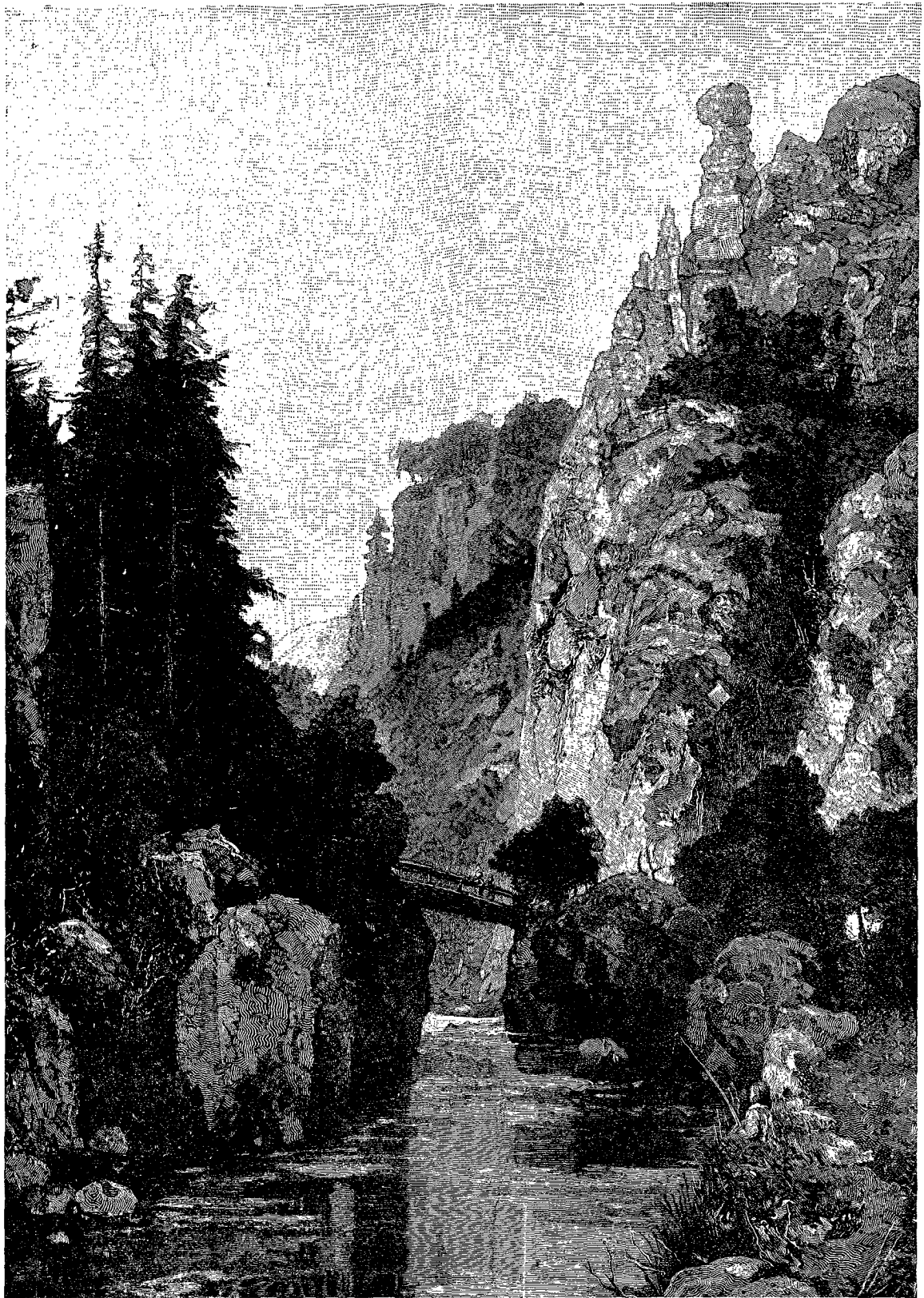


The Advent *HOLY BIBLE* **REVIEW** *IS THE FIELD OF THE WORLD* **HERALD** And Sabbath

Vol. 80

BATTLE CREEK, MICH., TUESDAY, AUGUST 4, 1903

No. 31



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Editorial

Tell It Out

THE time of the promise is drawing near. Tell it out. This generation will witness the consummation of God's purpose for his people. Tell it out. We can now lift up our heads and rejoice, for our redemption draweth nigh. Tell it out. Soon "shall appear the sign of the Son of man in heaven." Tell it out. Soon we "shall see the Son of man coming in the clouds of heaven with power and great glory." Tell it out. It only remains for this closing message to be given "unto every nation and tribe and tongue and people." Tell it out.

Fighting Against God

It seems almost incredible that puny, mortal men should ever attempt to carry on a warfare against the God of heaven. But such is the deceitfulness of sin. It seems the more incredible that those who profess to be the servants of God should be found fighting against him. But such is the deceitfulness of sin. When godliness has become a mere form, and the personal union with God has been lost, then there is no barrier against sin, and no protection against the deceptions of Satan. Then the enemy covers his plans with the form of godliness, and thus substitutes his way for the way of the Lord. Thus men become the most effective agents of Satan to work against the purposes of God, although they profess to be the soldiers of the cross. They change leaders without changing their uniform, and are thus able to confuse and to mislead those who would be on their guard against the open enemies

of the truth. But the time is at hand when all this sort of work will be made manifest, and the true character of every man will be evident to all. Our only safety in this evil time is in submitting ourselves fully unto the will and purpose of God, and in walking in the light which comes to us. "The meek will he teach his way."

The Impending Crisis

THE student of the prophecies which have been fulfilled, and which are being fulfilled, can not fail to be impressed with the conviction that the crisis of the ages is just upon us. In following down the path of human history we find that all the kingdoms mentioned in the various prophecies have had their places just according to the Word, and that no more world-empires are demanded to meet the specifications of the prophecies. We find also that the annals of these kingdoms, as written by the historians, answer in every detail to the views given beforehand to the prophets. But this outline of history was not given through the prophets merely in order to give the history of the world in advance, but to make clear to God's servants when the time comes for the final overthrow of all earthly kingdoms and the setting up of the everlasting kingdom of our God. And so the interpretation of Nebuchadnezzar's dream, as given by the prophet Daniel, was not designed to reveal earthly history for its own sake, but to mark the time when all earthly history would close, and a new order of things would be ushered in. The rise and fall of earthly kingdoms are simply so many steps in the march of events until he comes whose right it is to reign, and the kingdoms of this world become the kingdoms of our Lord and of his Christ. A candid study of the prophetic word and its fulfillment brings us to the solemn but certain conclusion that in this generation "shall the God of heaven set up a kingdom which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms, and it shall stand forever." What a thrilling assurance is this! How glorious is the prospect! But this conclusion is also fraught with considerations of the gravest character. It means

that probation will soon close. It means that the eternal destiny of all will soon be decided. It means irretrievable ruin to those who reject the closing message of mercy, and who do not recognize the day of their visitation. Those who know this message should now be terribly in earnest. "Cry aloud, spare not," is the motto for to-day. The day of wrath is just upon us, and souls are to be saved from eternal death. Be faithful.

Ancient and Modern History

WHEN the prophet Jeremiah rebuked the inhabitants of Jerusalem for their wicked ways and their persistent departure from following the counsel of the Lord concerning them, and when he brought to them the Lord's message, "I will scatter them as with an east wind before the enemy; I will show them the back, and not the face, in the day of their calamity," the people said, "Come, and let us smite him with the tongue, and let us not give heed to any of his words." Then came the further warning, "Thus saith Jehovah of hosts, the God of Israel, Behold, I will bring upon this city and upon all its towns all the evil that I have pronounced against it; because they have made their neck stiff, that they may not hear my words." In due time the word of the Lord through his prophet was fulfilled to the letter. After his people had rejected his counsel until there was no remedy, then he left them to reap the fruit of their own doings. Terrible was the downfall of Jerusalem. The armies of the enemy prevailed against her walls, and her inhabitants perished miserably in the very shadow of the temple. The same prophet Jeremiah, in his Lamentations, afterward said: "Certainly this is the day that we looked for; we have found, we have seen it. Jehovah hath done that which he purposed; he hath fulfilled his word that he commanded in the days of old; he hath thrown down, and hath not pitied: and he hath caused the enemy to rejoice over thee; he hath exalted the horn of thine adversaries." That generation perished in the Babylonish captivity because of their disregard of the warnings of the Lord through his prophet. We do not need to look very far afield to see that some of these things are being repeated in our time. This

people have been urged not to colonize, and not to center their interests and efforts too much in one place, and thus form a modern Jerusalem. They have been warned of the consequences of so doing. And now the threatened overturning has come, and God is speaking in judgments. Will those to whom he is thus speaking reject these terrible warnings? And shall the counsel of the Lord through the spirit of prophecy be still further despised? Shall we say of the Lord's plans that they are "suicidal"? Shall we decline to follow the Lord's counsel concerning his work in the earth on the ground that it is not in harmony with good judgment, and contrary to the views of the best business men of the world?—Nay, rather let us learn the lesson that the Lord knows better than the wisest men how to conduct his own work. Instead of smiting the prophet and refusing the words of instruction, let us repent of past neglect of the light given, and let us walk in the way of the Lord. Thus will the Lord be gracious again to his people, and prosperity will again attend the work of the message.

A Surprising Announcement Concerning Battle Creek College

We are in receipt of the "twenty-sixth annual calendar of Battle Creek College," from which we learn that "the Board of Trustees have decided to reopen the College for regular sessions, Sept. 23, 1903." In view of this announcement it may be proper to call attention to some facts pertaining to the recent history of this institution. This can perhaps best be done by quoting from an extended statement relating to the transfer of the property of Battle Creek College, which appeared in the REVIEW of May 26, 1903. Inasmuch as this statement was signed by three members of the Board of Trustees, A. T. Jones, J. H. Kellogg, and P. T. Magan, the same Board which now announces the re-opening of the College, it may certainly be regarded as setting forth an impartial view of the matter in question. It surely makes it clear that it was the distinct understanding on the part of the Board of Trustees, the General Conference delegation, and the people assembled that Battle Creek College was to be closed, the property sold for other purposes, and the institution was to be moved to a place more suitable for the conduct of educational work in harmony with the instruction given in the Testimonies. The statement contains the following paragraphs:—

For some time previously to the General Conference of 1901, the Testimonies had directed that the Battle Creek Col-

lege should be removed from the city to a country place, and the College Board had been planning for such a change [Italics ours], and for the sale of the Battle Creek College property. After much counseling together it was agreed that the property should be bought by the International Medical Missionary and Benevolent Association for the use of the American Medical Missionary College. . . . Negotiations had proceeded thus far when the General Conference met in Battle Creek in 1901. In that General Conference the question was brought up and considered in open session before the crowded assembly in the Tabernacle. At that time—April 12—among other things on this subject Sister White said:—

"The light that has been given me is that Battle Creek has not the best influence over the students in our school. There is altogether too congested a state of things. The school, although it will mean a fewer number of students, ought to be moved out of Battle Creek. Get an extensive tract of land, and there begin the work which I entreated should be commenced before our school was established here,—to get out of the city to the place where the students would not see things to remark upon and criticize; where they would not see the wayward course of this one and that one, but would settle down to diligent study. . . . God wants the school to be taken out of Battle Creek. . . . [Italics ours.]

