first time to contribute of their means to this

work, to know what has been accomplished by the financial assistance rendered to the Australasian work in past years.

From their earliest experiences, the Australian and New Zealand Conferences have made a brave effort to be self-supporting, and to take the message of present truth to the vast, unworked portions of their territory.

The records of the tithes and offerings they have paid in seasons of great adversity as well as in times of prosperity, stand as a worthy example to our brethren in other lands.

The conditions of the field threw upon the workers in Australasia extraordinary responsibilities. It was found to be necessary to establish a publishing house, a training-school for Christian workers, also to build meeting-houses in many places, and later on to establish sanitariums, hydropathic treatment rooms, and a health food business.

The need for these institutions, and the fact that there were but a mere handful of Sabbath-keepers in each colony (about five hundred in all when the Echo Publishing Company was organized, twelve hundred when the Avondale school was started, and not more than two thousand when the sanitarium building was begun), appealed strongly to our people in America, Africa, and Europe; and they have contributed, freely for the building of churches, and the planting of necessary institutions in Australasia.

In order that our people in all lands may see that the brethren in Australasia have been enabled by the blessing of God to use wisely the talents of means intrusted to them, and that they may see that the institutions established are growing in influence and power, we shall extract from letters and reports some statements which will help to make a picture of a prosperous and growing work in this great field.

The Echo Publishing Company

When in the spring of 1885 Elders Haskell, Corliss, and Israel were preparing to go to Australia, they laid plans and made preparations for the publication of a monthly paper. It was impressed upon their minds that periodicals, tracts, and books would act a leading part in the Australasian Mission.

Six months after their arrival in Melbourne, they laid the foundation of our publishing work in the southern hemisphere, by the issue of *The Bible Echo and Signs of the Times*, a sixteen-page monthly journal. For this work a building was erected in North Fitzroy.

During 1886, 1887, and 1888 the blessing of the Lord attended the workers and the work. As the message was given by the ministers, churches were raised up. *The Bible Echo* was widely circulated, and books were freely sold by consecrated canvassers. The growth of

the publishing work demanded more room and better facilities for printing. In April, 1889, the Echo Publishing Company Limited was incorporated, and the erection of buildings begun on Best Street, North Fitzroy.

For some years the publication of *The Bible Echo* and the sale of our subscription books were the principal features of the work, but in 1891 an effort was made to begin the publication of our smaller books. "Steps to Christ" was the first book issued by the company. Then followed "Coming King," "Christ Our Saviour," "A Friend in the Kitchen," "The House We Live In," and "Desire of Ages." Step by step the work of the Echo Publishing Company has been developed until the institution is in a position to print the greater part of the subscription books sold in Australasia.

From an address made at the last annual meeting by W. D. Salisbury, president of the company, we quote the following:—

"Glancing back over the thirteen years of this company, we can see that God has been guiding his work, and that his prospering hand has been over it from year to year. Much good has been accomplished by the publications that have gone out from this office.

"Compared with the number of our own people, Australia is the banner field throughout the world in selling books. This is not because canvassing is easier here. The population is small and scattered. The prices are higher on our books than in any other part of the world. It is due to the earnestness of our canvassers, and the thorough organization of our book work, in every part of the field, that we are enabled to sell so many books.

"During the past thirteen years, books to the value of £125,000 retail have been sold. The company has donated to missionary work £2,600, which includes £1,725 loss on *The Bible Echo*, £555 on other periodicals, and £220 donations in cash and material.

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

"From a small beginning the Echo Company has grown to be one of the best equipped printing and publishing houses in the southern hemisphere. Not because we have such a large variety of machinery and material, but because it is the latest and most improved of its kind, and capable of turning out the best work when properly handled. (There

are ninety persons employed by the company.)

"Our present net worth is now £5,000. We believe we can realize far more than that amount, after paying all our creditors, should we at any time sell our plant and buildings.

"The value of business the past year has been £19,390. This is £4,086 more than the preceding year, and £1,689 more than the year before that, which was our best year."

W. C. WHITE.

Note and Comment

OPPOSITION to the truth in Wilburton, I. T., is showing itself in the form of religious persecution. The following facts are given by Brother J. J. Johe, of Hartshorne, I. T.:—

DEAR BRETHREN: There has developed a bit of religious persecution in the town of Wilburton, I. T., where our church is located. Brother H. Syar has been arrested and brought before the courts at two different times for working in his repair shop on Sunday. The first arrest was on Sunday, May 31, 1903. The marshal took him in charge and bound him over to appear in the mayor's court the following Monday, at which time they convicted him, imposing a fine of one dollar and costs. But he took an appeal to a higher court, which will not meet until next January.

The second arrest occurred Sunday, June 7. His trial was set for Tuesday, the 9th, at which time a hearing was granted the defendant, and a plea of not guilty was made by the attorneys for the defendant, according to the statutes which they produced, exempting those who keep another day than Sunday.

This hearing came before the judge of the commissioners' court. The judge reserved his decision until next Monday, June 15. The city marshal made the arrest in this case also, and then turned Brother Syar over to the United States marshal, who placed him in jail, where he stayed for several hours, until a bond of one hundred dollars was made for him.

Brother Syar is the only one who has been arrested for working on Sunday, although the livery stables, ice-cream parlors, and other places do a flourishing business every Sunday, and are not molested. Also employees of the coal mine operators work on Sunday, and are not molested.

It also became known that they had threatened a man who lives in Hartshorne, and runs a loom on Sunday (meaning me), that, if the mayor did not stop him, they would send after him themselves, or something to that effect.

The town of Wilburton is quite stirred up over the matter, and public opinion is running high in favor of the persecuted.

THE German government is endeavoring to put an end to Mormon propaganda in that country, and to this end has issued a decree debarring Mormon preachers and teachers from entering Germany. It is stated also that Mormon leaders now in Germany will very likely be ordered to desist from any further teaching of Mormon doctrines.

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.

Peace

ON ocean's surface storms arise,
And angry surges threat the skies.
And many a vessel, tempest tost,
Amid the waves is wrecked and lost,
While deep within his mighty breast
The quiet waters are at rest;
For in the regions far below
No storms his silent caverns know.
So on the sea of human life
Arise the waves of care and strife;
And griefs and troubles often sweep
Across the surface of life's deep,
While in the constant soul resides
A peace untouched by sorrow's tides,
A steadfast peace, an inward joy,
Which nothing earthly can destroy,—
The boon a gracious heaven imparts
To faithful souls and willing hearts.

—J. H. Smith.

Lay Members to Go Forth

MRS. E. G. WHITE

THERE is a much greater work devolving upon the individual members of the church than they realize. They are not awake to the claims of God. The time has come when there should be devised every means that can aid in preparing a people to stand in the day of God. We must be wide awake, refusing to let precious opportunities pass unimproved. We must do all that we possibly can to win souls to love God and keep his commandments. Jesus requires this of those who know the truth. Is his demand unreasonable? Do we not have the life of Christ as our example? Do we not owe the Saviour a debt of love, of earnest, unselfish labor for the salvation of those for whom he gave his own life?

Many of the members of our large churches are doing comparatively nothing. They might accomplish a good work, if, instead of crowding together, they would scatter into places that have not yet been entered by the truth. Trees that are planted too thickly do not flourish. They are transplanted by the gardener, that they may have room to grow, and not become dwarfed and sickly. The same rule would work well for our large churches. Many of the members are dying spiritually for want of this very work. They are becoming sickly and inefficient. Transplanted, they would have room to grow strong and vigorous.

It is not the purpose of God that his people should colonize, or settle together in large communities. The disciples of Christ are his representatives upon the earth, and God designs that they shall be scattered all over the country, in the towns, cities, and villages, as lights amid the darkness of the world. They are to be missionaries for God, by their faith and works testifying to the near approach of the coming Saviour.

The lay members of our churches can accomplish a work which as yet they have scarcely begun. None should move into new places merely for the sake of worldly advantage; but where there is

an opening to obtain a livelihood, let families that are well-grounded in the truth enter, one or two families in a place, to work as missionaries. They should feel a love for souls, a burden of labor for them, and should study how to bring them into the truth. They can distribute our publications, hold meetings in their homes, become acquainted with their neighbors, and invite them to come to these meetings and Bible readings. Thus they can let their light shine in good works.

Let the workers stand alone in God, weeping, praying, laboring for the salvation of their fellow men. Remember that you are running a race, striving for a crown of immortality. While so many love the praise of men more than the favor of God, let it be yours to labor in humility. Learn to exercise faith in presenting your neighbors before the throne of grace, and pleading with God to touch their hearts. In this way effectual missionary work may be done. Some may be reached who would not listen to a minister or a colporteur. And those who thus labor in new places will learn the best ways and means of approaching the people, and can prepare the way for other laborers.

A precious experience may be gained by one who engages in this work. He has upon his heart the burden of the souls of his neighbors. He must have the help of Jesus. How careful he will be to walk circumspectly, that his prayers may not be hindered, that no cherished sin may separate him from God. While helping others, such a worker is himself obtaining spiritual strength and understanding, and in this humble school he may become qualified to enter a wider field.

Christ declares, "Herein is my father glorified, that ye bear much fruit." God has endowed us with faculties, and has entrusted us with talents, in order that we may use them for him. To every man is given his work,—not merely work in his fields of corn and wheat, but earnest, persevering work for the salvation of souls. Every stone in God's temple must be a living stone, a stone that shines, reflecting light to the world. Let the laymen do all that they can; and as they use the talents they already have, God will give them more grace and increased ability. Many of our missionary enterprises are crippled because there are so many who refuse to enter the doors of usefulness that are plainly opened before them. Let all who believe the truth begin to work. Do the work that lies nearest you; do anything, however humble, rather than be, like the men of Meroz, do-nothings.

We shall not be stinted for means if we will only go forward, trusting in God. The Lord is willing to do a great work for all who truly believe in him. If the lay members of the church will arouse to do the work that they can do, going a warfare at their own charges, each seeing how much he can accomplish in winning souls to Jesus, we shall see many leaving the ranks of Satan to stand under the banner of Christ. If our people will act upon the light that is given

in these few words of instruction, showing that they sincerely believe the truth which they profess, we shall surely see of the salvation of God. Wonderful revivals will follow. Sinners will be converted, and many souls will be added to the church. When we bring our hearts into unity with Christ, and our lives into harmony with his work, the Spirit that fell on the disciples on the day of Pentecost will fall on us.

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.

In a former article we called attention to three ways by which, in ancient time, the Lord communicated with his people. These were by audible voice, by visitation of angels, and by prophets. He said of the latter class, "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.

The visions given to the prophets were of two kinds. One of these was called "open visions," when the prophet could be seen while in the vision, and the people have opportunity to know something of the power that accompanied the vision. The other class was called "night visions."

In the case of the child Samuel, reference is made to the "open visions," in these words: "The word of the Lord was precious in those days; there was no open vision." 1 Sam. 3:1. There were prophets at that time who received instructions from the Lord, but their visions were not, it appears, given to them openly, before the people. In the chapter previous to that in which we have the record of Samuel's vision, at the same date,—1165 B. C.,—there came "a man of God"—a prophet—unto Eli, and told him his wrongs, and predicted the fate of his two sons, Hophni and Phinehas, that they should both die in one day, etc. 1 Sam. 2:27, 30, 34. In the same chapter where it is said, "There was no open vision," is found the record of the vision given to the child Samuel. It was not an "open vision;" not even Eli saw Samuel in the vision. The Lord taught Samuel the tidings he must bear to Eli. The record of the next morning reads, "And Samuel feared to show Eli the vision." 1 Sam. 3:15. Samuel at that time had a vision from God, although it was not an "open vision." It must, then, have been of the character designated in the Scriptures as "night visions."

In the book of the prophet Ezekiel is an account of one of his visions which could well be called "an open vision." We read, "And it came to pass in the sixth year, in the sixth month, in the fifth day of the month, as I sat in mine house, and the elders of Judah sat before me, that the hand of the Lord God fell there upon me. Then I beheld, and

to a likeness as the appearance of fire: from the appearance of his loins even downward, fire; and from his loins even upward, as the appearance of brightness, as the color of amber. And he put forth the form of an hand, and took me by a lock of mine head; and the Spirit lifted me up between the earth and the heaven, and brought me *in the visions of God* to Jerusalem, to the door of the inner gate that looketh toward the north; where was the seat of the image of jealousy, which provoketh to jealousy. And, behold, the glory of the God of Israel was there, according to the vision that I saw in the plain." Eze. 8:1-4. This vision he said was in the presence of the elders—"an open vision."

According to the record, one of Daniel's visions began openly, before his associates, who might have seen him in the vision had not they in their fright run away to hide themselves. Of this vision we read, "I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves. Therefore I was left alone, and saw this great vision." Dan. 10:7, 8. The men over whom Daniel was placed were Chaldeans—heathens—idol worshippers. They knew not the Spirit of God. And when in mighty power it fell upon Daniel, in their presence, it filled them with terror, and they ran to hide themselves from this power unknown to them.

There are many cases of "night visions" recorded in the Bible. When Jacob was journeying from Canaan to Egypt, "God spake unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here am I. And he said, I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation." Gen. 46:2, 3.

When the wise men of Babylon were sentenced to death for failing to tell the king, Nebuchadnezzar, his wonderful dream which he had forgotten, it is written, "Then was the secret revealed unto Daniel in a night vision." Dan. 2:19. He recognized this as direct instruction from the Lord. And, as he came in with all confidence before the king, he uttered these words: "The secret which the king hath demanded can not the wise men, the astrologers, the magicians, the soothsayers, show unto the king; but there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. . . . The dream is certain, and the interpretation thereof sure." Dan. 2:27, 28, 45.

Daniel's wonderful dream of the four beasts, recorded in the seventh chapter of his prophecy, is another instance of "night visions." The record reads, "Daniel had a dream and visions of his head upon his bed: then he wrote the dream, and told the sum of the matters. Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea," etc. Again we read, "I saw in the night visions, and, behold, one like the Son of man came in the clouds of heaven, and

came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom." Dan. 7:1, 2, 13, 14.

An account is given in the New Testament of the call for Paul to visit Macedonia, in these words: "And a vision appeared to Paul in the night; there stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us." The apostle seemed to have all confidence that this was a heaven-sent call; for Luke in recording it says, "And after he had seen the vision, immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them." Acts 16:9, 10.

When Paul had come to Corinth, and was laboring at his trade of tent making for his support, and preaching every Sabbath to the people, the Jews raised a tumult against him, so that he was obliged to adjourn his meetings to the house of Justus, close by the synagogue. It looked to outward appearance as if his way was hedged up. "Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city." Acts 18:9, 10. The efforts of the Jews, shortly after, to defeat the work of Paul, and how they were defeated by the speech and course of Gallio, as recorded in the same chapter, is a confirmation of what was told Paul in that "night vision."

Then, again, there is the account of that memorable night in Jerusalem, when the apostle was confined in the castle, and more than forty of the Jews had banded themselves together "under a curse, saying that they would neither eat nor drink till they had killed Paul." "The Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome." Acts 23:11, 12.

Shortly after this, at Cæsarea, Paul was brought before Festus. There he appealed unto Cæsar. This was no hasty move on the part of Paul,—not a move simply by which he thought to secure some personal favor; but rather the accomplishment of the instruction he had received concerning his preaching the gospel at Rome. He well knew that in order to have his case brought before Cæsar, he must personally go to Rome. When there, he would improve the opportunities that might open up to fulfill the commission to preach the gospel in Rome.

When on his way to Rome, and when the ship was in the midst of that awful tempest, "and when neither sun nor stars in many days appeared, and . . . all hope that we should be saved was then taken away . . . Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss. And now I exhort you to be of good cheer; for there shall be no loss of any man's life among you, but of the ship. For there stood by me this night the angel of God, whose I am,

and whom I serve, saying, Fear not, Paul; thou must be brought before Cæsar: and, lo, God hath given thee all them that sail with thee. Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me." Acts 27:20-25.