"Some may be stirred about the transfer of the school from Battle Creek, but they need not be. This move is in accord with God's design for the school before the institution was established; but man could not see how this could be done. There were many who said that the school must be in Battle Creek. Now we say that it must be somewhere else. The best thing that can be done is to dispose of the school buildings here as soon as possible. Begin at once to look for a place where the school can be conducted on right lines."

After a brief report of the discussion in the conference concerning the sale of "Christ's Object Lessons" for the benefit of the schools, the statement proceeds:—

At this point A. T. Jones spoke as president of the Seventh-day Adventist Educational Society, as follows:—

"You heard the word directly—and it needs no explanation and no sanction—that we should get the College out of Battle Creek, and that we should sell the buildings and grounds in Battle Creek just as soon as possible."

He further said: "This is enough. Why should we hesitate or delay any longer? The International Medical Missionary and Benevolent Association is ready to enter into arrangements to take the property at one hundred and six thousand dollars. This will pay all the debts, and leave the College with about twenty-six thousand dollars with which to plant itself in another place. [Italics ours.] Now I ask, first, all you who are members of the Board of Trustees of the Battle Creek College who are present and are in favor of taking advantage of this arrangement, and accepting this offer, and thus moving Battle Creek College out of this city according to the instruction given [Italics ours], to please

rise to your feet." The vote was unanimous.

Then Elder Jones said to the stockholders: "Will all you who are stockholders of Battle Creek College, who are present, who are in favor of this movement, and who indorse this action of the Board, which has already been taken, please rise to your feet?" This vote was also unanimous. Then as the whole General Conference delegation was present, Elder Jones said to them: "All the General Conference delegation who approve of this transaction will please rise to their feet." And "the vote to carry out the instruction was unanimous."

Then in addition to all this, since there were present a large number of people of the denomination from almost all sections of the country, the question was extended to all these, so that the voice of the whole denomination, as nearly as it could ever be possible to obtain it, could be had upon the question. Elder Jones, therefore, addressed the whole assembly, and asked all those who agreed to the arrangements in view, and who indorsed the movement, also to rise to their feet. This was also unanimous: so that neither by the Board, nor by the stockholders, nor by the General Conference delegation, nor by the whole congregation, which was largely representative of the whole denomination, was there a single opposing vote, nor dissenting voice. See *General Conference Bulletin*, 1901, pages 213-219.

In the summer of 1901 the personal property of Battle Creek College was removed to Berrien Springs, Mich., where land had been purchased for educational purposes, and an institution was opened which was advertised as "Emmanuel Missionary College, Successor to Battle Creek College." A legal corporation had been formed with a Board of Trustees, of which A. T. Jones was president and P. T. Magan, secretary. In the first annual calendar issued by this Board of Trustees we find the following statements in explanation of the opening of the institution:—

In 1874 Battle Creek College, the oldest educational institution under the supervision of the Seventh-day Adventist denomination, was opened at Battle Creek, Mich. . . . After a useful life of twenty-seven years, the plant, consisting of the College building and two dormitories, was sold, and is to be used by the American Medical Missionary College. . . . Realizing that the change is not a sign of death, but of life, those who have regarded Battle Creek College as their alma mater will find their interest extended to the newborn institution, and it, with its new surroundings, must lean heavily for support upon those who in times past have shown their loyalty to the cause of education.

Under the heading, "Result of Change," the following statement is made in regard to the removal of the institution from Battle Creek:—

The fact that this training-school has left the city, that it has recognized agricultural pursuits as the foremost of all industries, and that all the teachers in Emmanuel Missionary College take an active part in the manual training, will

exert a strong influence over other educational institutions, and will do much toward shaping their policy.

In the face of what was done by the Trustees of Battle Creek College in closing the work of the institution in Battle Creek, and re-establishing its work in another place in order that the principles of Christian education might have the opportunity for application, we are astonished to read in the new calendar the statement by the same Trustees that "at this time [1901] the organization of the Emmanuel Missionary College at Berrien Springs, Mich., transferred a large part of the teaching force of the school and most of the students to that new educational center." The natural inference from this statement would be that the Trustees did not regard the change in 1901 as the closing of the College, but simply a slight interruption in its regular work.

Furthermore, an appeal has been made to our people to donate of their means in order to pay the debt upon the Battle Creek College property so that it might be turned over for the use of the American Medical Missionary College. It has never been hinted that the Trustees of Battle Creek College proposed to re-open that institution in these same buildings under the authority of the same charter and under the direction of the same Board of Trustees, who are still in the eyes of the law the Trustees of the Seventh-day Adventist Educational Society, although the property has been sold to another corporation by action of the court, and there are no longer any shareholders who can have any voice in the conduct of the institution.

Under all these circumstances we can but regard the re-opening of Battle Creek College as an ill-advised move which will tend to confuse the minds of this people concerning the steps which have been taken under the counsel of the spirit of prophecy, and which will be likely to lead to many misunderstandings in the future.

Steering by the Landmarks

WHOSE heart was not quickened by the words in a recent REVIEW from a familiar pen, "I feel as if I must cry aloud, 'Homeward bound!'" The cry thrills round the world, and is echoed from every mission station. The good ship is making the port at last.

Across the wide seas the sailor steers by chart and compass. His daily reckoning shows the progress of the voyage. But when the misty headlands come in sight, and the signal beacons appear, he steers by the landmarks into the harbor, and the voyage is done. Now the signs that we are getting into the long-desired haven are multiplying all about us. We can, as it were, steer by the heavenly

landmarks. There are rocks and shoals, but the Pilot is at the helm, and the beacon lights of heaven shine across the narrow way. In the words of Watts's good old hymn, we may sing,—

"Thy winged troops, O God of hosts,
Wait on thy wandering church below;

Here we are sailing to thy coasts,
Let angels be our convoy too."

Convoyed by the angels, the ship will make the harbor in this our day. Let every soul abide in the ship, and take up the glad cry, "Homeward bound!" "land ahead!" W. A. S.

The Sabbath and Israel

A RECENT editorial in *Our Hope*, a religious weekly published at Mendota, Ill., undertakes to refute the doctrine that the Christian Sabbath is the seventh day of the week. The article is written in reply to a statement of the belief of Seventh-day Adventists, and is based largely upon the idea that the seventh-day Sabbath was not given to be observed by the Gentiles, since the Bible states that it was given to be a sign between God and the children of Israel. The editor says:—

The claim that the seventh-day Sabbath was given to man at creation, though assumed, is a mistake. It has never been proved, from Scripture, can not be proved from Scripture, and the Scriptures clearly show its mistaken character.

"And the Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death. . . . Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. *It is a sign between me and the children of Israel forever.*" Ex. 31:12-17.

This statement is from God, and is authoritative. All other Scripture statements will harmonize with it if properly understood. There can be no mistake as to its meaning. God states that he gave the seventh-day Sabbath as a sign between himself and the children of Israel, forever. It is clearly impossible that it could be a sign between God and the Israelites if also given to all mankind. Therefore it was not given to all mankind, but to the children of Israel. This statement of Moses is confirmed by the prophet Ezekiel.

"I gave them [Israelites] my Sabbath, to be a sign between me and them, that they might know that I am the Lord that sanctify them. . . . Hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God." Eze. 20:12, 20.

Nothing can be plainer than these plain statements of the Holy Spirit that the seventh day as a sacred and holy day was peculiar to the Israelites, restricted to them, and not given to any

other people. No statement of the Scriptures, elsewhere, contradicts this.

We admit that the editor of *Our Hope* is right in claiming that the seventh-day Sabbath was and is "peculiar to the Israelites," and that its observance was "restricted to them." But this fact does not in the least affect the claim that the seventh-day Sabbath is the Christian Sabbath, and binding upon all mankind to-day. Hence all the proof cited by the editor of *Our Hope* counts for nothing against the seventh-day Sabbath. He simply proves a point that we admit, and which is in perfect harmony with the doctrine he is seeking to disprove.

When the Jews, standing around the cross of the crucified Christ, said, "He saved others; himself he can not save," they stated the truth, which they thought entirely disproved the claim of Christ to be the Messiah. But in reality, seen from the right point of view, the truth stated by them was a demonstration that he was indeed the Messiah. So also does the fact that the seventh-day Sabbath was peculiar to the Israelites, and designed to be so, prove that it is the Christian Sabbath.

Who are Israelites? Consider the origin of the word "Israel:" "Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed." So said the angel to Jacob after the night of wrestling. Jacob had wrestled with God, and he obtained the victory, not by his own power, but by faith. Has such an experience nothing to do with Christianity?

"To Abraham and his seed were the promises made." "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:16, 29. "Know ye therefore that they which are of faith, the same are the children of Abraham." Verse 7. "For he is not a Jew, which is one outwardly; . . . but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." Rom. 2:28, 29.

To the Gentile Christians at Rome Paul wrote: "What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded." "And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, . . . boast not against the branches. But if thou boast, thou bearest not the root, but the root thee." Rom. 11:7, 17, 18. The whole of this chapter sets forth the fact that the unbelieving Jews were cut off from the olive tree, the true Israel, because of their unbelief; that the Gentile Christians stood not by themselves, but

were grafted on to the olive tree through faith; and that the Jews might be received back if they would turn from their unbelief. The truth is made perfectly plain that a true Israelite is a Christian, and that there is no salvation outside of the true Israel, Abraham's seed, the children of faith.

To prove therefore that the seventh-day Sabbath is an institution peculiar to the Israelites proves nothing against it from a Christian standpoint. The Israelites were separated from the nations to be God's peculiar people. God's people in the world have always been a peculiar people, and the case is not different to-day. 1 Peter 2:9. The Sabbath was given to be a sign between God and his peculiar people. To say that the Sabbath was not intended for mankind because it was peculiar to the Israelites is like saying that faith is not intended for mankind in general because it is peculiar to the people of God. Faith separates God's people from the world, and Sabbath keeping is the outward sign by which a people declare that their God is the true God, the creator; but Sabbath keeping, no less than faith, is for all people who will be saved. It is an expression of faith. That God did not give the Sabbath to another nation than the Israelites, when the Israelites alone believed in him, is not strange. It would have been strange indeed if he had commanded any people to keep the Sabbath without faith. "Without faith it is impossible to please him." Without faith, all the commands God might have given would have been of no use whatever.

The fact, then, that the seventh-day Sabbath is an institution for Israel alone does not at all prove that all mankind ought not to keep the Sabbath. All men ought to become identified with Israel, and must be so identified if they are to be saved. Heaven is a place intended only for Israel; yet it is no less true that God would have all men to be saved. No one will obtain it, however, except through faith.

Another point which the editor of *Our Hope* attempts to make is thus stated:—

It is true that Moses states in Gen. 2:3 that "God blessed the seventh day, and sanctified it," or set it apart for a holy use. But this does not tell us *when* God did this. There is not a hint in the sacred narrative of any one keeping the seventh day, of all the ancient holy patriarchs before the flood or after it, until *after* the exodus of Israel from Egypt and shortly before the giving of the law from Sinai. We are therefore compelled to conclude that Gen. 2:3 is an explanatory statement of Moses, alluding to the sanctifying of the seventh day to the Israelites, especially as it is entirely probable that Moses wrote the book of Genesis after the giving of

the law from Sinai, and had in mind, when writing it, the fourth commandment, in which God himself says, "In six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it."

The reason of the sanctification of the seventh day, as here stated, is that "in six days the Lord made heaven and earth, the sea, and all that in them is." Yet the editor of *Our Hope* would have us believe that the Sabbath was not sanctified until after the Israelites left Egypt. This is equivalent to saying that God sanctified the Sabbath because he led Israel out of Egypt; but God himself says he sanctified it because he rested upon and blessed the day. God sanctified the Sabbath day as soon as the reason for sanctifying it came into existence, which was when he had rested on the seventh day and blessed it. "The Sabbath was made for man." It was good for those to whom it was given, and would have been equally good for all men, but only those who had faith in God could keep his commandments.

In conclusion, the editor of *Our Hope* says that while the heathen of this day "have intuitive knowledge of right and wrong, leading them to condemn murder, theft, adultery, and other sins condemned by the decalogue," they have no intuitive knowledge of the sanctity of the seventh day." It is therefore a reasonable conclusion, he says, "that all mankind, before the giving of the decalogue, were morally in the same condition as are the heathen nations to-day, who have not learned of the decalogue."

This is to suppose a government of God continuing for many centuries without law. But how can there be government without law? Who ever heard of such a government? "Sin is the transgression of the law" (1 John 3:4), and without law there could have been no sin; yet before the law was spoken on Sinai, it had become necessary to destroy the world by a flood on account of the sins of its inhabitants. Did God give the antediluvians no law, and then destroy them because they broke the law they had not heard?

Certainly the law was given to Abraham; for of him God said: "Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Gen. 26:5. To suppose that other righteous persons, from Adam down, did not have the statutes and laws of God as Abraham had them, is no less absurd than it is to suppose that God during that period of human history maintained a government on the earth without law.

When the Israelites came out of Egypt, where the ignorance that goes with slavery had long darkened their

understanding, God made the Sabbath a test of their willingness to obey his laws. When some of the Israelites went out to gather manna on the Sabbath, God said to Moses: "How long refuse ye to keep my commandments and my laws?" Ex. 16:28. By keeping the Sabbath, they acknowledged the claims of the true God. Heathen systems of religion, such as they had become accustomed to in Egypt, contained commandments against murder, theft, adultery, false witness, etc., and without the Sabbath there would have been no distinguishing sign to mark them as worshipers of the Creator. By keeping God's Sabbath holy unto him, they acknowledged that all their time was rightfully his, he being their Creator, and the one from whom they drew life and all things. Thus they acknowledged the sovereignty of the true God; and this is the purpose the Sabbath has served through all time, from Adam's day down to the present. So long as it has been necessary that man should acknowledge the sovereignty of their Creator, so long have men had the commandment to keep holy the Sabbath day.

The editor of *Our Hope*, like all others who oppose the claims of the seventh day, has too narrow a view of the subject. He sees a few truths, but there are other truths of such importance which he does not see that his impressions are quite misleading. The broad and clear view of God's truth to-day is to be obtained in the light of the threefold gospel message of Rev. 14:6-12.

L. A. S.

Deliverances from Death on Tanna

It is to the mission fields that we turn for some of the most signal interpositions of God's providence in the deliverance of his children from danger. God has been preparing the great field for the finishing of his work in this generation. Out among savage peoples, men and women of God have been giving their lives to missionary service. And in our day, as plainly as in ancient times, fierce men with murder in their hearts, have heard the voice of God saying, "Touch not mine anointed, and do my prophets no harm."

In this and other articles, I wish to bring together a few examples of divine interposition and deliverance in modern times. The Saviour, who went with Joseph into Egypt, who walked with the three Hebrews in the fiery furnace, who stopped the mouths of the lions, who turned the power of the sword, and put to flight the armies of the aliens, is still mighty to save, and we have his promise, as we take up the gospel commission, "Lo, I am with you alway, even unto the end of the world."

On Savage Tanna

An assembly of warriors in this island of the cannibal New Hebrides had decided that John G. Paton, the missionary, was to be slain. Mr. Paton says:—

Frenzy of excitement prevailed, and the blood-fiend seemed to override the whole assembly; when, under an impulse that surely came from the Lord of pity, one great warrior chief who had hitherto kept silent, rose, swung aloft a mighty club, and smashing it earthward, cried aloud:—

"The man that kills Missi must first kill me; the men that kill the mission teachers must first kill me and my people: for we shall stand by them, and defend them till death."

Instantaneously, another chief thundered in with the same declaration; and the great assembly broke up in dismay.

Again, the missionary says:—

One day while toiling away at my house, the war chief and a large party of armed men surrounded the plot where I was working. They all had muskets. They watched me for some time in silence, and then every man leveled a musket straight at my head. Escape was impossible. My eyesight came and went for a few moments. I prayed to my Lord Jesus. I tried to keep on with my task, as if no one was near me. In that moment, as never before, the words came to me, "Whatsoever ye shall ask in my name, that will I do," and I knew I was safe. Retiring a little, they took up the same attitude, and seemed to be urging one another to fire the first shot. But my dear Lord restrained them once again, and they withdrew.

They came in the night to do their deadly work, but though armed with muskets, a little dog was used of God to frighten them away.

God restrained them again; and next morning the report went all round the harbor that those who tried to shoot me were "smitten weak with fear," and that shooting would not do.

Again the story of life on Tanna tells of a baffled sorcerer who thirsted for the missionary's blood:—

For weeks thereafter, go where I would, he would suddenly appear on the path behind me, poising in his right hand that same Goliath spear. God only kept it from being thrown, and I, using every lawful precaution, had all the same to attend to my work, as if no enemy were there, leaving all other results in the hands of Jesus.

One day while Mr. Paton was seeking to escape unobserved from a savage mob, a warrior sprang from an ambush, and swinging his tomahawk, aimed a blow at his head. The missionary says:—

Avoiding it, I turned upon him, and said in a firm, bold voice, "If you dare to strike me, my Jehovah God will punish you. He is here to defend me now." The man, trembling, looked all about to see the God who was my defender, and the tomahawk gradually lowered at his side. With my eye fixed upon him, I gradually moved backward, and God

mercifully restrained him from following me.

Amidst such constant perils, Mr. Paton says:—

Without that abiding consciousness of the presence and power of my dear Lord and Saviour, nothing else in all the world could have preserved me from losing my reason and perishing miserably. His words, "Lo, I am with you always, even unto the end of the world," became to me so real that it would not have startled me to behold him, as Stephen did, gazing down upon the scene. I felt his supporting power, as did St. Paul, when he cried, "I can do all things through Christ which strengtheneth me." It is the sober truth, and it comes back to me sweetly after twenty years, that I had my nearest and dearest glimpses of the face and smile of my blessed Lord in those dread moments when musket, club, or spear was being leveled at my life. O, the bliss of living and enduring, as seeing "him who is invisible!"

By such experiences have dark places of the earth been prepared for the closing message.

W. A. S.

Note and Comment

LEO XIII is dead. He who took the title of "Vicar of Christ," and whose word, spoken from the "chair of Peter," was counted infallible; he whose mandates were listened to throughout the Catholic world as the voice of God, and before whom men bowed in the attitude of worship, is now unconscious clay. Nature has answered the claims which to vast multitudes made him a superhuman being. Nature knew nothing of such claims, and recognized no pre-eminence in him above his fellows. He was simply a mortal man, like his fellow mortals who exist upon the face of the earth. Nature has set the brand of error upon a religion which made mortal man into a god. We have not such an high priest by whom we approach unto God, but One who "continueth ever," and so "hath an unchangeable priesthood;" "wherefore he is able also to save them to the uttermost that come unto God by him, seeing he *ever liveth* to make intercession for them." Heb. 7: 24, 25. The Head of the Christian church is One on whom death has no power.

"Is the papacy recognized by the United States?" queries the Milwaukee *Free Press*. Messages from the State department to Rome, it says, raise the question of diplomatic relations between the two powers. As showing the basis of this query, it quotes the following dispatch from Washington, dated July 20:—

The recent sending of a message of inquiry, then one of condolence, by the state department to-day to Cardinal Rampolla, raised the question as to whether the United States government

has not recognized the papacy as much as any of the powers that maintain diplomatic relations with it. The president's cablegram of inquiry as to the pope's condition is considered official, and not personal, inasmuch as it was sent through the department of state.

At the death of Pope Pius IX, in 1878, the secretary of state, as well as the president, refrained from any notice of the event. Solemn requiem will be held by the Rev. T. S. Lee, pastor of St. Matthew's, at ten o'clock Sunday, to which the officials of the government and the diplomatic corps will receive invitations.

John Hay, the sender of the message of condolence, is secretary of state in the United States, and Cardinal Rampolla, to whom the message was sent, is papal secretary of state. Thus the act has at least the outward significance of a recognition of the papacy. It is certain to be claimed as such by papal leaders.

THE fourth precept of God's law commands the sanctification of the seventh day of the week. This day was sanctified by the Creator when he set it apart from the other days of the week by resting on it and blessing it. This sanctification men are required to recognize and maintain; they are to set this day apart from the other days of the week.

It is impossible to observe the Sabbath commandment without resting on the seventh day. It is equally impossible to observe it without regarding the other days of the week as working days. No person can observe the Sabbath and observe any other day of the week at the same time. If any other day is observed, the Sabbath fails to be set apart from that day, distinguished from it, as the day of rest.