Paul had "abundance of the revelations" from God. He had the prophetic gift. The Lord had said, "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. Such dreams and night visions are of a different character from those of which Solomon spoke when he said, "A dream cometh through the multitude of business" (Eccl. 5:3); these are from a higher source; they are of a character entitling them to the highest credit as coming from God. From the instances cited, one is led to conclude that "night visions" should be regarded as having the same force and origin as the "open visions."

Ananias and Sapphira

G. B. THOMPSON

THE inspired narrative in the book of Acts concerning Ananias and Sapphira contains instruction for the church to-day. It is a brief, but terrible history. It was certainly a great sin which caused the Lord to interpose in so marked a manner, and remove from among his people those who through selfishness were led into hypocrisy. We should study, and heed the lesson well, that in these closing hours of probation we may not commit a like offense.

With many others Ananias and his wife heard the gospel preached by the apostles with power. The selfishness of their hearts was subdued, and the spread of the gospel for a time took precedence in their hearts. Led by the Spirit, they made a vow. The Lord had given them some of this world in trust, and they made a pledge to give to the Lord a certain amount. It was no doubt done after prayer and special seeking of the Lord to know his will in the matter.

This vow God heard. An angel from the heavenly court made a record of their pledge in the archives above. Doubtless this pledge was made in about the same manner that the servants of the Lord make pledges now. As we have listened to appeals from the servants of God touching the needs of the field, and heard the call for men and means to finish the work in this generation, that we might see our Lord and enter into our eternal rest, under the powerful influence of the Holy Spirit we have vowed that we would give a certain amount, or have devoted a certain thing, to the Lord's work in the earth. Perhaps we have given ourselves to the work, or pledged before the Lord more faithfulness in the payment of tithes than in the past.

Ananias and Sapphira did the same, and no doubt they were honest in their intentions. But Satan came in; he made suggestions which they entertained. They began to question the matter, and wonder if they had not really been too hasty. Their own needs came before

them, and a desire to reconsider their apparently hasty vow entered their hearts. They talked the matter over between them, and finally reached the decision that they had been entirely too liberal in their pledge, and that they would withhold a certain amount, yet pretend they were giving the entire amount pledged. But while they might easily deceive man, they could not deceive the Lord; he knew the wickedness of their hearts, and summarily removed them from the church. Instant death was visited upon them; two graves in the cemetery told the sequel. What an awful object lesson! And God has not changed!

Have we made pledges to the work of God, and not paid them? Have we, after making a pledge, thought we were too hasty, or that Brother — made a stronger appeal than the situation really demanded, and repented, and given only a part of the price? Have we vowed that we would give ourselves to the work of God, to some particular branch of the work, perchance, and have not done it? Have we vowed that we would pay an honest tithe, as the Word of God teaches, vowed before the Lord that we would give him his own, and at the end of the week, month, or quarter, brought in a part of the price, laying it down, saying, "There is my tithe," yet knowing that it was not our tithe, but only a portion of it? What is the difference between this transaction and that of Ananias and his wife? "A warning was thus given to all who professed Christ at that time, and to all who should afterward profess his name, that God requires faithfulness in the performance of vows. But notwithstanding this signal punishment of deception and lying, the same sins have often been repeated in the Christian church, and are wide-spread in our day. I have been shown that God gave this example as a warning to all who should be tempted to act in a similar manner."—*Testimonies for the Church*, Vol. IV, pages 463, 464.

Surely we each should take this lesson to our hearts, examine our stuff, and see if we are faithfully fulfilling the vows we have made. Time is short; the heavenly court is in session, and we each have a case pending. The Lord is our friend; let us not seek to deceive him. Remember Ananias and Sapphira.

Spiritual Reckoning

"LIKEWISE reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Rom. 6:11.

But to do this we must be ready reckoners in the school of Christ.

To become dead to sin, subtraction is to be applied to the life. "But now ye also put off [or subtract] all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off [subtracted] the old man with his deeds; and have put on [added] the new man, which is renewed in knowledge after the image of him that created him." Col. 3:8-10.

This is the restoring of the divine image in man. The individual will continually work on the plan of addition. "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." 2 Peter 1:5-8.

When the individual works by this rule, God will work for him by the rule of multiplication. "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord." Verse 2.

O for men and women who will become "ready reckoners," "lightning calculators," in the things of God! "Then shall thy light rise in obscurity, and thy darkness be as the noonday;" "and the Gentiles shall come to thy light, and kings to the brightness of thy rising."—A. H. Rogers.

Make Every Day Count

THE man who starts out in the morning with a determination to do something during the day that will amount to something, that will be distinctive, that will have individuality, that will give him satisfaction at night, is a great deal more likely not to waste his day in frivolous, unproductive work than the man who starts out with no plan.

Begin every day, therefore, with a program, and determine that, let what will come, you will carry it out as closely as possible. Follow this up persistently, day after day, and you will be surprised at the result.

Make up your mind, at the very outset of the day, that you will accomplish something that will amount to something, that you will not allow callers to chip away your time, and that you will not permit the little annoyances of your business to spoil your day's work. Make up your mind that you will be larger than the trifles which cripple and cramp mediocre lives, and that you will rise above petty annoyances and interruptions and carry out your plans in a large and commanding way.

Make every day of your life count for something, make it tell in the grand results, not merely as an added day, but as an added day with something worthy achieved.—O. S. M.

A Grand Concert

WHAT a blessed concert that will be when the mountains and the hills break forth into singing, and all the trees of the field clap their hands in applause! Who would not like to be there to hear and see? "But," says some wise objector, "that is all figurative; it is not meant to be taken literally, because the mountains and the hills can not sing, and the trees can not clap their hands; indeed, they have no hands to clap." O, foolish wisdom, which knows so much

that it shuts out all knowledge! Even so the disciples of Jesus wondered what he meant when he said that he should rise from the dead. They were sure that his words could not be taken literally, because they thought they knew that he could not die, and rise again. But they were mistaken. If instead of "reasoning" as they did, they had believed his words, they would have been saved much shame and confusion. Suppose that instead of disputing with the Word of the Lord, we allow it to teach us. He says that the mountains and the hills shall break forth into singing, and therefore we believe that they will do so, and that we shall hear them. We shall then learn something about music, which the greatest composers of earth can not teach us.

There is light which human eyes can not see, and there are many sounds which human ears are too dull to hear; but God both sees and hears. When we become so spiritual that we are worthy to have spiritual bodies, then we shall be able to see and hear things that have never yet come within man's comprehension. These things are made known to us by the Holy Spirit; let us therefore yield ourselves to him, that we may be made wholly spiritual, and thus be able to attain true wisdom, the wisdom of God. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit."—*Present Truth*.

A Wealth of Pictures

THERE'S a wealth of lovely pictures in this blessed world of ours:

There's the rainbow in the heavens after spring and summer showers,
With its wondrous hues prismatic, with its perfect arching grace,
From the zenith of its beauty to its distant misty base.

There's the sunrise o'er the mountains in the simmering August days;
There's the sunset in the valley in a veil of bluish haze;
There's the river flowing gently from the upland to the sea,
Now all golden in the sunlight, in the shadow silvery.

There's the meadow full of clover, and the cattle grazing there—
All is silent, all is peaceful, all is free from every care.
There's the vista through the woodland, with its gorgeous autumn hue;
There's the twinkling star a-peeping through the deepening evening blue.

There's the vast, unrestful ocean, 'neath a fair, unclouded sky;
There's the dancing wave a-winking as the ships go sailing by;
There's the garden with its flowers, with its roses all ablow;
There's the very soul of purity, the first fresh fall of snow.

—John Kendrick Bangs.

"JOSEPH forgiving his brethren is greater than Joseph filling the store-houses."



The Little Armchair

NOBODY sits in the little armchair;
It stands in a corner dim;
But a white-haired mother, gazing there,
And yearningly thinking of him,
Sees through the dust of the long ago
The bloom of her boy's sweet face,
As he rocks so merrily to and fro,
With a laugh that cheers the place.

Sometimes he holds a book in his hand,
Sometimes a pencil and slate,
And the lesson is hard to understand,
And the figures hard to mate;
But she sees the nod of his father's head,
So proud of the little son,
And she hears the words so often said,
"No fear for our little one."

They were wonderful days, the dear,
sweet days

When a child with sunny hair
Was hers to kiss, to love, and to praise,
At her knee in the little chair.
She lost him back in the busy years
When the great world caught the man,
And he strode away, past hopes and
fears,
To his place in the battle's van.

But now and then in a wistful dream,
Like a picture out of date,
She sees the head with a golden gleam
Bend over a pencil and slate.
And she lives again in the happy day,
The day of her young life's spring,
When the small armchair stood just in
the way,
The center of everything.

—Margaret E. Sangster.

The Gymnastics of Housework

MRS. E. E. KELLOGG

HOUSEWORK ought to be so regulated that health shall be the first consideration—the health of the worker, and also the health of all for whom the work is done. For the worker, one of the first requisites is a working garb, permitting of perfect freedom of action, and so short and light in weight as not to restrict any movement. To attempt to work in the long skirt of the prevailing fashion is to make every task more toilsome. Tight collars, corsets, and bands should find no place in the worker's uniform.

In nearly all departments of house-keeping, thought and planning will make possible the saving of labor and energy to a greater or less extent.

Housework as ordinarily performed involves much standing at a table, range, or sink, with consequent weariness of body. Most of such tasks may be done as well and with far more ease when sitting, and a chair or stool with back of proper height, with foot rest if needed, should form a part of the equipment of every kitchen, for use when washing dishes and preparing food. Hundreds

of women suffer with aching backs because their workbench, table, or range is fitted so low that in dish washing there must be a constant stooping or bending of the body, of greater or less degree, during the entire task. This should be obviated by having the necessary furnishings of such height as will admit of standing erect and maintaining a proper poise while doing the work. Every housekeeper should plan to have her work-table of such height as to meet her own individual needs. The regulation height at which tables are ordinarily manufactured is very commonly too low for women above medium stature. Blocks of wood may be placed under the table legs, and in this way its height be so adjusted as to adapt it to the worker's stature, and make it possible for the worker, whether standing or sitting during the task, to maintain a correct poise. On the maintenance of correct poise depends very largely the ease with which the housework may be accomplished. Correct poise is nature's plan for the conservation of energy, for making lighter the strain of physical exertion. With the body in the natural poise, the chest uplifted, and with firmly held abdominal muscles, each of the internal organs maintains its proper adjustment; but when an incorrect position is assumed, there results at once pressure and strain, so that the body must act under a disadvantage and mechanically.

If one has formed the habit of standing, walking, or sitting incorrectly, it may require considerable effort to correct the poise, and at first it may seem more fatiguing to keep the proper position than to do the work in the old way. But one should persevere until the correct posture becomes a habit; not only because the work can be done with greater ease, but because it should be every woman's aim to attain as near to physical perfection as possible.

The correct standing poise should be such that a straight line will pass upward from the ball of the foot directly in front of the shoulders, dividing the head just in front of the ear.

The following is a simple rule for getting a good standing position: place the back against the wall (a door is best, as there is no baseboard in the way), press the heels against the wall, then the hips, shoulders, and finally the head, taking care not to bend the head backwards. This will straighten the body, and in part correct flatness of the chest. But one step further is necessary to acquire the correct standing attitude. Keeping the heels and the hips against the wall, bend the head backward, allowing the chest in the meantime to be pushed forward. Holding the chest and

trunk in position, raise the head forward to the natural erect attitude, and the body will be in a correct standing poise. Now, while holding the trunk rigid, step forward from the wall, swinging the arms slightly, and one will thus find himself in correct walking poise. If this position seems a little awkward and stiff at first, it will with practice become easy and natural, and the erect, vigorous carriage will give dignity to the physical bearing, which may contribute not a little to one's influence and usefulness, as well as add immensely to one's vigor and endurance.

With the body in proper poise, the movements necessitated in the sweeping of a room afford excellent exercise for the development of the arms and chest, provided, as has been previously stated, both sides of the body are given an equal chance. Keep the chest elevated, and make the arms, and not the back, do the work.

In performing any tasks which require bending of the body, it should be remembered that the hinge of the body is at the hips, and not at the waist.

In bed making, as in sweeping, the correct poise should be maintained, depending upon the arm movements for the real labor, bending when necessary at the hips, and making of the throwing of each of the covers an opportunity for deep breathing, drawing in the breath as the arms are raised.

With a work-table of such height that one can stand erect while at work, dish washing and bread kneading afford an opportunity for splendid arm and wrist movements.

The area which must be traversed in performing the multiplicity of duties devolving upon the housekeeper, is likely to afford ample opportunity for exercise of the leg muscles, and within reasonable limits is a means of health preservation. Too much exercise at housework is of course detrimental, as is overexertion in any way. Even the stairs, which in some houses must be ascended so many times a day, are not the unmitigated evil they appear if one learns to maintain the correct poise while ascending and descending steps. To climb stairs without fatigue, one must avoid stooping. Incline the body slightly forward, and keep the chest erect, as it were lifting one's self with the chest. The work is thus done with the legs, and not with the back. Plant the whole foot firmly upon the step. Breathe through the nose, taking deep inhalations. If one has a burden to carry, it is well to stop once or twice during the ascent for rest and deep breathing. Never run up-stairs.

In going down the stairs, keep the body perfectly erect, touching the steps with the ball of the foot, and yielding at the knee.

It is a matter of consequence to every housekeeper to understand the principles which underlie physical culture, not only that she may know how to carry herself while performing her daily tasks, but also to know how to relax and rest the fatigued muscles between tasks.

TRUE rest is complete relaxation.

Effects of Anger

BENJAMIN W. RICHARDSON, M. D., in his "Diseases of Modern Life," says that, of the passions which act most severely upon the physical life, anger stands first. As this is a state of mind that may not be wholly unknown among our readers, it may be wise to quote the grave effects of the unrestrained influence of this passion upon the heart and brain:—

"He is a man very rich indeed in physical power who can afford to be angry. The richest can not afford it many times without incurring the penalty, a penalty that is always severe. What is still worse of this passion is that the very disease it engenders feeds it, so that if the pulse go many times unchecked, it becomes the master of the man."

The effects of passion are brought out entirely through disturbance in the organic nervous chain.

We say a man was "red" with rage, or we say he was "white" with rage, by which terms, as by degrees of comparison, we express the extent of his fury. Physiologically we are then speaking of the nervous condition of the minute circulation of his blood; that "red" rage means partial paralysis of minute blood-vessels; that "white" rage means temporary suspension of the action of the prime mover of the circulation itself.

Such disturbances can not often be produced without the occurrence of permanent organic evils of the vital organs, especially of the heart and brain.

The effect of rage upon the heart is to make its action intermittent.

Dr. Richardson gives a striking example of this more severely.

Many persons die in one or other of the two stages I have named. They die in the moment of white rage, when the cerebral vessels and heart are paralyzed. Then we say they die of faintness, during excitement. Or, they die more slowly, when the rage has passed and the congestion of reaction has led to engorgement of the vessels of the brain. Then the engorgement has caused stoppage of the circulation there, or a vessel has given away, or serious fluid has exuded, producing pressure, and we report that the death was from apoplexy, following upon excitement.—*The Household*.

Handsome Is That Handsome Does

A WOMAN, famous as one of the most kindly and lovable among leaders of the best American society, once said: "If I have been able to accomplish anything in life, it is due to a word spoken to me in the right season when I was a child, by my old teacher. I was the only homely, awkward girl in a class of exceptionally pretty ones, and being also dull at my books, became the butt of the school. I fell into a morose, despairing state, gave up study, withdrew into myself, and grew daily more bitter and vindictive.