This is where Sunday laws come in conflict with the law of God. If they do not command the observance of Sunday as the Christian sabbath,—if they enjoin it merely as a day of rest,—they nevertheless prevent the sanctification of the seventh day by breaking down the distinction between it and *all* other days of the week, fixed by the Creator. No person can keep Sunday and at the same time sanctify, or set apart, the seventh day as the weekly day of rest.

Sunday legislation might just as well enjoin work on the seventh day of the week as rest upon the first day. The one would no more break down the sanctity of the Sabbath than does the other.

THE Privy Council of England has declared void the Lord's day act passed by the legislature of Ontario, under which Sunday observance has been enforced in that province for a number of years. The decision affirms that "legislation to prevent the profanation of the Lord's day is in the nature of criminal law, which the Dominion parliament alone can enact. Provincial legislatures have no jurisdiction to pass such law."

General Articles

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

The Supreme Attraction

"MARR'D more than any man's," yet there's no place

In this wide universe but gains new grace,
Richer and fuller, from that marr'd Face!

O Saviour Christ, those precious wounds of thine

Make doubly precious these poor wounds of mine;

Teach me to die with thee the death divine!

All wounds and woes of flesh, once made thine own,

Add color to the rainbow round the throne,

And save from loneliness saints else alone.

Beloved ones are hurrying in, and all
The ground is strewn with blossoms they let fall,

In haste to enter life's high festival.

Heaven beckons me, I press me toward the mark

Of my high calling — hark, he calls, O hark!

That wounded Face moves toward me through the dark.

— Charles A. Fox, in the Christian.

Our Duty Toward the Lord's Institution

MRS. E. G. WHITE

I HAVE a proposition to make to my brethren and sisters in regard to the stock that we have in the Review and Herald Publishing Company. The money that we invested in this institution was given to the work of the Lord. It was intelligently and wisely consecrated to a sacred work. Were it possible for me now to withdraw the offering that I made in former years to the Lord's instrumentality for the publication of the truth, would I do it?—Never, never, never! Instead, I will make additional investments as soon as the work is reorganized, so that its original purposes may be more perfectly fulfilled.

Let the publishing work be moved from Battle Creek. The lawyers will make no trouble unless our own people stir them up to create difficulties. I appeal to our brethren who love the advent message and the institutions established to promulgate this message, to use their influence and means to sustain and help forward every movement being made to place the first and largest publishing house that we have, in such a position that it will be as a city set on a hill.

Let us take our position firmly and loyally on the side of the men who are laboring to follow the light given from the Lord, and to work out the matter as proposed by the General Conference. Let us give no place to the selfish plans or selfish motives that may suggest themselves in connection with this work.

Why should any one try to hinder the moving of our publishing work to one of the world's great centers of influence? Why should men demand the return of their investment in stock if this is done? If God had not first given us the money, we could not have purchased the stock. The money invested in the Review and Herald is God's money, and those who have placed it there should allow it to remain. Should any one plead necessity as a reason for withdrawing his stock, I could plead necessity also — and I might say that my necessity is real. But should I withdraw my gift from the altar, I could not expect the blessing of God to rest upon me. If it were possible to do so, I would not remove one dollar of the money that I invested in the office of publication. I placed the money there when the office needed it, and now, in view of the great loss that the institution has sustained, God forbid that I should, for selfish advantage, do anything that would cripple the work, or that would open the way for lawyers to make their power felt.

When the publishing house is established away from Battle Creek, I shall do all in my power to build it up, and to encourage those connected with it to carry forward the work of the Lord, exalting the principles of right higher and still higher.

The office will not be able to pay high wages to the workers; for to start the work in a new place will mean great expense. Let the workers maintain the simplicity of Christ. Let them practice self-denial, bearing the cross after Jesus. I call upon them to think of the loss that the publishing house has sustained, and to share in its affliction. If they do this, they will gain a precious experience. Let them do what they can to help.

Let no one connect himself with the publishing house to gain advantage for himself. If those who enter the employ of this institution from this time forward do so with a determination to help rather than to be helped, the books of heaven will bear witness to their unselfish action.

Let us do what we can to set the publishing house on its feet again. Let our people everywhere show a liberal spirit. In past years our brethren throughout the field have done a noble work by lending their means to our publishing institutions. Let this good work continue. The time to help in the work is when earnest efforts are being made to put the work on a right basis.

For years the Review Office held my note for several thousand dollars invested in the issue of books. Since the fire I have made special efforts to pay the last of this, and I shall endeavor to place money on deposit in the institution. Brethren, this is a time to show who are the true friends of the publishing work. Let no one endeavor to withdraw his stock from the Review and Herald. It would not be right to do this. The money that we invested in stock was the Lord's gift to us, and our gift to the institution. Shall we not now do a work that bears the approval of God? Let us

bring the principles of the gospel into practice. Let your religion speak, saying, The money in the office of publication is a gift that I made to the institution, and I do not feel at liberty, now that disaster has come to the institution, to withdraw my gift. Wrongs have been done in the institution, but it is not my place to mete out punishment. The Lord has taken this matter in his own hands. I must do all that I can to place the institution on vantage ground.

God's love will be bestowed on his people if they will do as Jesus did, if they will deny self and lift the cross. Christ took our infirmities, and we are to bear one another's burdens. We read of Christ, "When he saw the multitudes, he was moved with compassion on them." These words are the key to his life-work. We are to reveal in our lives the compassion that he revealed.

A Precious Experience

L. JOHNSON

OUR camp-meetings in the Central and Northern Union Conferences are now in the past, and as far as I am able to judge, they have been the best we have had for many years. One reason why this seems so to me, is perhaps the personal experience I have received, which I prize very highly, and which I desire to make known to the glory of God.

I know from experiences in the past that in order to realize my dependence upon God, and to have a vivid sense of the sacredness of his work and grace and power to labor for the salvation of souls, I need to be much in secret prayer, yet, notwithstanding, it has many times been neglected, which I confess with shame. To bow before God a minute or two, committing ourselves to him, when we go into the desk or before retiring, is right and proper, but it is not enough (at least not for me) in which to open the whole soul to God, or to "pour out the heart before him." And while I am greatly edified by public prayers, or seasons of prayer with my brethren, yet neither of these can take the place of secret prayer.

While attending the camp-meeting at Colfax, Iowa, Elder Butler dropped the remark that he needed to be much in prayer, and that, like Daniel, he would pray in secret three times a day. When I heard that, I thought, If that aged servant of God finds it necessary to pray three times a day, and can take time to do it, I will. And I made up my mind that no matter how much I had to do, I would pray three times a day, and take all the time for it that I needed, and then depend upon God for ability to perform every duty devolving upon me.

The following also made a deep impression upon me: "As we bow before God in humble prayer, he places a live coal from his altar upon our lips, sanctifying them to the work of giving Bible truth to the people. . . . When you hurry from one thing to another, when you

have so much to do that you can not take time to talk with God, how can you expect power in your work? . . . Commune with your own heart, and then commune with God."—*Testimonies for the Church*, Vol. VII, page 251.

"Already many are receiving the Holy Spirit, and no longer will the way be blocked by listless indifference. . . . All that the apostles did, every church-member to-day is to do."—*Id.*, page 33.

It was not long before these seasons alone with God became so precious to me that nothing on this earth could compare with them. Often with my Bible open before me, I plead his promises, and he is always as faithful as his word. O, how near the Saviour seems! how sweet his peace! how real his presence! how sure his pardon, love, and care! I will always love and obey him. It is my meat to do his will.

The Scriptures and Testimonies seem new to me. I can read my experiences there in so many places. "This poor man cried, and the Lord heard him, and saved him out of all his troubles." Ps. 34:6. "Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases." Ps. 103:2, 3. "He healeth the broken in heart, and bindeth up their wounds." Ps. 147:3. "O taste and see that the Lord is good: blessed is the man that trusteth in him." Ps. 34:8.

"Prayer is the simplest form of speech
That infant lips can try;
Prayer the sublimest strains that
reach
The Majesty on high."

The Holy Spirit *

OF all the gifts that Heaven could bestow upon the human family, the gift of the Holy Spirit is the most precious. It is a complete revelation of the Father and the Son, and it brings to the individual who receives it the joy of heaven. It is a foretaste of the future glory. It is more precious to the human family than the personal presence of Christ when he was here eighteen hundred years ago; for he said that it was necessary for him to go away in order that the Comforter might come. There was something in his presence in the flesh that prevented the disciples from receiving the Holy Spirit in the sense that the Saviour desired them to have it. And the Saviour's heart was drawn out in a special manner toward his people that they might receive the gift of the Holy Ghost.

When it is received, it never takes away a man's judgment, but it sanctifies his judgment. It elevates the soul, and connects it with heaven. Fanaticism results from the surrender of the judgment to impressions thought to be of the Holy Spirit. Now the Holy Spirit does make impressions; it teaches, it instructs the soul. But because of man's fallen nature, he could never know what was

the Holy Spirit were it not for the Word of God. So God has given his Word as a guide for a correct understanding of what the Holy Spirit is. The Word is our infallible guide, but when men depart from it, and follow what they suppose is the leading of the Holy Spirit, they make a mistake. Even the angels are controlled by restraining influences. A person may be inspired by the love of God, but unless there is a controlling influence to direct his impulses, he may make mistakes. When Christ hung upon the cross, the angels would gladly have taken him from earth to heaven, and would have done it instantly had not a tall, commanding angel restrained them. So we need the restraining influence of God's arrangement, as revealed in his Word; and we shall always need it. That is why order was established in heaven.

I make these remarks lest you should misunderstand me before I get through with the application of some scriptures I wish to read. I want it distinctly understood that God has perfect order in heaven and in earth, and this order is revealed in his Word, so none can discard the Word of God for an impression that is not in harmony with the Word. The leading of the Spirit and the Word go together.

O that we could realize how near heaven is to this earth! The education that God wants to give his people is an education of heaven, a training of the soul, so that when this earth has passed away, we shall be prepared to enter heaven. It is a connection between heaven and earth, a straight channel, which has its beginning on this earth, and ends in glory. It is the ladder that Jacob saw, with its base resting upon the earth and its topmost round upon the throne of God. We have to learn the song on earth; we have to keep step with the angels and with God on earth, then we can walk with God in this vale of tears. When this is done, the training received, the lessons learned, we are prepared to enter the joys of the eternal.

The Holy Spirit is the divine agency to accomplish this; because, as I said before, through God's appointed agencies it educates the soul so that there is perfect harmony between the soul and God. Of all the promises that are found in the Bible none are more fully and freely expressed than the promise of the Holy Spirit. I wish to read a few verses in the eleventh chapter of Luke, where the promise of the Spirit is stated ten times in five verses. There is not another promise like this in the Bible. You may count the promises as I read them: "And I say unto you, *Ask*, and it shall be given you; *seek*, and ye shall find; *knock*, and it shall be opened unto you." What wondrous words! If the Saviour were to speak to us here this morning, he would say the same words that he spoke on this occasion. Now the Saviour turns the statement around, and puts it another way: "For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." Here are six times that the promise is made, and now he

puts it another way: "If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? or if he shall ask an egg, will he offer him a scorpion?" Think of it, fathers and mothers! If your child should come to you and ask bread, would you give him a stone? If he asked a fish, would you give him a serpent that would bite him? If he asked an egg, would you give him a scorpion that would sting him? Why, your very soul would revolt at the idea?

You already have that promise repeated nine times. Now comes the application: "If ye then, being evil, know how to give good gifts unto your children: how much more shall your Heavenly Father give the Holy Spirit to them that ask him?" The Saviour longs to impress every heart with his willingness to give the Holy Spirit, and so he presents the promise, the assurance, ten times in the five verses, first one way, then another, and then appeals to the natural desire of parents to give good things to their children. Human nature would cry out, Yes, we would gladly do this. "How much more shall your Heavenly Father give the Holy Spirit to them that ask him?" Could God's willingness to impart his Spirit be more fully expressed in words? I thank God for this scripture. If we only had hearts to appreciate it, every one of us would accept it. We would be thankful that we could have something right from heaven that represented the Father and the Son here on earth. God would come into our hearts; he would rule the soul, and erect his throne there. He will comfort the despondent; he will lift up the downcast; he will heal the wounded spirit; for that is the mission of the Holy Spirit. It is sin and Satan that wound, but the Holy Spirit is to restore, to heal, to lift up, to purify.

Let me read you another text in this same book, fourth chapter. You are familiar with it; it refers directly to the mission of Christ. Verse 18. "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor. Now notice, he has anointed me to what?—To preach the gospel to the poor. Who?—Christ. Who does he represent?—Every one who has the Holy Spirit. Then every person who receives the Holy Spirit is anointed to preach the gospel to the poor; that is evidence of the anointing. "He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

That is what the Holy Spirit does. I wish we could fathom these words. He does not come to wound a soul on earth. He does not come to cast down; but he does come to lift up. He does not come to make a single wound in the heart, but he comes to heal it, and bind it up. Are you bound by the power of the enemy in any way? Christ comes to set you free. Ten times he says you may have that freedom. Will you take it? In the name of the Lord say, Yes, I believe it. Take the Holy Spirit, and it will set you

*A sermon preached by Elder S. N. Haskell, at the Tabernacle in Battle Creek, May 2, 1903.

free. It will give you boldness. A soul that is set free by the Holy Spirit can not be bound. Fetters may be put upon the limbs, but the soul will rejoice in God just the same; it will soar above the bondage of sin and the power of the enemy. The Spirit sets the captive free. I wish I could so present it that you would see it, and would believe it. "Well," says one, "I have been so sinful." Do you not suppose that the Lord knows all about that?—Of course he does; and he has come to set you free from sin, and to deliver you from the bondage of corruption, that your soul may be free in Jesus Christ. The Lord wants us to see it in just that light, and believe it; and when we do, we begin to connect with heaven.

Let me read now in the sixteenth chapter of John a few verses which I think you must all see beauty in; for there is very much in the words that I shall read. Beginning with the seventh verse: "Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." Remember we are talking about the Holy Spirit. "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment." I have sometimes asked a congregation of fifty, seventy-five, or even a hundred, before reading this scripture, this question: "What will the Holy Spirit do when it comes into your heart?" and in nine cases out of ten the answer will be, "It will give joy." But suppose you have sinned; will you then rejoice? The first work is to get sin out of the heart by convicting you of sin; that is the work of the Holy Spirit. It is to let you know the very thing in the soul that hinders the joy and the peace which the Holy Spirit brings. So it begins to clean out the house. It begins to clear out the rubbish. It turns on the light so you can see what there is that prevents the indwelling of the Holy Spirit, and then, if you co-operate with God and with the Spirit, you will put that away. You will begin to cleanse the heart by confessions of sin, and when this is done, you will see such beauty in Christ, such loveliness in him, that you will long to have the heart cleansed from sin, and the very soul united with the Lord and Saviour Jesus Christ.

Then he goes further: "Of sin, because they believe not on me." Now one word on this: I fully believe, and I know you do too, that in the common acceptance of the term, there is no Christian on earth who does not accept Christ in that way; but, my brethren and sisters, do you know that God has a special truth, and that to receive that truth is to receive Jesus Christ? The truth is a revelation of Jesus Christ, and that is a hard thing for people to believe; and not believing it, how prone we are to go back to the murky waters that we have left, and be satisfied with the old theories that we had when we were connected with other denominations. But God has called you, as he did the children of Israel from Egypt, to teach you his ways. He will lead you; he will succor you; he will

bear you as an eagle bears her young upon her wings. Do you know how an eagle does this?—First, it stirs up the nest until the eaglets are pushed out. This has to be done, or the eaglets would never learn to fly. An eaglet, pushed out of the nest, begins to use his wings in an effort to save himself, but it is in vain,—down, down, he goes. Just before he reaches the rocks below, the old eagle swoops down under him, and he alights on her back, and is borne aloft. This is kept up until the young eagle learns to fly. The Lord promises to bear his children as an eagle beareth her young upon her wings. That is the way God is dealing with every soul.

He is calling us out by the truth, and by the truth he will lead us, and train and educate us, so that the Holy Spirit may abide with us. God has given us a precious truth, just as he gave the message concerning the building of the ark, and the destruction of the world by a flood, in the days of Noah. When the ark was built, and the flood came, no man's sincerity or faith could save him outside of the ark. "As it was in the days of Noah, so shall it be also in the days of the Son of man." God has a truth that will separate his people from the world, as in the days of Noah, and as in the days of John the Baptist and the first advent of Christ. That truth, and that truth alone, will save. And unless that truth is accepted and obeyed, no matter how much sincerity nor what faith a people may profess to have, it avails them nothing in the great final reckoning. The Jews believed on Christ, but they did not believe in his first advent, and in what was then revealed for that people. We may become stereotyped, fixed, unchangeable. God wants us just as pliable to his will, just as submissive to his requirements, as clay is in the hands of the potter; so he can mold us, and change us, and fashion us as he will.

But, says one, the circumstances are so bad. No circumstances are bad to the Christian. What words can I use to make that clear? It was the devil that stirred up those Sabeans to take away Job's cattle, and slay his servants; it was the devil that caused that fire to burn up the sheep, and a great wind to blow down the house in which his sons and daughters were feasting, and kill them. All this was to get Job to curse God. But when the devil had finished, and Job realized what had taken place, he said: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." You see the devil was not in it a minute: he was taken out of the way, and in the place of the devil the righteousness of Christ was put in. So if you are passing through a trying experience, and circumstances seem to be against you, and you feel to complain of them, just put the righteousness of Christ in it by believing Christ, and you will get the devil out in an instant. But if the devil can make you see him in it, he has accomplished his purpose. The more we look at the devil, the more we shall be like the devil; for by beholding we become changed. My dear brethren, I

wish you could see Jesus Christ in it, and that he is molding you, and that he desires to make you like himself. This is believing in Christ.

It was demonstrated when Christ died on the cross that he conquered by love. In John 16: 12 are these words: "I have yet many things to say unto you, but ye can not bear them now." What do you suppose he wanted to say to those disciples? One thing was that he was going to be crucified the next day: they would be disappointed; for you know they thought he was going to reign on earth. He had told them, a little time before, that he was to be crucified; but instead of believing it, they fell to discussing it. "How can it be that you who have raised the dead, and have performed so many miracles,—how is it that wicked men can come and take you and put you to death?" So Peter said: "Be it far from thee, Lord;" and the margin says, "Pity thyself;" but the Saviour said, "Get thee behind me, Satan." The Christian has no business to pity himself. His business is to go forward and serve Jesus Christ. As long as you do that, you will find a wonderful transformation in every circumstance of life. God wants to do that with us all; and what I want this morning is to tell you something that will lead you to do it; and if I could only help some poor, tempted soul to seek Christ, to find in Jesus Christ that which has satisfied my own soul, I would be so glad; for I know what Jesus Christ is. I have been acquainted with him for many years, and although I have sinned and done many things that are wrong, yet I love my Saviour, and have seen his wonderful workings.

(To be concluded)

Gifts in the Early Church

J. N. LOUGHBOROUGH

"WHEREFORE he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. . . . 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: till we all come in ["into," margin] the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." Eph. 4: 8-16.

This scripture designates the gifts the Lord placed in his church, and in the Acts of the Apostles is a record of the

manifestation of those gifts. There were in that time many sons and daughters who were favored with divine revelations. In chapter eleven is an account of Agabus, who predicted the great dearth that would come upon the land of Judea, which prediction moved the Lord's people to provide relief for the poor saints at Jerusalem. Verses 27-30. The exact fulfillment of this prophecy seems to have established faith in Agabus as a true prophet among them. When at Cæsarea, nineteen years after, he told them what would be done to Paul in Jerusalem; there appears to have been no question as to the certainty of the fulfillment of his prediction; for at once they besought Paul not to go to Jerusalem. Acts 21:10, 11. In the church at Antioch, four prophets are mentioned; namely, Barnabas, Simeon (Niger), Lucius, and Manaen. Acts 13:1. It appears also that Philip, the evangelist, who resided at Cæsarea, "had four daughters, virgins," that were prophets. Acts 21:8, 9.

The Lord placed these gifts in the church for the accomplishment of a certain purpose,—perfecting the saints, and edifying the body of Christ—the church. When there exists a necessity for such work to be accomplished, why should not the Lord's means for accomplishing it appear? His church is still in a world of imperfections, and is itself composed of stones quarried from the world, needing to be polished until they become "lively stones" in the Master's temple. The Lord set the gifts in his church. In no place in the Scriptures do we read that he set them out of his church, or that they would cease to be manifest, as occasion might require, until "that which is perfect is come." It must, then, be the course of his people, and their lack of consecration and faith, that would make the absence of the gifts conspicuous.

The manifestation of the gift of prophecy is closely allied with obedience to the law of God. When the people faithfully followed the Lord, he favored them with instruction through his prophets. As they fell into sin, and departed from his law, they had no visions from God, as stated in Eze. 7:26. It was emphatically true, and is still, as expressed by Solomon, "Where there is no vision, the people perish: but he that keepeth the law, happy is he." Prov. 29:18. Those who keep the law are happy; for as they fully obey the Lord's law, he is pleased to favor them with special instruction through his prophets.