"One day the French teacher, a gray-haired old woman with keen eyes and a kind smile, found me crying.

"*'Qu' as tu, ma fille?'*" she asked.

"O, madame, I am so ugly!" I sobbed out. She soothed me, but did not contradict me.

"Presently she took me to her room, and, after amusing me for some time, said: 'I have a present for you,' handing me a scaly, coarse lump, covered with earth. 'It is round and brown as you. "Ugly?" did you say? Very well. We will call it by your name, then. It is you! Now you shall plant it and water it and give it sun for a week or two.'

"I planted it, and watched it carefully; the green leaves came first, and at last the golden Japanese lily, the first I had ever seen. Madame came to share my delight.

"Ah," she said, significantly, 'who would believe so much beauty and fragrance were shut up in that little, rough, ugly thing? But it took heart and came up into the sun.'

"It was the first time that it ever occurred to me that in spite of my ugly face, I, too, might be able to win friends and to make myself beloved in the world."—*Northwestern Christian Advocate*.

A Happy Home

REALLY the making of the home begins before the home is set up—it begins when two agree to unite their lives in marriage. The marriage ceremony does not necessarily ordain happiness. There are lives wedded which never blend. Marriage should not be entered upon hastily, heedlessly, but always reverently, discreetly, prayerfully.

When the marriage tie has been formed, each has a sacred part to perform in making the home one of happiness, of love, of blessing. The husband has a share. Not every man who assumes this relation thinks of the responsibility he accepts when he takes a young girl away from the shelter of parents' love, the warmest, softest nest in the world, and leads her into a new home, where henceforth his love is to be her only shelter. No man is fit to be a husband who is not a good man. He need not be great, nor rich, nor brilliant, nor clever, but he must be good. His love must be so true that it will not fail in any experience, and will continue strong as ever when both have grown old; and it must be so warm and tender that it will never weary in its thoughtfulness and kindness. The love a true woman's heart craves is gentle as well as strong, affectionate as well as true.

Home is a woman's kingdom. There the wife must be strong and beautiful. There she must be her best, and always bring her best. She may do good things outside, in church and society, if she can do them without slighting the duties that are hers within her own doors. But if any calls for service must be declined, they should not be the duties of her home. These are hers, and no other one's. Whatever may be the share of others, the happiness of the household, in the last analysis, depends upon the wife. Her spirit gives the home its atmosphere; her heart makes its warmth.

And the end is so worthy, so noble, so divine, that no woman who has been called to be a wife, should consider any price too great to pay in order to be the light, the joy, the inspiration, of a home. Men with splendid gifts think it worth while to live to paint a few pictures which shall be admired for generations; or to write a few songs which shall sing themselves into people's hearts. But the woman who makes a sweet, beautiful home, filling it with love and prayer and holy inspirations, is doing something finer than aught else her hands could find to do beneath the skies.—*J. R. Miller, D. D.*

The Selection of a Life Work

FORCING young people into the first situations they can possibly fill, regardless of aptness, is a wrong that is often irreparable. In many cases society as a whole is to blame, for poverty knows no higher law, but when parents able to do differently thus inconsiderately ruin their children's future, no condemnation can be too strong.

I know a number of young people having marked ability in certain lines, who are probably capable of making great reputations, but who are being held back by parents who do not happen to think it wise or prudent for their children to strive to express what the Creator has locked up within them, and so they are cramped and unhappy. It is serious business, even for a parent, to stifle a God-given ambition, to dampen a divine aspiration. If a decided talent has been put into a child, a parent should think many times before taking the responsibility of countermanding the Creator's order.

Every child comes into the world with sealed orders from the infinite hand, and even the fondest parent can not certainly read the secret message written within that bit of clay. The child has certain inalienable rights which even the parent has no right to question or to try to modify.

Selecting a life work is serious business. It should be done only after careful study and test of aptitudes, fitness and tastes, by both the person choosing and those having authority with him, unless his bent speaks so loudly in his blood, and his dominant faculties are so imperative in their expression of choice, that he can not mistake the calling for which he is fitted. It is everything to a boy or a girl to get into just the right place, where the highest and noblest faculties will find a healthy and delightful exercise, instead of the lowest and meanest. To do the kind of work for which one is fitted by nature, and to do it to the best of one's ability, is working along the lines of one's strength, which increases with every well-directed effort.—*Orison Swett Marden, in Success*.

"BREAD is the staff of life," is true only of good home-made bread, not of the ordinary baker's article. The latter, says the *Union Signal*, is simply a "compound with neither soul nor body."

THE WORLD-WIDE FIELD

Experiences in Australia

MRS. LORETTA V. ROBINSON

PROBABLY all are aware of the terrible drought through which Australia has been passing during the past seven or eight years,—a drought which has been broken in some parts by only an occasional shower. In Queensland there are children of school age who have never seen a rainy day. The country is not blessed with irrigating ditches like many portions of the United States, but is dependent almost wholly upon the clouds of heaven for all its moisture. When day after day, and month after month, and even year after year passes with scarcely rain enough to fill the empty tanks connected with the houses, what can be the awful result, but sorrow, suffering, and death on every hand, of both man and beast, and even the birds of heaven? Scarcely a bird is seen now,

mother and one of the boys walked to town two or three times a week, five miles under the burning sun, to collect a little money which was due them. Sometimes they were successful in getting a few shillings, with which they bought a fifty-pound sack of flour and other necessities, which must be carried on the back that long, weary five miles home. At other times, having left home without any breakfast, because there was nothing in the house, they would walk from place to place until the middle of the afternoon, not able to collect a penny, and then call at our house for a little rest. After much questioning I would find out these facts, and divide my small store with them, or go to some neighbor, and thus get a little help in order that they might not go empty handed to their hungry family.

I was very much touched at one time; the father and mother came to town,

ner. Their little girl had gone to one of the neighbors to play, and the mother had not called her to dinner; for she had none to give her. After this they had to depend on what the father could earn by framing pictures, and you can imagine how little that would be when at nearly every house the people would say, and *truthfully* too, "We can scarcely get bread to eat, and have no money to spend on pictures." Others would give him work, but when the picture was finished, they could not pay him until the next week. He would walk in three miles next week, only to have a similar experience. This same brother, after the death of his horse, had to haul all his water three miles on a hand cart.

Others who were dependent on their cows for their living, would work day after day, cutting prickly pears, which had to be boiled and mixed with the little bran they were able to give, in hopes to keep the breath of life in them till rain should come, but only to see them die one after another.

Sometimes a horse would die unexpectedly, and on examination his stomach would be found filled with sand, which he had been obliged to eat in order to get at the grass roots.

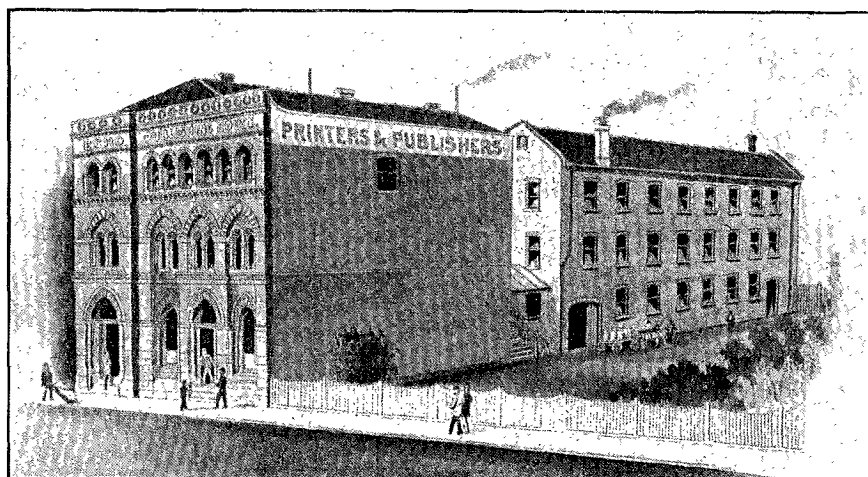
A little girl came to our house one evening and asked for some bread. She said her father was out of work, and that there were six small children in the family, the youngest a few weeks old, and that they had had no food for two days. I gave her some, and told her to come in the morning and I would go with her to see her mother. I went, and found the picture only worse than she had depicted it.

And so I might relate instance after instance similar to the above, but I forbear. Sufficient has been said to show that in a place like that, means are needed to carry on the work, above what the brethren and sisters in such circumstances can possibly give.

It can be seen that the canvasser must meet with more than ordinary hardships and discouragements, and needs something more than our sympathy and prayers, as do also the other workers. Some good Bible workers receive only ten or fifteen shillings a week, and have to pay nearly half of it for room rent, while food is very expensive. There is only one minister in Queensland, and he is a young licentiate. The last we heard from there, he had gone into the canvassing work, as there was no money in the conference treasury to support him.

Brother and Sister Robie, from New Hampshire, are working in the medical work there. They have opened bath rooms, into which they put all the means they had. Though the rooms are well patronized, yet so much of the work must be done free, or people left to suffer, that it is a continual strain upon them to know how to meet their running expenses.

When we come before God, the Testimonies say, "Our need is our greatest plea." Can we bring a greater plea before you, dear brethren and sisters, than



ECHO PUBLISHING HOUSE, MELBOURNE

where there were formerly multitudes in the woods.

But to watch the failing health and strength of our own brethren and sisters, and of their little children, and to see their faithful animals, upon which they are dependent for their daily food, dying, and to know that the cause of it all is insufficient nourishment, and then to be powerless to help them, causes a heartache for which there is no cure.

One family, consisting of a father and mother and eight children, who lived about five miles from town, made their living by hauling wood to market. After a time feed became so high that they could not buy enough for their horse, and it gradually grew weaker until it died.

The older boys obtained a small amount of money by hunting wallabies, a species of kangaroo, a few pennies being paid for their skins. Soon these animals were all killed off, for many others were getting their living in the same way. The father was then taken sick, and the

leaving the children just enough food for their dinners. They were gone all day, but when they returned home, they found the dinner still untouched; for the children were afraid their father and mother might not get any money, and would come home tired and hungry, and find nothing to eat. The father was so moved that he sat down and wept.

Another case was a family of three. The father was an old man. He obtained his living by farming, picture framing, and hauling water for those who had to buy. After planting his garden over several times, and seeing everything which came up wither and die, and not being able to get plenty of feed for his horse, the animal became too weak to do any more work. One day I called on them just as the poor old man was leading his faithful creature to the slaughter house, where he received five shillings (\$1.25) for his hide. His wife, though trusting and happy in Jesus, could not keep the tears back while she apologized for not being able to offer me any din-

the needs of the cause in Australia? The inhabitants of that country must have the truth brought before them before the Lord can come, and now while the hearts of many are made tender by their afflictions, is the time to present before them the last call of mercy to a dying world. And this can not be done there without more workers and more means. May God touch the hearts of those who should go, until they shall say, "Here am I, Lord, send me." And to the many who can not go may he grant a "willing mind," which shall lead them to give of their means as God has prospered them.

Boulder, Colo.

An Interesting Brahman Family

MRS. J. L. SILAW

ONE day, after William Carey had been preaching to a crowd in one of the cities of India, he met a Brahman priest, carried on the shoulders of several men. Carey handed him a piece of paper with these words written upon it: "I am a sinner; Christ is my Saviour." Up to this time no one had ever dared to tell this Brahman priest that he was a sinner. He was regarded more as a god. He repeated these words again and again: "I am a sinner; Christ is my Saviour;" and he finally said, "It is true. I am a sinner; Christ is my Saviour." He sought Mr. Carey, and said, as a test, "If this man is really true, and thinks Christ can save us, he will eat with us." On invitation, Mr. Carey gladly accepted and ate his rice and dahl from the same dish. The Brahman priest laid aside his priestly robe, and in simple attire presented himself for baptism. This was the first Brahman to accept Christianity.

In a garden house, in the suburbs of Calcutta, lives the grandson of this Brahman priest, a white-haired man of over seventy years of age.

In another part of Calcutta lives his son, who has eleven bright boys and girls living with him. A few years ago Brother Ellery Robinson sold him a copy of "Patriarchs and Prophets," then a copy of "The Great Controversy," and later one of "Daniel and the Revelation."

Morning, noon, and night he always gathers his family together, stopping the work in the printing office to study the Word and pray. These occasions he used in studying these books through with his family. By means of these books he became acquainted with Elder D. A. Robinson, who was an instrument in the hands of God of bringing him into the full light of the third angel's message.

This home is truly a training-school, and it is interesting to see all this family, fourteen in number,—including the son-in-law, who has lately given his heart to God and accepted present truth,—assemble for Bible study at noon. When the gun is fired in the city, giving the noonday hour, all work is dropped, and in their quiet, simple way they study the Bible, or whatever book they have

chosen for that time. Just now they are studying "The Desire of Ages," paragraph by paragraph. The oldest son of the family is a nurse at the sanitarium. It was interesting to hear him relate, the other day, how God had used him to bring Christ to a dying man who came to the sanitarium. He knew the patient must die, and he told him he could just ask forgiveness for his sins, and Jesus would accept him. As he repeated to him some precious promises, the dying man grasped his hand and said, "You have done much for me." The young man said, "I have done nothing for you. Christ has done all." He asked for a song, and he sang to the man, "Safe in the arms of Jesus," and in a little while he passed away, leaving the assurance that he had found Jesus, though at the eleventh hour.

The grandfather learned the present truth from the books his son purchased from the canvasser, and accepted it, in the garden house, where so many for years have come and heard the gospel; for his home is a mission home. They now hear the gospel every Sabbath from this aged pilgrim. It is interesting to hear him tell what God has done for him, and what he has seen done here in India for missions in his time.

The light that Carey brought to this family has been handed down from father to son, father to son. Greater light has come as the years have come and gone. May the gospel live in each heart, and may they all be as quick to accept the light as it comes, and to sacrifice position, rank, and worldly possessions as was their ancestor, the Brahman priest.

It is of interest to note that the head of each of these families has received advanced light through the printed page. Calcutta, India.

Report of European General Conference

Year Ending Dec. 31, 1902

GUY DAIL

SOME time ago we gave a report of this field for the year ending June 30, 1902; but the reports of all the fields are now in hand, so that we can speak of the year 1902 as a whole. Local reports of independent fields have been given heretofore in these columns, but thus far no general summary for the five union fields (the German, Scandinavian, and British Union Conferences, and the French-Latin and Oriental Union Missions) operating in Europe, Asia Minor, Turkey, and Egypt, and composing the territory of the European General Conference.

If we compare the twelve months of 1902 with the twelve months made up of the last half year of 1901 and the first half year of 1902, there is, for the whole field, a fair and encouraging, though not a flattering showing. In some conferences there is a falling off in one or more respects; in others the growth has more than counterbalanced the loss in the less fortunate districts.

Taking the general summary, there are

five items in the report for the year ending December 31 that show a deficit when compared with the report for the twelve months ending June 30, 1902; there are three less canvassers, and a falling off of \$15,477 in the book sales; the First-day offerings are \$330.51 less, and the annual offerings have decreased by \$517.49. In explanation of the last item, we may add that this is caused by the tardiness of the returns from the week of prayer donations, for, while we have not yet heard from all our fields for the quarter ending March 31, 1903, yet that quarter shows an income from annual offerings of more than \$877, which, as the reader will see, more than compensates for the shortage in this respect. The number of Sabbath-schools reporting in December was 321, against 344 for the year closing six months earlier; membership of schools in December, 6,959; whereas it was 6,856 half a year before. To give the complete figures in the instances now under consideration, as shown by the report for the year closing Dec. 31, 1902: canvassers, 323; book sales, \$102,651.78; First-day offerings, \$828.86; annual offerings, \$2,569.96.

In the matter of members received, we notice that during the year ending June 30, 1902, 1,029 were baptized, and 236 received by vote, making a total of 1,265; while for the year 1902, taken as a whole, 1,011 were baptized, and 332 were received by vote, making a total of 1,343, so that 78 more were taken into church membership during the latter period than during the former. The membership last June was 7,940; in December, 8,274, showing a net increase of 334 for the last six months of 1902.

For the year ending June 30, the tithe was \$57,352.72; Sabbath-school donations, \$4,036.93; and miscellaneous gifts, \$1,105.88. During the year 1902, taken as a whole, the tithe was \$59,010.91; Sabbath-school donations, \$4,240.96; and miscellaneous gifts, \$1,524.32, showing an increase of \$1,658.19 in tithe, \$204.03 in Sabbath-school donations, and \$418.44 in miscellaneous offerings.

As to evangelical workers, in December there were 62 ministers, 33 licentiates, 80 missionary licentiates, and 12 other laborers, or a total of 187, as against 59 ministers, 31 licentiates, 79 missionary licentiates, and 3 other workers, or a total of 172, for the year ending June 30, showing an increase of 15 laborers in this entire field during the last six months of 1902.

We submit these figures in no boastful spirit, for we feel that there is nothing about them to cause us to feel a sense of glorification. The progress shown ought to have been greater, and the loss exhibited might have been avoided, had each one connected with the Lord's work in Europe done his full duty. However, there is reason for gratitude to God that he has not forsaken us, and that he continues to give us evidences of his keeping and preserving power. We trust that the year 1903 will show more progress in every phase of Christian effort, and that the gospel may go with increased

glory and power, even the power of God, which will convict the world of sin, and of righteousness, and of judgment.

We thank our brethren in other parts of the world for the interest they are manifesting in the European field, and trust they will continue to think of, and pray for, the work here, and that we may all labor together in love and union until the work is finished, and God's people are gathered home.

Hamburg, Germany.

Wang's Choice

J. N. ANDERSON

As an illustration of how God calls souls to himself, even in China, the following case is cited. A sixteen-year-old boy named Wang Ting Hsien, the son of a merchant in Kai Feng Fu, the capital city of the province of Honan, was invited by one of the native workers of our Sin Iang Cheo Mission to attend a Bible reading in the mission chapel. His interest was aroused, and he remained in the place some two or three weeks, listening to the wonderful truths of the gospel.

On reaching home he began telling his father of the vanity of idol worship, of Christ as the Saviour of mankind, and of the urgent necessity he felt of preparation for Christ's second coming. He frankly confessed that he had no desire to succeed to the father's business as a merchant, but rather chose to become a Christian teacher, and requested to be allowed to return to the mission. Strangely enough, the heathen father granted the earnest request, imposing the sole condition that he join himself to the *foreigner*, and obey implicitly his teaching.

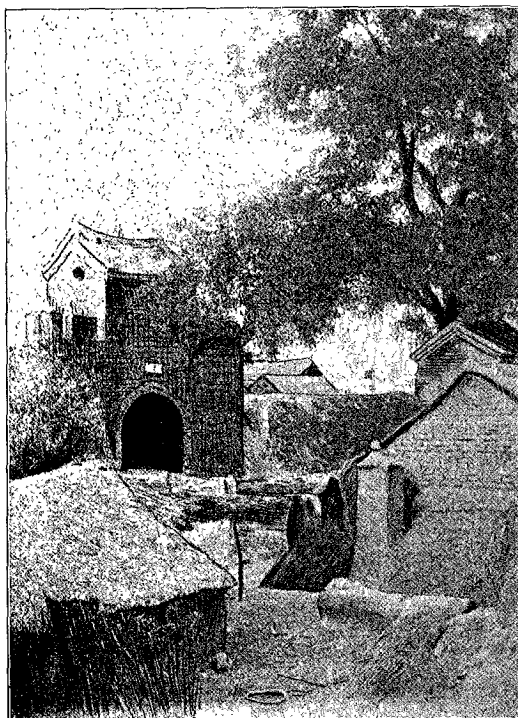
Most gladly was the condition accepted; and clad in a suit of blue cotton garments, stitched and heavily wadded according to the custom in winter in this section, with a blanket for a bed, and a pair of new hay sandals (worth one cent), with which to replace those on his feet, rolled in a bundle on his back, and native *cash* to the amount of forty cents in his pockets, he set out on a journey of two hundred miles back to the mission. His journey, like Jacob's, was without companions or escort, but he testifies that as he pursued his lone way by the narrow, crooked paths between the rice fields and vegetable gardens of the plain, God's Spirit was present in his heart, and holy angels attended him.

No one had asked the boy to come back to the mission, much less had there been any promise given of a home or of assistance in gaining a living. On his return he was questioned as to his purpose in coming back, and as to how he expected to gain his support. He replied that he wished to learn the truth, and to become a follower of Jesus, and that as for his support, he could trust it to God.

He has now been at the mission about seven weeks, attending the classes and meetings. He is active and willing in his duties and diligent in study, committing to memory large portions of the Bible. His cheerful, open countenance and polite, modest conduct are a comfort to all about him. His experience is clear and bright, and his testimony full of hope and earnestness. May our God make him a polished instrument of his own choosing, a light to his people who sit in darkness.

Canton, China.

DID Christianity get a setback from the recent persecution in China? A letter from the agent of the American Bible Society in Shanghai, Dr. John R.



GATE OF A WALLED CITY IN CHINA

Hykes, answers that question quite conclusively. He writes: "We issued more Mandarin Bibles in the last three months of last year than would have been considered ample stock for eight years a decade ago. The direct issues of Bibles for the year reached a total of 10,126, or just about one fourth of the entire number sent out by the American Bible Society from the time it began distributing Scriptures in China, more than forty years ago, to the end of year before last. The demand for Bibles and Testaments has not been confined to any district, but has come from all parts of the empire to which our missionaries have returned. . . . Never before have the colporteurs been so well received both in towns and villages as during the past year. Unlike past years, when we used to sell so many Scripture portions and very few Bibles or Testaments, last year they wanted the whole Bible or Testament, and very few portions, comparatively, were sold. Never before has there been anywhere in China such a spirit of inquiry and desire to purchase the Word of God; and not only to pur-

chase, but to read it. From all quarters come tidings of men who have bought the Scriptures, and who have gathered together to read, study, and pray over them without any missionary to help or preach to them."

Mission Notes

EVEN in the Dark Continent the world moves. For it is a scant twenty-five years since Stanley appeared on the Lower Congo, after a year's perils to reach the coast, and now there reaches our table an account of a conference of missionaries held at Leopoldville, January 19, representing four American and three European societies—two hundred of them coming from fifty stations, and able to tell of six thousand native Christians, with hundreds of schools and all that!—*Northwestern Christian Advocate*.


FIFTY years ago seven shoemakers in a shop in the city of Hamburg said: "By the grace of God we will help to send the gospel to our destitute fellow men." In twenty-five years they had established fifty self-supporting churches, had gathered 10,000 converts, had distributed 400,000 Bibles and 8,000,000 tracts, and had carried the gospel to 50,000,000 of the race. It would take only one hundred and fifty such men to carry the gospel to the world in twenty-five years.—*Exchange*.

IN China posters have been circulated in denunciation of foot-binding. The upper part of the poster is covered with a series of illustrations intended to depict the cruelty and results of foot-binding, while the lower portion is occupied by a statement of the Anti-Foot-Binding Society. The work of this society has received a great impetus by the action of the dowager empress in issuing a decree against this ancient practice. May it soon be a custom entirely of the past!—*The Baptist Missionary Magazine*.

THE railroad just completed up the Congo has cost twelve million dollars and four thousand lives. More than twenty human lives have been laid down upon every mile of that wonderful road into the heart of the Dark Continent. On that one enterprise alone more lives were sacrificed than all the lives sacrificed in foreign missions from the days of the apostles to this present time. They did it for earthly riches that fade away from us and we from them; but our sacrifices are for Christ, from whom no power in the universe can separate us. They have done this to obtain the commerce, the gold, and the diamonds of that country of inexhaustible resources. But we have a world from which the richer treasure of redeemed men and women can be gathered for the enrichment of the kingdom of God. How long shall we wait to see a sacrifice on the part of the church, comparable to the blessing to be obtained in its making?—*Exchange*.



THE FIELD WORK



France

VALENCE.—Five have accepted the truth in Paris. One is a young man from South America, who, after spending two months in the Paris school, has returned to his home in Uruguay. A well-to-do American lady, who has been a missionary in Japan for several years, has taken hold of the truth with her whole soul. She plays the organ for us, and has opened to us some wealthy homes in Paris. Three others are Parisians. There are to be four more baptized here at Valence soon. Brother Roth writes that there will be six or seven more in the south of France in a short time. There are six ready for baptism at Payema, Suisse, and four more have recently accepted the truth in Belgium. Doors are open all around us. Our work is very faulty, but God is blessing.

B. G. WILKINSON.

South Africa

BLOEMFONTEIN.—I came to this place last February, and have been at work ever since. Although I have found difficulties, yet there is much to encourage me. The Lord is blessing my efforts, and I firmly believe that this place will yield a rich harvest. I am having some precious experiences in connection with my work here, which is varied—canvassing, giving Bible readings, and preaching.

I have found that the first need was to introduce our literature, and to awaken an interest on the part of the people to hear the special truth for this time. This place is rapidly growing, and should be an important center in our work, being the capital of the Orange River Colony, and expected to become the capital of the United South Africa in the future.

My plea is for workers. I am the only worker in this colony. I hope that the Lord will move upon some who are willing to make a little sacrifice, who will stand firmly to the principles of the truth, to come to this needy field and assist me in the work. We need medical missionaries. This branch can not be neglected longer without great loss to our work. My heart aches as I think of the towns, and not one entered yet except this one; and I am the only laborer here.

Many of the people have made urgent requests for a school where the Bible will be taught the children.

There are only two Sabbath-keepers in this place. Those who can speak Dutch, as well as English, will have an advantage in this field over those speaking English only. We want help, and that soon. Who will come?

G. W. SHONE.

England

LEICESTER.—I am very thankful indeed to report that our work throughout the conference is still progressing. The outlook is encouraging for our summer work. We have three new tents for the field work. At present we are able to man these in a very satisfactory way, and

we hope to see as a result of the summer's effort three strong churches raised up in our conference. We have decided to hold a tent effort in Hull, to follow up the good interest that has been awakened in that city. All our laborers are of excellent courage. We have quite a good force of laborers here in Leicester, and are planning for classes daily, where a number of our young people will prepare for more efficient service in the field. We shall make this meeting educational for the workers, as well as bring the truth before the people of the city.

We are laboring to bring up the interests of the Sabbath-school work in our churches. Brother and Sister Castle have already held two Sabbath-school conventions—one in Liverpool and Birkenhead, and the other at Birmingham, and have planned to hold several others during the next few weeks. Brother Castle is also working up the interest with "Christ's Object Lessons." We hope soon to have all these books sold in this conference, and be ready to take up any other work that may seem necessary. Although we have not succeeded in doing a large business in handling books, yet the book work has not been running down, but is rather on the increase. We expect to start several young people in the canvassing work soon.

E. E. ANDROSS.

Porto Rico

WHEN we went to hold a Bible reading with a family last week, we were forcibly impressed with the truth that the Lord hath not left himself without witness here. The family were not a little interested in the subject of the soon coming of Christ, and had asked us to come and study the subject with them. Before the lesson, however, they were telling us of a very interesting caller they had had the day before,—an old man one hundred and two years of age.

He was born and brought up in Porto Rico, and has never been off the island. He is hale and hearty, and had walked from Ponce, a distance of fifty miles, to make this visit. He possesses a remarkable memory, and among other events which he remembered he told them of the famous meteoric shower. He said, "The stars fell everywhere, and the people all thought that the world was coming to an end."

When, a few moments later, we told the family that the shower of which the old man had been telling them, was in truth a sign that the end of the world was near, their interest was intense, and they wanted to send word to the old man at once.

Indeed the isles are waiting for his law, they are ready for the truth of God. The time has fully come for God's people to arise and give them the message. The people are waiting to be told what these things mean, that they may obey the truth. God has done his part, the people have heard his voice, and are waiting for his law.

MRS. B. E. CONNERLY.

Porto Rico.

Visit to Basutoland

FOR three years I have desired to see Basutoland, and visit our mission, which is under the supervision of Elder J. M. Freeman. Our first work for the Basutos was by Elder S. N. Haskell. He made a short visit to the country, and, needing an interpreter, secured the service of David Kalaka, who is an educated native. During the short visit of but a few days, seeds of truth were sown in his heart that brought forth fruit.

Brother Kalaka labored alone for over a year; but was continually pleading for help. Finally the South African Conference decided that help must be sent. We had several seasons of earnest prayer, in which we sought God to direct us to the right man, and place the burden upon him to go. When Brother Freeman was asked to go, we learned that the burden for that field had been resting heavily upon him for some time, and from that day forth he has never doubted his call to the work.

The Lord gave him favor with the paramount chief, and a site was chosen at the foot of Mt. Kolo. The view is a beautiful one, as it stretches across a fine strip of rolling country. The location is not far from the Orange River Colony, and during the war the columns of men moving to and fro could be seen easily by the aid of a field-glass. During the siege of Wepener, the roar of the cannon and the bursting of the shells could be distinctly heard.

From Aliwal North we traveled by cart, and passed through a portion of the old Free State, close to where Gen. De Wet operated so largely. Ruins are to be seen everywhere. The walls of houses which were made of brick or stone are usually standing; but all the lumber in them has been torn out, and used for fuel. The village of Rouxville was vacated, and when the people returned, they found everything destroyed except the walls of their houses. One reason for this, no doubt, is that there are no trees in the country except the few about the houses.

God has blessed the work of the little mission. When the work began, the people were heathen; but now there is a nice company of all ages, who have an intelligent faith in Jesus. They understand all the leading points of present truth, and it is a real pleasure to preach the word to them, and hear them sing songs of praise to our God.

Sabbath morning the building was well filled,—it will seat about a hundred,—and as the Sabbath hymn was begun, the Spirit of God filled many hearts with joy, and tears flowed freely. I enjoyed great liberty as I presented to them the power of Christ to liberate and keep free from the bondage of sin.

On Sunday the Lord came near to us. The village chief and several of the leading men were present, and as the word was spoken, the Holy Spirit carried it home to them with power. In response to our invitation, over thirty expressed a desire to become Christians. Many good testimonies were given, and we felt that the day was well spent. The last Sabbath I was with them we celebrated the Lord's supper. It was a privilege to be with them, and see the deep interest taken by all.

I was pleased to see the advancement made by the children in the school. A son of Brother Kalaka is teaching them. There are about thirty-five in attendance, and several of these are young

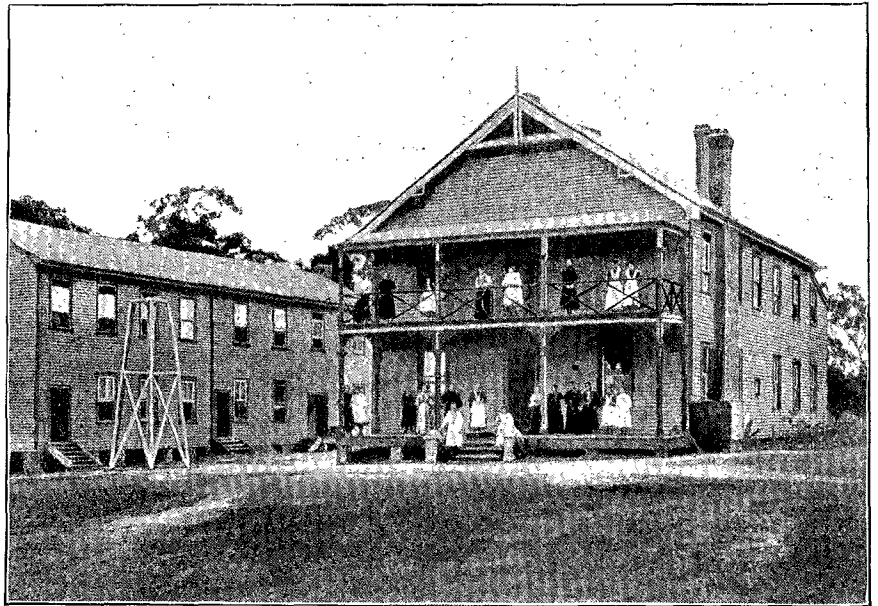
men. The heart of the most skeptical would be changed if they could see the great work done for these poor heathen children. In the past a few have been taught the English language, but in the future all are to be taught it; and I expect by the time I visit them again, they will be able to read and use the Sabbath-school lesson in the *Little Friend*. The English government encourages the teaching of English in all the schools.