The early church began its work with a manifestation of all the gifts of the Spirit, and with many prophets among them; but the apostle Paul predicted that there would come an apostasy. He said to the elders of the Ephesian church: "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Acts 20:29, 30. Also to

the church in Thessalonica, he said that there should "come a falling away," and "that man of sin be revealed." And of him the apostle said that he should sit "in the temple of God, showing himself that he is God." 2 Thess. 2:3, 4.

It is a fact that, while the early church maintained their purity, the Lord manifested among them the gifts of his Spirit; but as the apostasy developed, their condition became more and more like that of ancient Israel, of whom he said: "Your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." Isa. 59:2.

History shows that the gifts were manifest more or less in the church, even down into the second century, and that they ceased only as the church fell away from her primeval consecration and steadfastness. Neander, in his "Church History," thus speaks of the Montanists of the second century: "The Montanists looked upon it expressly as something characteristic of the development of the kingdom of God that, according to the prophecies of Joel then in course of fulfillment, the gifts of the Spirit should indifferently be shed abroad over all classes of Christians of both sexes." "It appears also to have been the doctrine of the Montanists that the season of the last and richest outpouring of the Holy Spirit would form the last age of the church, and precede the second coming of Christ, and be the fulfillment of the prophecy of Joel."—*Rose's Neander, pages 330, 332.*

John Wesley, in speaking of the Montanists, says: "By reflecting on an odd book which I read in this journey ('The General Delusion of Christians with Regard to Prophecy'), I was fully convinced of what I had long suspected: (1) That the Montanists, in the second and third centuries, were real, Scriptural Christians; and (2) that the grand reason why the miraculous gifts were so soon withdrawn, was not only that faith and holiness were well-nigh lost, but that dry, formal, orthodox men began even then to ridicule whatever gifts they had not themselves, and to decry them all as either madness or imposture."—*Wesley's Journal, Vol. III, page 496.*

To the question, "If you allow miracles before the empire became Christian, why not afterward too?" Mr. Wesley answers: "Because after the empire became Christian, a general corruption both of faith and morals infected the Christian church, which, by that revolution, as St. Jerome says, 'lost as much of her virtue as it had gained of wealth and power.'"—*Wesley's Works, page 706.*

The New Testament instruction continues on the supposition that the gifts were still to continue. It contains cautions against false prophets, and rules by which we may discern the true from the false. Our Saviour said: "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them

by their fruits." Matt. 7:15, 16. If there were to be no true prophets through the gospel age, it would have been a much shorter way to dispose of the subject to say, Beware of prophets. Instead, there is set before us the characteristics of true and of false prophets, the kind of fruit borne being the strongest proof of the character of the prophet.

Our Saviour taught that, as we near the end, false prophets would "show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matt. 24:24-27. This working of false prophets is to be manifest especially near the time of Christ's second coming. In that same time Satan is to work with "all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved." 2 Thess. 2:9, 10. But the Lord has said, "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord." Isa. 59:19, 20.

As to how the Lord will raise up a standard against the enemy in the "perilous times" of the "last days," the apostle says, "Now as Jannes and Jambres withstood Moses [with counterfeit miracles], so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. But they shall proceed no further: for their folly shall be manifest unto all men, as theirs also was." 2 Tim. 3:8, 9. Jannes and Jambres were among the chief magicians of Pharaoh. They sought to resist Moses and Aaron's work by counterfeit miracles. Their folly was checked by the Lord's miraculous working, of which they were compelled to say, "This is the finger of God." Ex. 8:17-19. Surely this indicates the mighty working of the Lord's power through the gifts in the closing work in this world's history.

NOTHING humbles the soul like sacred and intimate communication with the Lord; yet there is a sweet joy in feeling that *he* knows all, and, notwithstanding, loves us still.—*J. Hudson Taylor.*

"I CAN not always trace the onward course
My ship must take;
But, looking backward, I behold afar
Its shining wake
Illumined with God's light of love;
and so
I onward go,
In perfect trust that he who holds the helm
The course must know."



The Best Drink

ON a pleasant day in the early fall
 A stranger rode into the town,
 And, stopping his horse in the public
 square,
 Glanced this way and that with a
 frown;
 For the place that he sought he could not
 find
 (Drinkshops had been closed that
 year).
 So he called to a lad who passed that
 way
 And said to him, "Laddie, come here.
 "Here's a copper for you to show the
 way
 To the best drinking-place you know."
 "All right," he answered,—a quick-
 witted youth,—
 "Just turn up that street, sir, and go
 Till you come to another upon your
 right,
 Then turn into that, and keep on
 Till you come to another, turn right
 again.
 And you'll see it quite plainly," said
 John.

So, thanking the lad, the stranger rode
 off,
 And John, with a hop, skip, and jump,
 After the stranger he went in a trice,
 Brought up at the old town pump.
 "Here you are, sir," said John, with a
 good-natured smile;
 "It's the 'best drinking-place' to be
 found.
 Take a drink, sir; it's free, and you're
 welcome, I'm sure.
 And it's good for your health, I'll be
 bound!"

The man took the joke in a good-natured
 way,
 And drank of the water so clear,
 Then said, "'Tis an excellent drink, I
 am sure;
 As good as I've had for a year."
 So saying he tossed the bright lad a new
 coin,
 "The lesson is worth that to me.
 And if you keep playing your temperance
 joke,
 'Twill make the world better," said he.
 —Selected.

The Bible on Flesh Eating

JUST before the flood, it was declared that the wickedness of man was great in those days, and "every imagination of the thoughts of his heart was *only* evil continually." Gen. 6:5. Besides this, "there were giants . . . in those days" (Gen. 6:4), so that with giant bodies and long life there was almost no limit to their power for evil.

The world was destroyed by water, and another trial made. Noah was set down in the earth after the waters dried up, and was commanded to eat of both clean and unclean beasts. Before this, the

clean animals were used for sacrifice, but not for food; but now both were to be eaten: "Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things." Gen. 9:3. It may be questioned that the purpose was merely to reduce the average years of man's life, but the very fact of seeing the average severed in the middle in the first generation proves it to be true. The original span ranged from the 930 years of Adam's life to the 969 of Methuselah's, who was the oldest of all. Noah died at the advanced age of 950 years, while his oldest son reached only 602; and the next generation is recorded at less than 450; and after that it recedes quickly to 239 years. Genesis 11.

At the time of Moses it was said that man's life was rated at "threescore and ten" (Ps. 90:10), which is considerably less than men lived during the centuries of a vegetable dietary. According to sacred chronology, about fourteen centuries elapsed from the creation to the deluge, with no decrease in the years of the lives of men, as against eight centuries from the flood to the time of Moses, with a decrease of something like eight hundred years in the longevity of men.

The cause of the rapid falling off of the allotted time of man's existence on earth is no doubt traceable directly to meat eating. When extinction of the species was threatened because of the brevity of life, God called his chosen people out of bondage, away from the "flesh-pots of Egypt," and fed them forty years on "corn from heaven," and gave them divers laws and regulations respecting hygiene and diet.

The law upon which is placed greatest stress is that forbidding the use of certain animals and fowls as food, but it is unnecessary to mention these unclean beasts here, as the whole record may be had in Leviticus 11 and Deuteronomy 14. It may be interesting to note that certain restrictions were placed even upon the use of clean meats; as, for instance, the forbidding of the use of fat and blood. The animal was to be used only on the first and second day after it was killed, "and if it be eaten at all on the third day, it is abominable" (Lev. 19:7), which is very different from the modern custom of allowing meat to "ripen" before being used. It is said that some customers complain of meat if it is too fresh, as it is not so tender then as when it has had time to "ripen," or decay. Too much can not be said against the inhuman practice of eating half-decayed flesh. It is "ripe" with germs, and pregnant with disease.

The modern practice of eating animal fat is not consistent with Bible teachings at all, for do we not read that "ye shall eat neither fat nor blood" (Lev. 3:17)? and again is it not written: "Ye shall eat no manner of fat, of ox, or of sheep, or of goat"? Lev. 7:23. How, then, can any one claim that the Bible supports the modern practice of flesh eating? Meat eating as permitted by the Bible is about as follows: no pork nor other unclean flesh, no fat, no blood, and no "ripe" flesh, only such things as do the least harm. Therefore, for the champion of a meat diet to affirm that the Bible sanctions the modern way of eating flesh is, to say the least, rather far-fetched. And were these same individuals restricted to the Bible plan of using flesh, they would become vegetarians in a very short time; for the blood and fat contain all the flavor of the meat.—James Montgomery, in *Health*.

Where to Economize

A MOTHER who was particularly successful in keeping her children at home evenings—so much so that it was with difficulty they could be induced to accept an invitation to spend an evening away from home—was asked if she had any particular secret for making home attractive. She replied that she could think of none except that she always kept her sitting-room and parlors very light. "In the evenings," she said, "we always have all the light we want; we put on the gas till both back and front parlors are brilliantly lighted, and then we keep the house comfortably warm all over. This is the only secret, if it is a secret." When the objection was made that this must be expensive, she replied, "O, well, we will economize in something else, if necessary; but a cheerful light in the evening we will have."

Her remark was very suggestive, not only of the great difference between the cheerfulness of a well-lighted house and the gloom of one where the light is poor and stunted, but also of the choice there is in matters of economy. In these times nearly every one has to study economy in some directions, but in family life it ought to be directed and exercised in anything rather than the curtailing of family comforts. This is especially true of food, warmth, and comfortable clothing. Better to wear the plainest outside garments, better to have no extra suit, better to put up with old and patched furniture, than to deprive any of real comforts,—especially the children. Warmth and light are among the most essential of these. They are the attractions used by saloons and other places of temptation to draw our sons from our homes. We must counteract these by providing better attractions of the same kind. We can not afford to economize too much in these comforts.

This principle holds especially true in regard to children's food and clothing. . . . We have learned a great deal of late years of the possibilities of economy of

food, even while having better and more palatable food on our tables than ever before. . . . Plenty of good, warm under-clothing, good stockings, and stout, well-fitting shoes will make comfortable the plainest dress. If economy must be studied in children's clothing, let it be in the direction of reducing ruffles and trimmings and articles of outside show, and not in those things which give warmth and comfort.—*The Interior.*

An Object Lesson

A FATHER told his son to set up some bricks on their ends, in a line a short distance apart. "Now," said the father, "knock down the first brick." The boy obeyed. The fall of that brick made all the others fall too. The father then said, "Raise the last brick, and see if the others will rise with it." They would not. Once down they must be raised singly. The father now said, "I have given you this object lesson to teach you how easy it is for one to lead others astray, but how difficult for him to restore them, however sincere his repentance may be."