In some sections schools are plentiful, while in others there are but few. For seventy years the French Protestants have been in the field, and have done a good work. They often ask us why we came to Basutoland, why we do not go farther on into the interior. Gladly would we do so if they would preach the "gospel of the kingdom" in all its fullness; but as they will not, we must go to the people with the special truth for this time. Brother Murray Kalaka is soon to start another school. Brother Kalaka takes the ponies and cart and travels about, selling our books and tracts. He does real colporteur work. The message is onward, and ere long we may be able to send educated natives to Barotseland to labor, since the same language is spoken by them. Brethren, pray for the missionaries.

W. S. HYATT.

in the closing message, it has been necessary to establish facilities for the training of workers and for the production of books, papers, and tracts containing present truth. It has required a large outlay of means, much of which has been secured as loans, to establish these insti-

rued with greater or less severity throughout Australia for the past few years, and which is still unbroken, has so affected business of all descriptions that it is difficult for our brethren in many instances to make a living for their families; hence, they have little or noth-



LADIES' HOME, AVONDALE SCHOOL

The Offering for Australia

A Letter to Our Dear Brethren in America

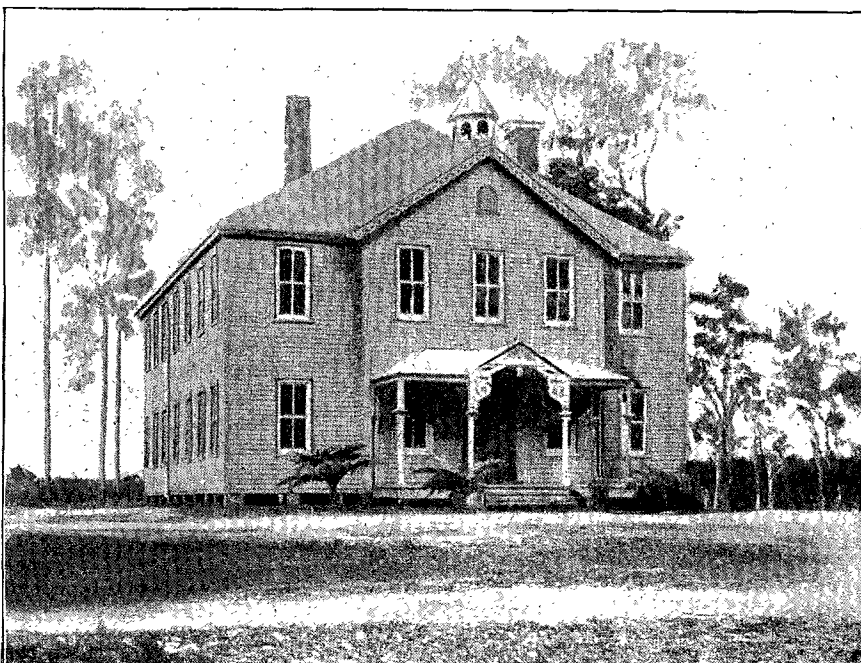
THE position occupied by this great continent makes it a field of more than ordinary importance. We have been told, through the spirit of prophecy, that it is to be a center whence the truth is to go not only to the great island continents immediately surrounding it, but also to India, China, and Japan. Its extreme isolation from the warlike nations of the world, and the peaceful character of its inhabitants, warrant the opinion

tutions. Considerable sums have at various times been appropriated by the General Conference, and donations have been made by private individuals. The brethren in the field have also lifted, and are still lifting to the extent of their ability. Nevertheless there remains a large deficit, as well as a large sum to be raised each year to keep the work going in new fields. We do not ask our brethren in the States to pay all our debts and obligations, but we need, and hope to obtain,

ing to contribute toward the support of the cause. Notwithstanding these conditions, the brethren have had a mind to work, and the Lord has blessed their efforts in the sale of "Christ's Object Lessons," which has brought great relief to the Avondale school. The Echo Publishing Company, although carrying a heavy debt, has, by God's blessing, been enabled to pay all expenses during the hard times, and leave a small surplus in the treasury.

It is our medical work, and especially the Sydney Sanitarium, that is in the greatest need of help. The institution is located a Wahrenonga, a small suburb sixteen miles by rail from the center of the city, and consists of eighty acres of land and buildings of sufficient capacity to accommodate ninety patients and the necessary helpers. Thus far the enterprise has cost about \$70,000, \$30,000 of which has been raised by donations and applied on the purchase of the land and the construction of the buildings, leaving a debt of \$40,000, upon which interest must be paid at an average rate of four and one-half per cent. The closest economy has been practiced, both in the construction of the buildings and in its furnishings, but building material and household furniture costs from one third to one half more in Australia than it does in the United States. It would be perfectly safe to say that what has cost us \$70,000 in Australia could have been produced in the United States for \$40,000. I am sure that no one would think this an extravagant outlay to represent properly so important a branch of our work in a field of such magnitude.

Judging from the efforts put forth in this direction thus far, it would be perfectly safe to conclude that with help from our brethren and friends in the States at this time to reduce this debt to the minimum, and to supply more much-needed appliances, the institution would be able in the future to meet all obligations, and to aid in the extension of this branch of our work in other portions of



AVONDALE SCHOOL CHAPEL

that it will be one of the last of the nations to be drawn into the struggle for national supremacy or existence, which will finally terminate in the last great battle of this world's history.

In order for this country to be prepared for the important part it is to act

at least \$20,000. This amount would relieve us from present embarrassment, and place us where, with God's blessing and prosperous times, we could carry the work forward without further outside assistance.

The drought which has been expe-

Australia and the islands of the sea. In contributing at this time properly to equip the Sydney Sanitarium, and to relieve it from a large proportion of its debt, you are at the same time in no indirect way aiding the work in the islands of the sea; for all who go there as missionaries should first have some instruction at such an institution, that they may know how to care properly for themselves, and instruct the needy people for whom they will be called upon to labor.

Among the 50,000,000 people connected with the Australasian Union Conference there are many honest souls waiting for the light. The Word of God says, "The isles shall wait for his law." How much longer they are to wait, and how much longer our Lord's return is to be delayed,—for he can not come until these poor benighted souls have heard the joyful news of his return,—depend upon the activity put forth by God's people, and their generosity in giving of their means to create facilities and support workers in new and needy fields. If we believe the message of Revelation 10, that there shall be delay no longer; if we believe that this generation shall not pass until our Lord is revealed in the clouds of heaven, is it not high time we were settling the question of individual responsibility? Are we faithful stewards of the means God entrusts to us, responding generously to the calls he sends through his appointed channels, or are we passing these calls by with a mere pittance, using the larger share for self-indulgence and self-gratification? It is recorded of Cornelius, "Thy prayers and thine alms have come up for a memorial before God." Are we erecting monuments in heaven, as did Cornelius, by contributing of our means to advance the cause of God in needy fields, and accompanying our offerings with our prayers that God's blessing may rest upon the work and workers, or are we erecting our monuments upon earth by adding farm to farm and house to house, or piling up money in banks, or placing it where it will add interest to interest—all to be consumed with the world and in the world where we have placed it?

We have been told through the spirit of prophecy that "Australia is more like the United States than any other English-speaking country in the world. It is her sister." Can we not hope that the eldest sister, whom God has blessed so abundantly of late, will come to the aid of her needy younger sister across the broad Pacific, who is struggling to hold aloft the banner of truth under adverse circumstances? We believe that she will, and we are justified in this belief from a personal acquaintance with thousands of loyal brethren and sisters in all parts of the country, and from the generous response made to the appeal last year in behalf of the work in Christiania.

This Fourth of July Sabbath may be made a day of threefold blessing: first, to ourselves and families in the contemplation of the liberty wherewith Christ has made us free and given us the great privilege of being citizens of the heavenly kingdom; second, in the joy that may, and does, come to each one from a sense of a loving duty performed, in a freewill offering to the cause for Christ's sake; and third, by contemplating not only the relief that in this way may come to the Lord's burdened servants in a far-away field, but the probability of meeting souls saved in the kingdom of God as

the result of our sacrifice and effort, small though they may seem to us.

We believe that Australia's appeal for help at this time has the approval of the great Head of the church; for he knows all about the self-sacrificing efforts put forth by the brethren to maintain and advance the work under difficult circumstances, and he would have his favored land and people come to their assistance before they become discouraged and faint under the load. "For I mean not that other men be eased, and ye burdened: but by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality: as it is written, He that had gathered much had nothing over; and he that had gathered little had no lack."

May the Lord of the harvest bless this day to the good of his people in the homeland, and bless the offering made, and make it the means in his hands of saving many precious souls in his soon-coming kingdom. GEO. A. IRWIN.

Mt. Vernon Academy

Closing of a Most Successful Year

AFTER an absence of seven years it was a pleasure to visit this institution, to join in the closing exercises, to renew old acquaintances, and to mingle once more with teachers and students. Although not many of those who constituted the school forces of the first years of its existence were there, yet the same genuine spirit of earnestness and loyalty remained.

The commencement exercises this year marked the closing of the tenth year's work. The annual sermon was delivered by Elder G. A. Irwin, now of Australia, but who was for several years president of the board of trustees, and always deeply interested in the progress of the school. It was felt by all a great privilege to have him present on the last Sabbath of the school year, though he started on his long voyage the following night.

The final exercises were held on the evening of May 18, in the large chapel, which was beautifully and appropriately decorated with flowers and plants. A large and appreciative audience was present, many having come from the city; others who were especially interested in the academy, and former students back for a short visit, were from various distances.

Nine earnest young men and women were awarded diplomas as an evidence of their faithfulness, together with their willingness and ability to remain at their work until it was accomplished. These young people had dedicated their lives to the Master's service, and already four of the young men have entered upon the work of the gospel ministry, others of the class, together with quite a number of young people from the school in general, have taken up different lines of religious work. It seems worthy of special mention that so large a percentage of the class should have prepared for the ministry, especially as this is a branch of the work,—and the most important one too,—that has been so sadly neglected in the past.

The School Year

The past school year has been the most successful in the history of the institution. Ohio has always been most loyal to her own school, ever willing to re-

spond liberally with financial aid, and to send in their young people; but during the past year those from many other States applied for admission, until even early in the year no more could be admitted. The school was fortunate in having a strong faculty of experienced teachers, besides having comfortable buildings and an ideal location.

Courses of Study

Mt. Vernon Academy has from the beginning maintained strong, practical courses of study, but for the coming year there has been added a full year of advanced work on all courses, thus making the strength of the work practically equal to that of the colleges. The trustees and teachers feel that they are fully justified in thus offering strong work in the production of the more matured minds and substantial characters brought out as a result. However, for those who are not able, or who do not have the time for the higher branches of practical work, the academy still offers the usual preparatory courses.

The Outlook for Next Year

In his final chapel talk to the students, Professor Loughhead announced that arrangements would be made for the admission of all applicants who were worthy of a place in the school, and that already the prospect seemed good for a very large attendance.

This is certainly a most delightful place in which to spend a few months, or even years, and one in which parents may feel sure their children will receive the best possible care, and that their advancement will be continually looked after. A neat, comprehensive calendar is issued, containing all general information, and can be had by addressing the principal, Prof. J. W. Loughhead, Mt. Vernon, Ohio. W. T. BLAND.

The Washington (D. C.) Meeting House

It is indeed gratifying that so many have donated toward the purchasing of a church house in Washington. It can not be considered wise to ask, through the columns of the REVIEW, our people to donate to pay for houses of worship or to aid in their erection in all our cities, as these houses should be built by the membership in the cities. If the membership in the town or city is not able financially to build, it should be a pleasure to the people in the State or province to aid, providing the membership and interest in the city will warrant the outlay.

The District of Columbia, in which is situated the city of Washington, is national territory, and therefore all the people of the nation are interested in the affairs of the district and city.

At all periods of the year, and especially during the sessions of Congress, the city contains representatives from all the nations of the world, as well as from our own country. These representatives, as well as the people who live in Washington, should have the opportunity to attend worship in some house in which they can hear the message for this time proclaimed, that they may become interested in it, and also become instrumental in proclaiming it in their fields as they return to their own land.

Our brethren in Washington have purchased a suitable house of worship, and Elder Washburn has faithfully laid be-

fore the readers of the REVIEW the fact that the house cost the sum of \$12,900. To raise the means with which to pay for it the brethren and sisters in Washington and friends in the general field have donated liberally, and at the last report \$10,000 had been paid on the debt, besides the interest. Surely all who have donated have done nobly.

Will those who have not donated do so immediately, so the remaining debt on the house can be fully liquidated? Send to the treasurer of the General Conference, Battle Creek, Mich., or to your State tract society. Let us do so, and finish the matter, and thus present a memorial house, situated in the capital city of one of the mightiest nations in the world, to the cause of God, which will result in spreading the truth to every nation, kindred, tongue, and people.

S. H. LANE.

Dedication of the Caterham Sanitarium

I LEFT New York, May 19, on the "Kaiser Wilhelm der Grosse," to attend the dedication of our new sanitarium in England, and also to attend the European general meetings. The sanitarium is located at Caterham, among the Surrey Hills, near London. It would be difficult to find anywhere more charming scenery than greets the eye in every direction. While the sanitarium is less than five minutes' walk from the station, yet it is entirely on the outskirts of the town, and controls about twenty-eight acres of land. The building itself had already been used as a water-cure institution, and had been under thoroughly respectable management, so was most admirably adapted for our work. The bath rooms were liberally supplied with marble slabs, elegant bath tubs, and many of the necessary appliances for our work. Other apparatus has been provided for. Almost every room in the institution contained ample furniture, most of which was of a far better quality than we could have hoped to purchase. The building contains about sixty well-lighted and airy rooms.

Prior to the dedication, and before they were really ready to care for any one, patients were seeking admittance; and although it has been only ten days since the institution was formally opened, they already have nearly a dozen patients in the house, and applications enough have been received to fill every available room.

The weather of the day set for the dedication was all that could be desired, so seats were placed under the shade of the trees on the lawn, and there this institution was set apart for the service of suffering humanity. The magistrate of Caterham, Mr. D. Morgan Thomas, J. P., presided, and gave this work and movement a hearty welcome to the community. Among other things, he said:—

"It is very remarkable how subtle links run all through our history. It is very remarkable how it often affects all the future. Who would ever have thought that there would be a connecting link between the Surrey Hills Hydropathic Institution and the great Sanitarium at Battle Creek, Mich.? The gentleman who first opened this institution was one of the most honorable men I ever had the privilege of knowing. His views upon the question of morality and general health were much akin to the views of those who now take charge of

it, and it was at great sacrifice to himself that he opened this institution. He passed away without seeing the success which we hope now awaits it. This institution will be allied with about sixty similar institutions in different parts of the world, their main object being to do good to humanity. They are no dividend-earning concerns, nor quack institutions—no place where you can go to the doctor and he will give you a pill which is a sure cure for everything—not a place where it is claimed that a few baths will transform an old man into a young man.

"Half a century ago a philanthropic organizer—Elder White—and others connected with him, conceived the idea that the human body is a sacred thing, that closely connected with it is our moral and spiritual organization, and that, in order to do the best and most effectual work for God and humanity, we must keep this temple of ours in a proper condition.

"Another idea connected with this work is the instruction in reference to the laws of life. There is a prevailing idea among good people that 'there is a happy, happy land, far, far away.' As I understand, these people are very glad to think of that, as we all are, but they want to make a happy, happy land very, very near, and they want to prevent people from disobeying the laws of life and morality, the transgression of which causes a great portion of the prevailing human suffering. Therefore, my friends, I count it a grand honor to welcome such people, such an institution, into our neighborhood, and to assure them that we not only give them a hearty welcome, but that we wish them to promulgate these views, and hope that they will be thoroughly successful in England."

In the dedicatory remarks, which I had the privilege of making, I sought to present to the audience facts regarding the wide-spread and rapidly increasing disease and degeneracy of the race, and the necessity for just such a soul- and body-saving movement as our institution and work represent.

Brief, but earnest and stirring remarks were then made by Dr. Waggoner, Professor Salisbury, and the secretary of one of the London vegetarian societies.

There were present several editors and representatives of the press, who not only wrote up for their papers an almost complete report of the occasion, but did it in a most friendly manner. We quote the following from an editorial in one of these papers:—

"Let those who have favored the notion that the Surrey Hills Hydropathic Institution at Caterham is being exploited by cranks disabuse their minds. The report of the proceedings on Thursday afternoon, which appears in another column, is conclusive proof of the establishment there of a new treatment, but only new as regards this country. The address was greatly enjoyed by the large company present, and the heartiest success must be wished those whose aims are so high. The Americans present, and a more sociable company of ladies and gentlemen is rarely met, are enthusiastic in this movement, and some of that enthusiasm was caught by the Britishers, who, if conservative, can appreciate the efforts of those who aim at the betterment of others, and above all, the prevention of much that is evil. Prevention is better than cure."

After the service, simple refreshments were served to all present. Every-

body seemed to catch the spirit of the occasion. The chairman, before leaving, told Dr. Olsen that this was the most enjoyable afternoon that he had spent since he had been in Caterham. We all felt that the Spirit of the Lord was present, and that this institution had the smile of Heaven upon it.

Dr. Olsen, who is the medical superintendent, was for several years one of the leading teachers in our medical school. He afterward took advanced studies in England, and received the English degree. His wife is a graduate of the medical department of the University of Indiana. They take hold of this work with courage. There is already gathering around them a corps of earnest workers, and we predict for this institution a glorious success.

At the British Union Conference, held at Portsmouth, the Good Health Association was organized for the purpose of promoting and taking the general supervision of the medical work in the British field.

The constituency of this association is made up of Conference officers, heads of leading institutions, and an equal number of representatives elected annually by the medical missionary institutions, and various departments connected therewith. This constituency elects a Board of fifteen to look after the work between the annual meetings. The organization of this work met with the unanimous approval of all present, and the brethren in the English field are taking hold enthusiastically to develop the medical missionary work. Already, the Lord in his providence has in a most remarkable manner opened the way for another institution in Leicester.

About a year ago a food reform society in this city invited Dr. Olsen to give a lecture on health. This lecture awakened much interest, and last January a Good Health school was conducted by Dr. and Mrs. Olsen. It was attended by the leading citizens of the place, among whom was a wealthy gentleman who owns the Midlands County Sanitorium, which has been in operation several years. It is quite a substantial building, four stories with the basement, containing about twenty rooms, even more elegantly furnished than the Caterham Sanitarium. The gentleman who owns this became so interested in our principles and work that he was led to offer the free use of this institution to Dr. Olsen, for the purpose of opening up a branch of the Battle Creek Sanitarium, the only conditions being that the nurses all be Battle Creek Sanitarium trained nurses, and that the methods employed in the treatment of the sick shall be the same as those used in that institution. And he also agreed, if everything was satisfactory, to make further extension of time on the same conditions at the expiration of five years. The providential indications were so conclusive that our brethren did not hesitate to accept his offer. Dr. Olsen attended the medical missionary conference recently held in Battle Creek, and while there, he presented the matter before the Mission Board, who voted to pay the traveling expenses of two nurses to this institution, and also to assist in defraying the small expense that would be needed properly to adapt it for this purpose. The English Good Health Association have already appointed a local Board, and it is hoped that in a few weeks this institution will be opened to the public.

A sanitarium effort is already in operation in Belfast (Ireland), with Dr. Bell in charge.

It was the liberal donations of our brethren all over the field that made it possible for our friends here in England to take advantage of the providence which presented itself in reference to this institution in the vicinity of London; and believing that they would all be interested to know something in detail with reference to the present medical missionary situation, I have been led to write thus.

I hope to visit our other medical missionary institutions before returning to America. I appreciate as I never have before what an army of consecrated men and women will be required not only to present the gospel of health to the large cities of America, but to still larger cities in the old world. May the Spirit of the Lord arouse our young people to the necessity of giving themselves, soul, body, and spirit, to the cause of God and of humanity. This is no time to let the bewitching influence of the devil soothe us to sleep.

DAVID PAULSON.

Kansas

THE third angel's message is moving onward in the Kansas Conference, in spite of the combined opposition of Satan and his agents. While "fire, hail, snow, vapors, stormy winds," floods, earthquakes, railroad wrecks, shipwrecks, and pestilence have been raging, and death and destruction have visited the uttermost parts of the earth, yet in the face of all these things the message is onward. God is blessing his faithful servants, crowning them with success, giving them precious souls for their hire. Then can we not say, "Bless the Lord, O my soul: and all that is within me, bless his holy name?"

The Lord has blessed me in my labors in the last six months most wonderfully. I have just organized a small company at Turkville, Ellis County, as the result of last winter's labors. At Palco, Kan., six accepted the truth; five of them were baptized, and united with the Palco church. Four were baptized at Wakeeney, but have not yet united with any company. The Lord is working. And now we go forth to new fields to give the message to those who have never heard it. May God still bless our labor.

T. GODFREY.

Convention of the Educational Department of the General Conference

LAST week's REVIEW contained a report of the convention until Monday night, June 15. Throughout the entire week the weather has been perfect, and nature has certainly done everything possible to make the convention a pleasant occasion.

Tuesday was a marked day in our work. The early morning meeting was led by Elder Daniells. He read from recent communications received from Sister White, regarding our work. These communications emphasized the thought that when the keynote of our message is struck by all in all departments of the work, and when the near coming of the Lord is proclaimed with faith and power, marked results in people turning to the truth will certainly be seen, and there will be a decided advance

in the work of this message. Elder Daniells made earnest remarks concerning the importance of our believing and heeding this instruction. At eight o'clock the same subject was continued, and many spoke of their belief in the instruction which had been given.

At ten o'clock the regular program was laid aside, and Professor Prescott took up a consideration of the application of this keynote of our message, which is the near coming of the Lord, showing how this thought is the one thought that runs throughout the Scriptures from Genesis to Revelation, and how it should be emphasized in all our teaching. A very profitable general discussion followed his talk.

This same subject was again considered at the afternoon meeting, the regular program again being laid aside. Some earnest remarks were made by Professor Cady and others. A season of prayer was held during the meeting, in which light was sought for a further understanding of these things.

Following the season of prayer, a spirit of confession came into the meeting, and there was a wonderful movement on the part of all present to draw together and to see eye to eye. It was not that we should renounce our individuality, but that we should concede to our brother the same right to work out these problems of education in his own field as the Lord may direct him, and feel a deep sympathy with him, even though he does not work upon exactly the same plans and with the same methods that we do.

At eight o'clock in the evening Prof. B. E. Nicola addressed the convention upon the subject of our school work in the South. He gave a clear exposition of the conditions surrounding the educational work in the South, not only for the colored people, for whom he is working, but for the white people as well. He spoke of the difficulties which they had to meet in Huntsville in maintaining a training-school for colored people, the constituency for such a school from our people being small, as we have only four or five hundred colored Sabbath-keepers in the whole South.

The question of the support of this school and its work was presented. The needs for financial help for the introduction of industries was also spoken of. At the close of his remarks, a collection was taken, in which over one hundred dollars was received.

At six o'clock Wednesday morning, the members of the convention, led by Brother H. W. Carr, of New York, again met, and engaged in a season of earnest prayer for God's blessing to rest upon them during the day.

At eight o'clock the report of the Committee on History was submitted. The committee suggested that a teachers' manual on the teaching of elementary history from the Bible be prepared for our church schools; that a text-book in United States history, beginning with the rise of Protestantism, and written on the basis of true principles and prophecy, be also prepared; that a general history, comprising a year's course, modeled on the general divisions of subject and treatment after Elder Jones's three books on history, be prepared, and that Elder Jones be asked to furnish for publication in pamphlet form an essay on the Philosophy of History. These recommendations were adopted.

At ten o'clock Brethren H. A. Washburn, H. W. Carr, and N. W. Kauble

presented the subject of industrial work. Many most excellent thoughts were given, among which it was suggested that our intermediate schools should not be constructed on too large a plan, and that they should be industrial, the chief industry being agriculture. At a later meeting of the convention the Committee on Industrial Work presented the following resolution, which was adopted: "In view of the increasing need of teachers qualified to teach both literary and industrial classes, we recommend to our young people interested in the work of teaching that they seek a good preparation in industrial training."

At three o'clock Brethren E. A. Sutherland, H. W. Cottrell, E. T. Russell, C. W. Flaiz, and William Covert discussed before the convention the subject of the Support of Church Schools. There was a general discussion of this same subject at the six o'clock meeting, Thursday morning. A committee was appointed on this subject, whose report was embodied in a later report of the Committee on Organization. The general suggestions made in their report with reference to the support of our church schools were that they were to be supported by tuition from parents, gifts from church-members, gifts from the conference, and the second tithe. No one general line to the exclusion of others was fully adopted. It was felt that the responsibility rested, first, upon parents; second, upon the church; and third, on the conference; that in the establishing of a school its support should be arranged for according to local conditions and means.

At the Wednesday evening meeting, Brother W. A. Spicer spoke on Education for Missions, and Elder A. G. Daniells upon the Supplying of Workers for the Field, speaking particularly with reference to the need of teachers for our foreign schools.

On Thursday morning at eight o'clock the Committee on Organization rendered its report. It provided for a thorough system for the management of our school work from the General Conference through union and State conferences to the church and home. The work of the General Conference and of the union and State conferences is advisory, except in the matter of union and State conference schools, where they naturally would have executive authority. This leaves upon the church the responsibility of conducting its schools under the advice and counsel of the conference management. The report provided for an Educational Department of the General Conference, which was to be related in its work to all union fields and general organizations alike, for educational secretaries for the union and State conferences. It also outlined regular means for the study, development, and support of our educational work throughout the world. This report was adopted.

Thursday evening Dr. W. B. Holden gave a very practical and helpful lecture upon Education for Medical Missionary Work. He emphasized the thought that the education should be practical, and that students should be sent forth with an ability to adapt themselves to whatever conditions they may meet.

Friday was largely taken up in the consideration of reports from committees. Mention has already been made of some of these reports which were adopted at this time.

The Committee on Courses of Study

submitted its report. This report embraced also a portion of the report of the Committee on Text-books. A course of instruction for our schools from the beginners' grade to the tenth was outlined and adopted by the convention. It was not intended that this report should be absolute or binding upon our schools, but merely suggestive. The Committee on Text-books also rendered its report, one prominent feature of which was the encouragement of the preparation of suitable text-books for all grades of our school work.

In the evening an address upon Discipline was given by Frederick Griggs.

Sabbath, W. W. Prescott preached the closing sermon of the convention. The subject was the Reward of Service. At 6 p. m. the members of the convention met for a farewell meeting. This meeting was led by Elder Daniells. All united in expressing the feeling that the meeting had been a source of great help and encouragement, and that we could reasonably look for advancement in our educational work throughout the world as its result.

A report of the convention is being prepared, and will be published shortly in pamphlet form. Announcement will be made in the REVIEW of the price, and where it can be obtained when it is ready for distribution.

L. A. HOOPES, *Chairman.*

FREDERICK GRIGGS, *Sec. of Educational Department.*

Pennsylvania Camp-Meeting

THE Pennsylvania State camp-meeting was held at Kingston, June 4-14. Kingston is a pleasant suburb of Wilkesbarre, with which it is connected by a good electric street-car line. The campground was a large, level, grassy plot of ground, within a block and a half of the car line. The absence of large shade trees was not regretted, owing to the fact that it rained almost daily from the beginning to the close of the meeting.

The attendance of our people seemed rather small, but it was as large as usual. I was informed, and about as large as could be reasonably expected, owing to the long distances so many of the believers in Pennsylvania have to travel in order to meet together. On account of the unfavorable weather, we could scarcely look for a large attendance of the citizens.

But notwithstanding these conditions, this was a good meeting. It was both pleasant and profitable to me personally. I had never before attended a camp-meeting in that State. I was very glad of the privilege to become acquainted with the laborers of the conference, and the representative members from the various churches. To me these brethren and sisters appear to be warm-hearted, earnest believers in the third angel's message. The laborers seemed as devoted and capable as any I have met in our camp-meetings. Most of them are young, but they are zealous, and united on the question of giving the advent message to the world in this generation. Nowhere in my recent travels have I seen the true keynote of this message touch a more responsive chord than at this meeting.

The business proceedings will be reported by the conference officers. For a year or two, there has been talk of having two conferences in the State. That step was taken at this meeting. The

following recommendations passed by the conference give the basis of this change:—

"Your committee on recommendations respectfully submit the following partial report:—

"1. That the Pennsylvania Conference be reorganized, establishing two conferences, to be known as the Eastern and Western Pennsylvania Conferences.

"Some of the reasons calling for this reorganization are:—

"(a) The large extent of territory.

"(b) The fact that the churches of the conference are widely scattered over this territory.

"(c) The difficulties and expense involved in rendering the churches the necessary ministerial help, and the impossibility of the conference officers' visiting the churches as frequently as desirable.

"(d) The large expense incurred owing to the long distances to be traveled by the brethren and sisters to the annual camp-meetings and conferences.

"(e) The undesirable results that have followed the failure of a majority of our people to meet in the annual convocations.

"(f) The benefits that have attended the division of other large conferences.

"2. That the dividing line of these conferences be along the eastern boundary of the following counties: Potter, Clinton, Center, Mifflin, Huntingdon, and Fulton.

"The result of this division as regards area, population, membership, etc., will be as follows:—

"(a) The area of the eastern conference will be 21,881 square miles; of the western, 23,104 square miles.

"(b) The population of the eastern conference will approximate 3,800,000; and the western 2,500,000.

"(c) The eastern conference will have twenty-seven churches, with a membership of about eight hundred.

"(d) The annual tithe for the conference year ending May 31, 1902, was \$17,500, and is about equally divided between the two conferences.

"3. That the assets and liabilities of the Pennsylvania Conference and Tract Society be apportioned to these conferences per capita.

"4. That the disposition of the property, and the adjustment of the finances be referred to the executive committees of the two conferences.

"5. That this action take effect June 1, 1903."

It will be observed that the division was very nearly equal. The reorganization was fully effected. Of course there were some perplexing matters to deal with, but these have to be faced at every turn in this great movement. This conference has for years struggled with an enormous debt. Brother Underwood has worked hard since taking that conference to free them from the oppressive burden of debt. His efforts have been truly blessed of God. Both conferences as now organized have bright prospects, and I sincerely wish them every blessing from the Lord. A. G. DANIELLS.

THE world's yearly tobacco bill, according to a recent estimate, is \$200,000,000, this representing a consumption of 2,812,500 tons. "Is it any wonder," says an exchange, "that man's ideas are befogged over the great moral questions of life?"