A dying man, whose life had been badly spent, exclaimed in agony of mind and heart, "O that my influence could be gathered up and buried with me!" It could not be. He was not able to put forth his dying hand to stop the evil he had done. His body could be buried, but not his influence.—*Selected.*

Household Hints

MRS. ANNA L. COLCORD

COOKING UTENSILS.—Galvanized or tin saucepans should not be used for cooking articles containing acids, such as sour fruits, tomatoes, rhubarb, etc. Much of the cheap tinware of to-day contains more or less lead in its composition, besides that which is used in soldering the parts together. The action of acids upon this metal makes it dangerous to use for cooking certain foods. Copper or brass can not be recommended for use in cooking, from a health standpoint. Brass is a mixture of copper and zinc, and both of these metals are acted upon by certain foods to produce harmful results. In these days granite and enamel ware are comparatively cheap, are durable if used with care, are easily kept clean, and should be used for nearly all cooking purposes.

TO BRIGHTEN CARPETS.—Carpets may be brightened by dusting with a damp flannel. If the cloth is wrung out of water to which a spoonful of ammonia has been added, the effect will be still more noticeable.

TO WASH LACE CURTAINS.—Lace curtains should be put through coffee-water when laundered, or a little golden starch used with the white starch to give them a creamy appearance. A blue-white curtain is not considered artistic.

TO SWEEP WITHOUT DUST.—To prevent dust when sweeping, tear paper into small pieces, and soak for a few minutes in water. Squeeze the water out, and

sprinkle the damp paper on the carpet before sweeping.

TO TAKE OUT MILDEW.—Mix soft soap with powdered starch, half as much salt, and the juice of one lemon; spread the mixture on the part on both sides, with a brush; let the goods lie on the grass day and night till the stain comes out.

TO BE SANITARILY CLEAN.—"To keep a house in a perfect sanitary condition does not mean that you must be sweeping, dusting, and scrubbing all the time. Let the air and sunshine into every part of the house; do not allow any decaying matter to accumulate about the place; wash and dry all cleaning cloths, tubs, pails, etc., as soon as you have finished using them. It is not so much the dust that is in full sight, as the dampness and decay in dark places that makes a dwelling unsanitary. Brooms, brushes, dusters, etc., need frequent washing and thorough drying."

Patent Medicines and the Liquor Habit

AMONG the many objections urged against patent medicines, none is more serious than the latest one advanced; namely, that it panders to the vice of alcoholism.

From an analysis made by the Massachusetts State Board of Health we learn that Peruna was found to contain 23.46 per cent, by weight, of alcohol; Vinol, 15.33 per cent; Lydia Pinkham's Vegetable Compound, 16.77 per cent, and Swamp Root, 5.87 per cent. These analyses were made upon the request of Mrs. Martha W. Allen, an energetic worker in the W. C. T. U., and the community owes her its thanks for having taken this action.

Strange to say, the proprietors of Peruna claim that among its friends Peruna can count many of the leading temperance workers in the country, who give it unstinted praise, which may account for the case that is cited of a young lady who has been taking large doses of this compound, and found it so exhilarating that she has become a sort of walking advertisement for it. Many of the advocates of Peruna would no doubt shrink in horror if asked to indulge in a cocktail; yet it is a positive fact that the majority of cocktails do not contain so large a percentage of alcohol as this much-lauded remedy, indorsed by temperance workers.

It has been frequently asserted that the drinking habit is on the increase among the women of this country. Is it to be wondered at, when their taste is vitiated and their will power undermined by having alcohol surreptitiously administered in excessive quantities, under the guise of a beneficial medicine? It is the meanest kind of hypocrisy to practice liquor selling, and to evade the license fee by calling it a remedy; and although it is necessary in many of these preparations to employ alcohol to preserve it, it should be the duty of the legislature to limit the percentage that should be used, so that

this snare and temptation should be removed from the path of the young and unsuspecting.—*Health.*

An Athlete's Testimony

EUSTACE MILES, the world's champion tennis-player of Cambridge, England, speaking of his own experience, states that the question of brain freshness and brain fatigue are matters of the greatest importance to the athlete, and that the thing that affects this the most is food. There is no other influence a quarter so powerful as the diet. The waste product from animal's flesh is probably waste product when it reaches the human brain; the effect will be almost the same as if it had been formed there by hours and hours of hard work by the individual. It is the waste products that bring on the feeling of fatigue. In eating the flesh of animals we introduce a large quantity of this, and that is one reason why one becomes worn out sooner on a flesh diet than on a non-flesh dietary. Mr. Miles says, "Once I obtained proteids chiefly from flesh foods, and I began to suffer from depression, headache, constipation, albuminuria, and increased weariness after hard exercise, all of which made it necessary for me to give up alcohol; but I felt a strong liking for it, and the struggle was a hard one. I was fond of what was called 'good living,' but I tried the fleshless foods, and before long away went my depression, my headache, constipation, the symptoms of albuminuria, and weariness after hard exercise, and my desire for alcohol, too. For years I have lived almost without flesh. When I have returned to it, back would come all my old symptoms, and also the desire for alcohol. On my side stand many of the old Greeks, the Spartans, the Athenians, also the sturdy Romans and the English Commons when at their best."—*Australasian Good Health.*

Hygiene of the Eye

WHEN the eyes ache, close them for five minutes. When they burn, bathe them in water as hot as can be borne, with a dash of witch-hazel in it. After weeping, bathe them in rose-water, and lay a towel wet in rose-water over them for five minutes. When they are blood-shot, sleep more. When the whites are yellow and the pupils dull, look after your diet.—*Selected.*

Little Words

"Yes, you did, too!"

"I did not!"

Thus the little quarrel started,
Thus, by unkind little words,
Two fond friends were parted.

"I am sorry."

"So am I."

Thus the little quarrel ended,
Thus, by loving little words,
Two fond hearts were mended.

—H. B. Keech, in *Youth's Companion.*

THE WORLD-WIDE FIELD

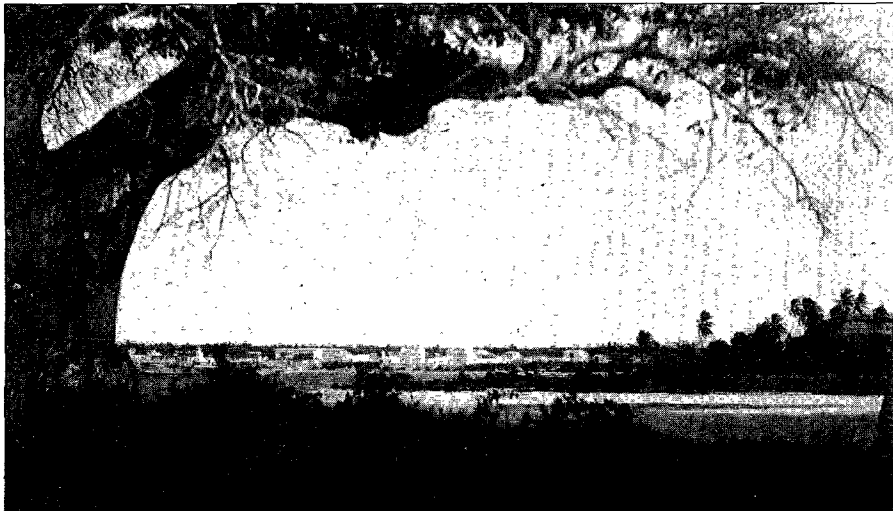
Through East Africa

JOSEPH BOOTH

FOR twelve years I have had a longing to see Ugandaland, where less than twenty years ago the natives were sacrificed to the extent of two thousand in a single day, as the result of heathen superstition. To-day, from the coast to Lake Victoria Nyanza and forward to Lake Albert Nyanza, and thence down the Nile to Khartum, the way is open for the advent message. From Mombasa every stage of the way is intensely full of interest, until this inland sea, Lake Victoria Nyanza, with its two thousand miles of coast line, is reached. Tribe after tribe is waiting for the message, which comes so slowly.

Their habits, customs, and costumes

yet to be completed,—“to every nation, and kindred, and tongue, and people,”—I feel sure that we must enlist the productive and evangelistic powers, and the possibilities of the people themselves, as well as double and treble our own efforts and offerings. Let me ask the readers of the REVIEW to consider what it means to convey in its most summarized form the advent message to the following tribes and kindreds, of whom I knew scarcely anything when I left Nyassaland in February last; namely, the Swahili, Somali, Abyssinians, Kikuyu, Masai, Wanandi, Walumbwa, Kavirondo, Waganda, Wataveta, Busoga, Bunyoro, Bukidi, Bukiki, Budu, Buduma, Baziba, Toro, Ankoli, Acse, Sudanese, and Nubians, the last two from Khartum. I have either seen personally or been



HARBOR VIEW, DAR-ES-SALAA M, BRITISH EAST AFRICA

vary strangely, as also the speech. It is by far the most wonderful picture I have been permitted to see in heathendom. Some are clothed in calico, some in grass, some in tree bark, some with iron and brass ornaments and rings, some with skins, some of the men are naked, and some of the women very scantily clothed, and in some tribes both men and women are absolutely naked, and without any disfigurement on their bodies or faces or ears.

There is one large tribe of the latter,—the Kavirondo people,—numbering, the authorities say, about one million. I am greatly interested in these people; for they bear the universal reputation of being the most moral of any tribe—not meat eaters, and not polygamists. Immorality is rare, and punished with death. I believe these people will welcome the advent message. Let us make haste to give it to them, and thus protect them from harsh contact with the incoming flood of modern life; for the railway cuts through the midst of their country.

As I look upon the enormous task

in the country of the people that have just been mentioned, and besides have obtained information from reliable authority about certain tribes inhabiting the country beyond Ugandaland and bounded by Lakes Albert and Rudolph, the Upper Nile to Gondokoro, Wadelhi, and Namiule, and reaching from this Belgian Nile lake boundary to within two hundred miles of the Abyssinian escarpment, rising abruptly to eight hundred feet altitude.

In these tribes just mentioned four different languages are spoken. In Belgian territory there are twenty-three tribes, of which two are cannibals. In the German territory above Lake Victoria there are three tribes. Among these twenty-six tribes, three languages are spoken. The tribes and subtribes around Lake Victoria Nyanza accessible to Seventh-day Adventists number sixteen, among which three languages are spoken, and all within reach by either a small steamship or sailing vessels. These are all in the British possessions. The German lake coast line is far larger, but the tribes there are mostly unknown,

as they have no steamer on their lakes, nor railroad through their territory.