Current Mention

—A fast of forty days to cure paralysis was successfully carried out by Edward McIntyre, of Moosic, Pa., the ordeal ending June 9. Its effect on his paralysis is not stated.

—Four persons were killed and eight injured at Spokane, Wash., June 23, by a runaway train of sixty loaded cars, which coasted four miles down hill and wrecked two buildings.

—The great strike of operatives in the textile mills at Lowell, Mass., came to an end June 21, the result being a victory for the mill owners. The strike began March 30, and involved 17,000 workmen, who lost in wages about \$1,300,000.

—Much military activity is manifested at the present time by Turkey, arrangements having just been made for moving 50,000 Turkish troops to Salonica and a like number to Adrianople. There is occasional fighting between Turkish soldiers and Bulgarians.

—A London dispatch says that reports from the west of Ireland, Lancashire, and other points state that thousands of acres of potatoes have been ruined by the present frost and rain. It is feared that the failure of the Irish potato crop will entail much hardship on the peasants.

—President Roosevelt has decided to forward to the czar of Russia the Jewish B'nai B'rith society's petition against Jewish massacres; the president's cabinet are surprised at this action, and opposition is expressed by Secretary Hay; the Russian ambassador has hinted that the petition is not wanted.

—European monarchs are determined that the assassination of a king and queen shall not be regarded as a light matter, however objectionable they may have made themselves to the people, so the British, German, French, Turkish, and Dutch ministers to Servia have left Belgrade to avoid recognizing King Peter. The United States will be governed by the diplomatic majority. Servian officers were also driven from a St. Petersburg theater.

—The responsibility for the recent massacre of Jews at Kishinef, Russia, is now laid by the press upon Russian Minister De Plehve, who it is stated engineered the terrible affair in order to influence the czar against carrying out reforms which De Plehve opposed. Seven hundred arrests of persons implicated in the massacre were made, of whom 500 were soon afterwards liberated, the remainder being sentenced to terms of imprisonment varying from a fortnight to two months.

—Considerable success appears to attend the latest efforts of M. Santos Dumont and others to solve the problem of aerial navigation. A Paris dispatch of June 23 says: "Santos Dumont made his appearance to-day in air-ship No. 9, over the center of Paris. He started from Longchamp, going in the direction of the Place de l'Etoile. He executed a number of skillful maneuvers over the Place de l'Etoile, made a tour of the Arc de Triomphe, and turning down the Champs Elysées, brought his air-ship down at the door of his house."

—At Peoria, Ill., Wilmington, Del., and East St. Louis, Mo., there have been recent lynchings or attempts at the same, that at Wilmington resulting in the burning of a negro at the stake. In some quarters negro ministers are telling their people to arm themselves for self-protection. It is evident that a serious situation is rapidly developing out of the race question.

—There was serious rioting in Richmond, Va., June 24, growing out of the street-car strike which was begun there recently. Six persons were seriously injured by the guards who were protecting the company's property, and for a time a reign of terror is said to have prevailed, characterized by "the utter defiance of all law." The situation became so serious that military assistance to preserve order was asked by the mayor, and several militia companies were forwarded from Norfolk and Newport News, although 800 troops were already in the city for that purpose.

—At a recent papal consistory the pope created seven new cardinals, none of these being American. It is stated that with these changes in the College of Cardinals, German and Austrian influence will be much stronger than French, the total being distributed as follows: Germany, 3; Austria, 4; Bohemia, 1; and Hungary, 2. The racial complexion of the college as it now stands is as follows: Italian, 40; French, 7; Spanish, 6; Austrian, 4; German, 3; Hungarian, 2; Irish, 2; Portuguese, 2; American, 1; Belgian, 1; Bohemian, 1. The seven additional prelates are distributed as follows: Italy, 2; Austria, 2; Spain, Germany, and Portugal, each one.

—A Washington, D. C., dispatch states that the opposition to United States Senator Smoot, the Mormon apostle, which has hitherto been confined to religious circles, may be taken up by the Utah Democrats, who have become suspicious of a "deal" between the Mormons and Utah Republicans. It is stated that the senate committee on elections are receiving numerous letters and remonstrances from all parts of the country against the seating of Mr. Smoot, and there is every evidence of a tidal wave of opposition from the religious people, such as overwhelmed Brigham H. Roberts when he essayed to take his seat in the House.

—A planter of Tallapoosa County, Alabama, named Pace, who was recently brought before the court in Montgomery on a charge of holding negroes in involuntary servitude, pleaded guilty to the charge, and was sentenced to a term of five years in the penitentiary. An appeal to the circuit court of appeals, at New Orleans, La., was taken, to make a test case, and Mr. Pace was released on a \$5,000 bond. At Macon, Ga., similar cases came before the United States court, June 24, three young men being fined \$1,000 each for having caught and whipped a negro who was in debt to them, compelling him to work to pay the debt. The fines were, however, suspended during good behavior, on payment of \$100 each. It is alleged by planters in the cotton States that the use of force is necessary at times in order to save their crops, as otherwise the negroes would at critical times refuse to work. The work of breaking up this new slave system is done by the United States courts and federal grand juries.

Silent Messengers

Our Books, Tracts, and Periodicals

E. R. PALMER : : : : Editor

Workers Are Living Stones

"YE also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." 1 Peter 2: 5.

The true church of God is compared to a building of living stones. Every stone is hewn to fit in its place, and is polished so as to reflect the glory of God. In other words, every member of this church is a working Christian. These members know and realize that their foundation is sure, that they are riveted to the Rock, Christ Jesus. When every stone is in a condition to reflect heavenly light, the work will not be left for a few to do, but each one will know his work and do it. "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Eph. 4: 11, 12.

The importance of every branch of the message is unmistakable, but there is now no more urgent call than for consecrated men and women to engage in evangelistic canvassing—teachers of the people who will do a house-to-house work; for many can best be reached in this way. "This is the very work the Lord would have his people do at this time."

Because of the great light the Lord wishes the canvassers to take to the world, the enemy of souls "is using every means in his power to lead the canvasser to take up some other line of work. This order of things should be changed. God calls the canvassers back to their work."—*Testimonies for the Church*, Vol. VI, page 332.

The Lord promises the humble, consecrated canvasser that he shall be led by the Spirit of God, and that he shall be given the requisite talent, courage, faith, tact, perseverance, and success. The Lord himself will go with him: "Lo, I am with you always, even unto the end of the world." Angels of God will prepare the way before him, and God will give "a most wonderful experience to those who will say, 'I believe thy promise; I will not fail nor become discouraged.'"

Many of our people have been convinced, through the sale of "Christ's Object Lessons," that they can meet people in their homes, converse with them on spiritual topics, and sell books. Some who felt too timid to engage in the canvassing work, obeyed the Lord's call to sell "Christ's Object Lessons," and have gained a rich experience that will enable them to become efficient missionaries who can sell our publications.

Let us move right forward now, using the experience and knowledge we have gained, and thus become "living stones" in the "spiritual house." Will any among us continue to work for self alone? Shall we still labor to acquire worldly gain and the delusive pleasures of this life? or shall we become heirs of God and joint heirs with Jesus Christ, accept the promise made to the faithful, and labor to bring others into the promised possession with us? It is our privilege to enter into that joy with the Lord,

when he shall see the "travail of his soul, and shall be satisfied."

C. W. HARDESTY,
General Agent Central Union Conf.

Fields of Labor for American Students of the London Bible School

THE following letter recently received from Prof. H. R. Salisbury, principal of the London Bible School, gives interesting items of information concerning our young people from America who have attended the London Bible School during the past year:—

451 HOLLOWAY ROAD, LONDON N.,
June 10, 1903.

DEAR BROTHER PALMER: It has occurred to me that you would like to know just where all the students you sent to us from America are spending their vacation. Perhaps you are in touch with the most of them, but as we have made several changes at our general meeting at Southsea, I will give you the complete list.

Brother and Sister Nethery are canvassing at Edinburgh, and are having remarkable success.

Brother and Sister Jensen are Bible workers in the South England Conference. We have not yet definitely located them. They were working the past month in Southampton.

Mrs. Asay is with Elder Andross in Leicester, engaged in canvassing.

Miss Scoggins is cooking in the sanitarium at Caterham.

The Bond brothers and Mrs. Bond left yesterday for Paris, on their way to Spain. They have done themselves credit in their work in Spanish at our school this past winter. Their Spanish master, Mr. R. D. Monteverde, told me that they could begin work the day they arrived. They have taken what Spanish books we had here at the International Tract Society.

Brother and Sister Marchus are with Brother Andross.

Brother Shaffer writes me from Wales that he never before did so well in the canvassing work.

Brother Bates is in the south of England, working the news agents for *Good Health*.

Brother Baker is head nurse in Belfast.

Miss Wilcox is in India.

I believe they have been well placed for the interest of the work. They all seemed satisfied with their work at the school, and several of them are planning to return in September.

The outlook for the attendance for next year is very encouraging. We are getting a good start on an educational fund for the aid of students. We will be again near the International Tract Society office in rented buildings, but with better facilities than last year.

I was very grateful for the interest taken in the school at our meeting which has just closed at Southsea. All the leading brethren, especially those who were from abroad, "lent a hand."

We have not yet completed our faculty for next year.

With kindest regards and best wishes, in which Mrs. Salisbury joins me, I remain, with Christian love,

Very sincerely,

H. R. SALISBURY.

Summary of the Canvassing Work Reported for May

	AGENTS	ORDERS	VALUE
Atlantic Union Conference			
New York	7	184	\$516 60
New England	5	107	399 75
Pennsylvania	17	312	1,133 73
Vermont	4	73	144 05
Maine	4	51	45 88
Southern Union Conference			
Georgia	4	48	72 05
Tennessee River	7	638	870 75
Alabama	3	138	206 55
Florida	1	25	16 25
Cumberland	9	515	650 65
Carolinas	3	115	192 65
Louisiana	8	40	34 75
Lake Union Conference			
Ohio	9	91	347 50
Indiana	6	73	437 39
Wisconsin	5	17	112 50
Southern Illinois	12	217	430 30
West Michigan	2	21	86 00
North Michigan	2	75	80 85
Northern Union Conference			
North Dakota	6	211	515 70
South Dakota	6	55	187 21
Minnesota	13	204	449 55
Central Union Conference			
Colorado	11	279	502 10
Kansas	30	1,281	1,752 45
Missouri	8	72	290 90
Southwestern Union Conference			
Texas	11	835	2,357 85
Oklahoma	14	273	761 60
Arkansas	3	3	7 75
Pacific Union Conference			
California	2	56	346 35
Western Washington	4	142	479 27
Western Oregon	4	62	230 60
Canadian Union Conference			
Manitoba	1	62	69 35
European General Conference			
Great Britain	70	1,529	2,137 92
Africa			
South Africa	12	443	1,898 78
Australasia			
Australia	57	1,431	7,326 68
Summary			
A. U. C.	37	727	2,240 01
S. U. C.	35	1,519	2,043 65
L. U. C.	35	494	1,494 54
N. U. C.	25	470	1,152 46
C. U. C.	49	1,632	2,545 45
S. W. U. C.	28	1,111	3,127 20
P. U. C.	10	260	1,056 22
E. G. C.	70	1,529	2,137 92
Canadian U. C.	1	62	69 35
Australasian U. C.	57	1,431	7,326 68
Africa	12	443	1,898 78
Grand Totals	360	9,678	\$25,092 26



Money Received on the Missionary Acre Fund

NAME	AMOUNT
J. J. Prince	\$4 00
C. Olivé	2 50
C. W. Carr	10 00
Clarence Currier	5 00
Mrs. Jane Le Fave	5 00
Harvey, N. D., church	48 00
New Home church	9 21
Hamlin church	42 00
Mrs. Gottfried Kurtz	20 00
Harrison McCormick	52 00
Mrs. Hattie Scarfe	1 35
Miss Vera Scarfe	40
Mina T. Brown	1 00
Rachel Endicott	1 50
H. Carter	7 00
H. A. Stephenson	1 33

R. Vickery	10 00
D. D. Hunt	8 00
R. J. Foster & wife	2 00
Mrs. N. P. Harrison	2 00
Mrs. S. C. Bottsford	7 00
Wm. Johnson	11 30
Mrs. John Rate	1 50
C. H. Brackett	10 50
Mrs. C. H. Brackett	5 00
M. J. & Almeda Camp	7 30
C. E. Bowyer	2 00
Mrs. Hugh Kent	50
Lillie, Bertie & Ethel Bower	4 00
Mrs. M. R. Swan	50
Maud Husted	50
G. E. Fandher	8 00
Carrie & Nellie Leach	3 25
Mrs. Alfred Merrill	5 00
Mrs. Flora Post	2 00
John Macmillan	1 00
Ellett Scoles	10
Mrs. May Engelbert	1 86
Mrs. T. C. Harlan	1 00
Mrs. Marie Carston	1 00
David A. Fisher	16 35
A. Kloss	5 00
W. W. Steward	4 00
D. W. McNett	5 00
M. J. Severns	60
Mrs. Hannah McChesney	50
Anna Anderson	1 50
Ada Somerset	2 00
Sanitarium, Ill.	2 00
M. M. Osborne	2 00
D. J. Vosburgh	20 00
Mrs. E. J. Johnson	5 00
E. W. Stowell	80
Mrs. Amelia Dillman	1 00
J. A. Burke	5 00
Belle Rousseau	50
Jos. Eble	50
Jacob Eble	50
Lydia A. Brown	3 20
School at Washburn, Mo.	00
Mrs. B. A. Baker	2 80
Mrs. E. Aveline	1 00



Donors to the Relief of the Schools

The total cash received on the Relief of the Schools Fund up to June 17, 1903, is \$54,851.54.

NAME	AMOUNT
Mr. & Mrs. S. H. Lane	\$20 00
Florence Barrett	1 00
Mrs. Mary Ellen Beck	1 00
C. K. Pelmilder	1 00
T. P. Randall	5 00
Mary Johnson	50
A. L. Enney	50
O. H. Ward	1 00
J. W. Wareham	5 00
James Dauphin	5 00
Maine	68 75
J. E. Harrington	1 00
Matthew Baird	2 50
Erric Cyvery	5 00
Miss Green	5 00
C. W. Hibbard	1 00
West Michigan	6 04
M. T. Beebe	2 50
B. L. House	25 00
Fritz Guy	9 00
Per Mission Board	23 75
Donation	1 22
Mrs. A. H. Desbro	2 00
Mrs. E. M. Taylor	2 00
Mrs. C. M. Hudson	10 00

Donations for the Washington (D. C.) Church

Received on the Washington Church Fund by P. T. Magan, to May 1, 1903, \$257.45.

W. H. Goodwin, \$3; J. Yarrington, .50; J. A. Seibert, \$2; E. C. Boylan, \$5; S. Zin, \$2; Susan Seibert, .50; Mrs. L. M. Davis, \$1; Dora Hasseld, .95; Geo. & Frank Carey, \$2;

Mr. & Mrs. I. H. Buckminster, \$1; Mrs. Mary Lewis, \$10; Moses Hunt, \$5; Lottie Freed, \$1; Mrs. J. W. Hearn, \$1; Virginia Tate, \$1; Mrs. M. C. Connerly, \$3.25; Mrs. C. Goodchild, \$1; Jennie Goshen, \$1.50; Mrs. S. J. Ohntinger, \$2.50; Mrs. Delia M. Briggs, \$2; Mr. & Mrs. F. W. Halladay, \$2; Friends (Rankin, Mich.), \$2; Mr. & Mrs. J. G. Sevcner, \$1; Mrs. W. E. Wood, \$1.

NOTICES AND APPOINTMENTS

Notice!

We greatly desire a report at once from each absent member of the Ann Arbor, Mich., Seventh-day Adventist church. Address the clerk, Mrs. Emma Huber, 1333 Volland St., Ann Arbor, Mich. L. G. MOORE, Pastor.

General Meetings in California

Young People's Convention, Healdsburg, July 9-14
Young People's Convention, Hanford, July 16-21
Camp-meeting, Eureka, July 23 to Aug. 3
Sebastopol, Aug. 8, 9
St. Helena, Aug. 15, 16
Santa Cruz, Aug. 22, 23
Armona, Aug. 29, 30
Fresno, Sept. 5, 6
Stockton, Sept. 12, 13
Woodland, Sept. 19, 20
Elder A. T. Jones and other laborers will attend these meetings, and a special effort should be made by all our people to be present, and avail themselves of the means of grace there afforded. M. H. BROWN.

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, Wellington, July 31 to Aug. 10

CANADIAN UNION CONFERENCE
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
Southern Illinois, Newton, Aug. 27 to Sept. 6

NORTHERN UNION CONFERENCE
Manitoba, July 5-13

CENTRAL UNION CONFERENCE
Nebraska, Grand Island, Sept. 3-13

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
Central Montana, Bozeman, Aug. 25 to Sept. 2
Eastern Montana, Billings, July 17-25
California, Eureka, July 23 to Aug. 3

EUROPEAN UNION CONFERENCE
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.

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.—If you wish to buy peanuts, Spanish or Virginia, shelled or in the shucks, any grade or quantity, roasted or raw, write for prices to the Middletown Cereal Co., Charlotte, Mich.

FOR SALE.—Pure mountain extracted honey, good as we ever had. Price, 7½ cts. a lb. for best. Our olives are all gone, but we hope for more in the fall. Further particulars if desired. Address W. S. Ritchie, Corona, Cal.

WANTED.—Lady, experienced in photography, as assistant. Or might take apprenticeship with salary from start. Good opportunity for missionary work. Traveling expenses advanced if necessary. Address Photographer, Care Sanitarium, 1623 Broadway, Little Rock, Ark.

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:—

Herbert Crippen, Alamogordo, N. M., periodicals and tracts.

H. Syar, Wilburton, I. T., *Sentinel*, tracts on the Sabbath and on religious liberty.

Tom C. Hege, Winston, N. C., S. D. A. literature for street mission work, June and July.

Mrs. Eliza Graham, Box 253, Du Quoin, Ill., *Signs, Sentinel*, reading-matter on the Sabbath question, tracts, etc.

Obituaries

BARNES.—Died in Pittsfield, Me., June 7, 1903, Sophrona L. Barnes, aged 70 years. Sister Barnes accepted present truth about fifty years ago, and has always expressed her faith in the truth with great confidence, although deprived of meeting privileges, and the society of those of like precious faith. She leaves a husband, three sons, and three daughters to mourn their loss. Funeral sermon was given by the writer, from 1 Cor. 15: 26. P. B. OSBORNE.

HUBBARD.—Mrs. Rosa B. Hubbard was born in Germany, Aug. 12, 1846. She fell asleep in Jesus, at her home on Price Hill, Cincinnati, Ohio, May 31, 1903, aged 56 years, 9 months, and 19 days. Sister Hubbard united with the Cincinnati church in the year 1894, remaining a faithful and respected member till the day of her death. Words of comfort were spoken by the writer to a large concourse of sympathizing friends and relatives. W. H. GRANGER.

ANTEN.—Died at her home near Wills Point, Tex., June 11, 1903, of tuberculosis of the bowels, Mrs. Susan Jane Anten, aged 45 years, 4 months, and 19 days. She joined the Methodist Church at the age of sixteen, and was a consistent member of the same until October, 1894, when she accepted present truth, and united with the Seventh-day Adventist church at Cedar Grove, Tex. She lived a devoted Christian life, and died in the blessed hope of a soon-coming Saviour. She leaves a husband, one son, and two daughters. Funeral services were conducted by Rev. Davis. G. E. KING.

McKENNA.—Died, triumphant in the faith, at Boise City, Idaho, June 3, 1903, Sister Catherine McKenna, aged 20 years, 3 months, and 26 days. Sister Catherine fell a victim to that dread disease, tuberculosis. Words of comfort were spoken by the writer, from Rev. 14: 13. W. W. STEWARD.

MARTIN.—Died at Red Lodge, Mont., June 10, 1903, of heart failure, Brother D. P. Martin. After an illness of less than an hour, our brother quietly fell asleep. He accepted present truth in Iowa about sixteen years ago. He rests in hope. Words of comfort to the family and friends were spoken by the writer. J. C. FOSTER.

CUDDEBACK.—Miss Harriet S. Wolverton Cuddeback died at Conneaut, Ohio, April 15, 1903, aged 63 years, 9 months, 23 days. At the age of fourteen she gave her heart to the Lord, and a little later was received into the Presbyterian Church. It has always been her desire to follow her Master, not afar off, but closely. About ten years ago she heard and gladly accepted the message to prepare for the coming of the Saviour. She has since continued a faithful member of the Conneaut Seventh-day Adventist church. The dear ones left behind sorrow not as others that have no hope. Words of comfort were spoken by the writer, from Ps. 23: 1, 2. A. C. SHANNON.

SHERWOOD.—Died at the home of her oldest daughter, near Battle Creek, Mich., May 15, 1903, of kidney trouble, Content B. Sherwood, aged 57 years, 8 months, and 3 days. At the age of thirty-four she was converted and joined the Methodist Church. Six years later, under the labors of Elder W. S. Hyatt, at Mt. Sterling, Wis., she accepted present truth, and united with the Seventh-day Adventists, with whom she remained till her death. She was the mother of five children, four of whom are now living. She was a true Christian mother, and her last words were those of peaceful trust in her Saviour. Her burial was in the Bedford Cemetery. I. D. VAN HORN.

APT.—Died at Marion, Ohio, June 14, 1903, Laura Apt, oldest daughter of Mr. and Mrs. G. H. Apt, aged 30 years and 28 days. Although she lingered for some time in a suffering condition, she bore it patiently, and was willing, if God so ordered, to glorify him in revealing his power to keep his children who trust in him even under trials. Brother and Sister Apt have had the sad experience of laying away five of their children, but they, with the son and daughter who remain, have the full assurance, if they continue faithful unto the end, of being a united family in the kingdom of God. We laid Laura to rest in the cemetery at Caledonia, to await the call of the Life-giver. M. C. KIRKENDALL.

VAN SYOC.—Died near Sandyville, Iowa, June 7, 1903, of neuralgia of the heart, Rachel Leah Van Syoc, aged 63 years, 7 months, and 11 days. She, with her husband, accepted the Seventh-day Adventist faith under the labors of Moses Hull in the summer of 1860. They were baptized by Elder J. H. Waggoner, and united with the Sandyville church, of which she remained a faithful, consistent member until death. She leaves an aged husband, two sons, six grandchildren, three sisters, three brothers, one of whom is Elder J. H. Morrison, and many relatives and friends to mourn their loss. Words of comfort were spoken by Elder Thomas Jeys. J. C. VAN SYOC.

REISH.—Brother Samuel Reish was born in Union County, Pa., Feb. 24, 1826, and died of heart trouble at his home near Leslie, Iowa, June 16, 1903, aged 77 years, 3 months, 20 days. In 1858 he united with the Seventh-day Adventist Church, remaining a faithful member till the last. He leaves a wife, five children, twenty-eight grandchildren, sixteen great grandchildren, and many friends to mourn their loss. But we do not need to mourn as those who have no hope, as he sleeps in Jesus, and will come again at the appearing of our Saviour. Memorial services were held in the Christian church at Leslie by the writer, assisted by C. W. Neal. G. A. LARSON.

McCLEARY.—Died at Snyder, O. T., May 31, 1903, of abscess of the liver, Mrs. Laura McCleary, aged 48 years, 7 months, 2 days. In 1880 Sister McCleary and her husband united with the Seventh-day Adventist church at Des Moines, Iowa. She remained a firm believer in the third angel's message, and was ever an active and cheerful Christian, and died in the bright hope of a part in the first resurrection. She leaves a husband and eight daughters to mourn the loss of a faithful wife and mother. All but two attended the funeral, which was held at the Otter Creek schoolhouse on June 3. Rev. R. A. Barnes conducted the service. We laid mother to rest to wait only a little while until the Life-giver shall come. MAGGIE GEPFORD.

HENRY.—Departed this life near Charlotte, Mich., May 24, 1903, Ethel E. Henry, aged 28 years and 6 months. She was the only child of Thomas K. and Laura Henry. For years Sister Ethel had been an invalid. She bore her affliction with patience and fortitude, and being fully converted, she was so pleasant and cheerful that it was a pleasure to be associated with her. Her father was laid to rest until the Life-giver appears, just six months before the daughter was entombed. Her mother was her constant companion in her last sickness. Brother and Sister Henry for years did all that loving parents could do to make their afflicted child comfortable. They succeeded well, and were richly repaid as they saw her resigned and happy. Before her death Sister Ethel labored with her friends, that their lives might be consecrated to the Lord. When quite young, she was baptized, and united with the Pottsville (Mich.) church. In her decease the church loses a devoted member. She leaves a loving mother, many relatives, and a large circle of friends to mourn their loss. Funeral service was held Tuesday, May 26, at the family residence. It was largely attended. Words of instruction and comfort were spoken by the writer. S. H. LANE.

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.

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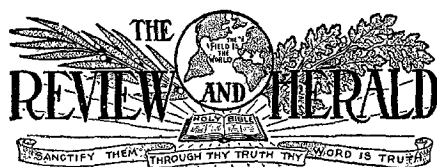
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BATTLE CREEK, MICH., JUNE 30, 1903

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

THIS issue contains much information and several appeals concerning Australia. It is all well worthy of attention.

ELDER G. C. TENNEY and family are again settled in Battle Creek, having returned from Australia to take up work in connection with the Sanitarium.

BROTHER J. N. NELSON, the business manager of the Southern Publishing Association of Nashville, Tenn., spent a few days in Battle Creek last week.

ELDER S. H. LANE, who was recommended at the General Conference to take the presidency of the New York Conference, has gone to his new field of labor.

BRETHREN A. G. DANIELLS, I. H. Evans, and W. W. Prescott have returned to Battle Creek after attending to the duties which called them to various parts of the country. Brother W. A. Spicer is still in the West.

PROF. W. T. BLAND, who is well known to our people through his past connection with several of our educational institutions, has accepted a position in the Treasury department of the General Conference, and has entered upon his duties.

SISTER WHITE has written an earnest appeal in behalf of the work in Australia, which will be read in all the churches in this country next Sabbath. One sentence sounds the keynote for all efforts in behalf of the extension of this message: "Meet around the cross of Calvary in self-sacrifice and self-denial."

THE commencement exercises of the American Medical Missionary College were held at the Sanitarium on Tuesday evening, June 23. The annual address was delivered by Dr. L. B. Salmans, a medical missionary of the Methodist Church who has worked several years in Mexico. Diplomas were presented by Dr. J. H. Kellogg to twenty-three graduates. The following persons constituted the class: George Knapp Abbott, Margaret Banta, Paul Christman, M. Claude Copeland, Florence Nightengale Crisler, Hohannes Mardicos Doodakyan,

Paul K. Gaston, John Emerson Heald, M. Clair Hinds, Eleanore Mabel Howe, Amy Rawson Humphrey, William Edward Kitchell, Charles Randall Knox, Alace Mabel Mantz, Lucinda Ann Marsh, Walter Frederick Martin, George Robert B. Myers, Albert William Nelson, Cora May Richards, William Thomas Thornton, Leona Wescott, Ludwig Henry Wolfson, Rudolph Richard Miller.

An Incident

LAST evening, on my return from work at the Office, I related some of the incidents mentioned in Sister Robinson's article on the distress in Australia. I was not a little interested to note what effect it would have upon my children. They began to ask questions as to why God did not send rain and break the drought. I explained as best I could. Then I noticed that a struggle was taking place in the mind of my oldest girl. Asking to be excused from the supper table, she went to her room, and in a short time came down with her savings of several weeks. She had her heart set on a parasol; but with her eyes sparkling, she said, as she counted the money, "Papa, I want to give all this money to the hungry people of Australia." I assured her the Lord would be pleased with her offering, and would bless her. She looks forward to next Sabbath with pleasure, when she will be able to give her all to the needy cause. If those of us who are older would do likewise, the offering for Australia would be large, and God's offering in return would make us rich in the graces of the Holy Spirit. May our hearts be opened both to give and to receive, so the glory of the Lord may cover the earth, as the waters cover the sea.

JOHN N. QUINN.

The Donation for Australia

THE calls for means to aid the cause are many. We should be very thankful that such is the case; for it is a fact that every call indicates that we are connected with a live, active cause. A dead cause needs nothing, and therefore makes no demands.

The situation in Australia and its needs have been ably set before us. Those who have done so have done their duty in that respect, and it now depends quite largely upon our field workers, those who come in direct contact with the rank and file of our people, to do their part in donating personally, and in encouraging the members in our churches to give liberally. There are so many of our people that when all take part in an enterprise, something is accomplished.

All the workers should read again that which has been written, and energetically and in an interesting way place the facts before the congregation. If a reading is to be read, do not read it without first becoming familiar with it yourself. Our people will give if matters are presented to them in a correct way, and no method is so inspiring and effective as the facts coming from the living agent.

We trust all our ministers and laborers in responsible positions, in connection with church officers, will do all they can to stimulate a large turnout, and make the meetings of July 4 a success. Our country is in a prosperous condi-

tion, and the cause is one in all parts of the world; therefore let us lift as we have done many times in the past. We trust the exercises of that Sabbath may be rich in spiritual blessing.

S. H. LANE.

Another Word in Behalf of Our Brethren Across the Sea

OUR fathers to whom the great three-fold message of Rev. 14:6-14 was first revealed understood that the movement they were inaugurating was to be world-wide. So sure and certain were they of this, that, though few in numbers, and poor in means, all their plans were laid for the conquest of the world. They personally crossed seas and continents, and established this cause in many countries. Were the same faith and zeal that moved our fathers to control all who are now identified with this movement, a wonderful work would be seen in the world.

Eighteen years ago Brethren Haskell, Corliss, and Israel, with their families and a few other workers, pioneered Australasia. They encountered great obstacles, but in the name of the Lord they conquered. They saw many precious souls accept this truth. The work these pioneers began in that country has never moved backward. It is a living, growing movement to-day. But it still needs help from the home field, and on the fourth of July we shall all have the privilege of extending that help.

Let us remember that Australasia is separated from other continents by thousands of miles of water, which makes it absolutely necessary to have complete organizations and institutions. They must manage and develop the work themselves. This has made it necessary to establish in a few short years in that country what we were many years in developing in America. To my knowledge our brethren in Australasia have paid at least ten thousand dollars in traveling expenses alone, to place their children in our American institutions to give them training for the work they were called to do. But even at this great expense only a very few of the young people could secure the training required, until we established schools, printing plants, and sanitariums in that country.

Let us remember all their needs as we make our fourth-of-July offering. The Lord's good hand is surely over the work there. During the long, terrible drought that has devastated Australasia, our school at Avondale has been spared. A letter recently received from Brother E. W. Farnsworth, contains this statement: "Our school is of the Lord. We have bountiful harvests of all kinds right in the midst of the most distressing drought you ever conceived of, a little green oasis in a vast stretch of desert extending for hundreds of miles, the only green spot in New South Wales, as the Sydney Telegraph said."

Not once since this school has been established have the crops failed. God has shown that he is still able to spread a table in the wilderness. And yet for our good he calls upon his people in America to aid his needy cause there. This will unite our hearts and interests as they could not be united in any other way. Pledges will be received from those who are not able to do all they desire now. These can be redeemed later.

A. G. DANIELLS.