Of some of the people named I can give scanty particulars. Of most, I know nothing but their names and localities. The Swahili and Waganda tribes are the most civilized. The former are mostly Mohammedans. The latter, although so far in the interior, are very intelligent, and largely Christians, either of the Church of England or of the Roman Catholic. The former have over sixty white missionaries in Uganda, Ankoli, and Busoga country, while the French Roman Catholics have nearly the same number.

Both the Uganda people (called Waganda) and the Swahili wear round caps and white gowns—red caps if journeying, and white at home. The Kikuyu are a pleasant, tractable people, with an elevated, healthful, fertile country. They wear a sort of bark-cloth mantle, and terrible ear ornaments. The Masai, Wanandi, and Walumbwa are warlike; the men wear no clothing. They have large herds of cattle and sheep, and carry huge, heavy iron spears, from five to six feet long. A single man will attack a lion or a leopard. In wet or cold weather, which is frequent, their country lying at an altitude of from five to eight thousand feet, they hang an ox skin around the neck, letting it fall over the back, and leaving the front of the body unprotected. Their women wear the most marvelous circles of iron and brass rings, ever widening until they reach the shoulder-blades, and projecting in front and behind the body. The arms above and below the elbow are encased in curiously wrought corrugated sheet-iron armlets of their own making.

The two last-named tribes are even now fighting the British, and they take thousands of their nut bolts from the railway line, and also the rails, for spears, etc.

I agreed with a Masai woman to buy her huge neck rings, brass ear pendants, and shining steel armlets for four rupees, expecting that they could be broken off. But as she left it to me and my Swahili interpreter to get them off, we succeeded in getting only the earrings, and so paid accordingly.

The Masai, Walumbwa, and Wanandi form a keen contrast to the Kavirondo. The latter live upon plantains, bananas, cassava, sweet potatoes, beans, and nuts, and are chaste, sober, and peaceful; while the three former, who live upon the hills and mountain plateaus from three to four thousand feet above the Kavirondo plains, cultivate nothing, wandering wherever there is food for their cattle, living on a flesh diet, drinking blood,—frequently by opening the veins of their cattle, and closing them afterward,—are immoral, and of a fierce and bloodthirsty character, yet of a somewhat haughty and handsome presence. They are very similar to my Yao friends, who until recently ate the hearts of their conquered foes, in order to possess their strength. Even in Plainfield station we have converts who have done this thing. So I

am quite satisfied that these highland people are thoroughly redeemable by the Word of God.

Among the Nubian-speaking tribes the men are naked, the women somewhat clothed. The Shilowk, Dinkas, and Baris are highly moral. The Baris are very tall, courageous, and fine people, mostly over six feet six inches in height. They learn to write quickly, my informant having taught them. The Madi are timid and retiring. They wear long skewers of white glass, pendant from their lower lips, also treasure the hair of their ancestors, and make helmets of their own hair, covered with white beads. The Lutuka wear hanging, fringe-like grass around the loins. The Sudanese and Nubians wear their hair in little ringlets. The women are clothed with gay calicoes, and are noted for their immorality. The only Abyssinian I have met was a subject of King Menelek, and he seemed to be serving in the British army, learning all he could, especially the English language. He was a very intelligent and superior African. He knew the way by land to Abyssinia, and said it was three weeks' journey from Mount Kenia, the snow-crowned. Both Kenia and Kilimanjaro are massively visible in their glistening majesty from Nairobi, Kikuku country, where I stayed three days.

In the Kavirondo country there is one high mountain, Mt. Elgon, with an altitude of fourteen thousand feet; but it is not visible from Lake Victoria, surprising to say. The lake itself is a glorious, Paradise-like sheet of fresh water, beautifully studded with islands, large and small, of every contour and rugged outline, yet with abundance of fertile land. The water is pleasantly cool,—about seventy degrees Fahrenheit,—and the air, or wind, is of an agreeable temperature when in motion. Altogether, this has been a most enjoyable trip. I feel rather ashamed to be doing pioneer missionary work in such a holiday, excursion-like fashion, no kind of comparison with the trying, roundabout early days in Nyassaland. Then, we traveled in a canoe, slowly if not wearily; now, by rail, and enjoy comfortable arrangements for food and sleeping. The astonishing herds of game seen from a train are a great surprise. There are zebra, guzza, ostrich, wildebeest, antelope, and water buck of varieties known to the hunter, but not to such as I, who never hunt game.

Strange to say, the Massai and their related tribes do not touch game, only of their own food flocks. So from the train, which they have now ceased to fear, one often sees a herd of gazelle browsing unconcernedly near a herd of Massai cattle, with the headman and his prodigious spear plainly visible; for, strange to say, only one man is usually with a herd of two or three thousand cattle.

This country, from five to eight thousand feet in altitude, is simply charming, and makes one's heart sing with praise to God; while an undercurrent of sorrow and compassion surges up for

the beings in God's image who are still sitting in gross darkness, waiting for the light, which is withheld through the slothfulness of the messengers to whom it is entrusted. As I look upon the problem of these waiting tribes, with the resources of the country, I experience a glow of conviction that within the next few years there is nothing to hinder every one of these tribes from having the third angel's message made known to them, but what the stay-at-home class of Seventh-day Adventists can with modest extra effort supply.

In the European Field

L. R. CONRADI

AFTER the General Conference in Oakland, the brethren thought it advisable that I accompany them direct to Battle Creek. I had greatly desired to spend a little time among some of our German churches in the West, and this the more as I knew there were many young people who ought to be encouraged to enter our schools and prepare themselves for gospel work; but under the circumstances, I had to forego this privilege.

I remained in Battle Creek until May 3. I am glad that the good Spirit of the Lord came in, and that existing difficulties were removed. From Battle Creek I went to New York, stopping over night in Reading, Pa., where I spoke to the friends. I also had meetings with our German brethren and in Elder Haskell's mission, in Greater New York.

May 6 I took the steamer "Deutschland," direct for Hamburg, and was happy that we had nice weather; this enabled me to do considerable correspondence on the way over. We sailed more than five hundred miles a day, and reached Hamburg on Friday, the 15th.

I was glad, indeed, to learn from Brother H. F. Schubert, the vice-president of the German Union Conference, as well as from the quarterly reports, that God's prospering care had been over the field while I was absent. During the first quarter of 1903, one hundred and sixty-one persons were baptized, and twenty-three received by vote, making our present membership 4,357. This quarter's tithe was about \$7,911, and the offerings amounted to \$1,250, of which the First-day offerings (about \$200) are set apart to the establishment of the mission in German East Africa. The greatest growth in membership was in the West German Conference, which added seventy-five. I was also glad to learn that this year our publishing house in Hamburg had sold over five thousand dollars' worth more books than during the preceding year. In spite of the hard times and many difficulties, our canvassing work is constantly moving ahead. May 22-24 I spent with our sanitarium and school in Friedensau. I found the work here in a prosperous condition. The new addition to the sanitarium was finished the morning I arrived, and before evening, three rooms were occupied. At present there are twenty-five patients in the sanitarium. The school is also

well patronized, and the food factory sales are increasing constantly, averaging from fifteen hundred to two thousand dollars a month. We have made arrangements to hold our coming German Union meeting on the same grounds as heretofore.

En route to England, I spent two days in Holland, holding meetings in Amsterdam and Rotterdam, and meeting our four workers in that field, whom I found of good courage. I also visited Brother Klingbeil. The party that claimed to have "new light" have nearly all ceased to observe the Sabbath, and some have returned to the use of tobacco. Some who wrote pamphlets against us, strongly attacking the spirit of prophecy, have not simply left us with their indebtedness unpaid, but have also made bad debts in some other places; so we need not wonder that they were so willing to fight the Testimonies, on borrowed capital. We trust that, with proper care, the work in Holland will soon gain all that has been lost.

I was glad to meet Elder Irwin and Dr. Paulson when I reached London, May 27. The following day our Caterham Sanitarium was dedicated, and this was a very happy occasion, leaving the best impression upon those who were present. Good reports of the proceedings were published in several of the leading papers.

May 29 to June 7 was the time appointed for the British Union and South England Conferences, which were held in that part of Portsmouth known as Southsea. One of the best halls in the city was secured for the occasion, and there was quite a fair attendance from London and other sections of southern England; but owing to its extreme southern location, there were not many delegates to the conference from North England and the mission fields of Ireland, Scotland, and Wales; still we were pleased to meet the conference presidents and the directors of the missions in the British Union. This was really the first British Union Conference we have ever held, and several steps were still necessary more fully to perfect the organization of the union, and bind its parts more closely together. As no constitution was provided last year, there was not any definite arrangement as to the size of the various committees, and this question was taken up at this meeting, and after it had been clearly explained to the people, a constitution was adopted. The fact is, even at the present time church property is being held in Great Britain in the name of three trustees, and one of these has apostatized; surely there should be a better arrangement for holding such valuable property, so that it may not simply be left to a few private individuals or to isolated churches, but may be in the possession of the general body of believers.

Again: the passing of the constitution for the health association was up for consideration; and as the proposed constitution referred to the various local

and union committees of the British field, it really seemed imperative that there be some written statement as to the number of persons composing these committees. After the British Union constitution was adopted, the articles of the health association carried in a short time. This association holds the sanitarium property, but its doings are subject to the approval of the British Union Conference. There was chosen a board of fifteen directors representing the various parts of the field, and Brother W. C. Sisley was elected chairman. Dr. A. B. Olsen was chosen superintendent of the Caterham Sanitarium.

We had an interesting educational day, in which Professor Salisbury and others set forth the advantages of a proper education. Two hundred dollars was donated toward the educational

Olsen was unanimously asked to accept the presidency of that field until some one else be supplied.

The British Union Committee is composed of the presidents of the North England and South England Conferences, the directors of the Irish, Scotch, and Welsh mission fields, and the heads of the publishing house, the Caterham Sanitarium, and the school.

The British brethren have lifted nobly during the year in raising five thousand dollars for the Caterham Sanitarium, and there has been a noticeable increase in the tithe, especially of the North England Conference. The increase in membership is not so apparent, as statistics have not been given so accurately in the past; but it is now possible for the membership to be definitely stated, and we believe that the future will show a decided growth. Aggressive work has

edness to the Basel House. It was agreed that Brother L. H. Christian conduct a five months' institute in Copenhagen the coming winter, in connection with a course of lectures in that city. The Danish brethren realize the necessity of educating their young people for the cause of God.

At present we are attending the Norway Conference, and from here we intend to go to Nyhyttan, Sweden, where the Swedish Conference will be held June 22-28, and in connection with it, we shall have a council of the Scandinavian Union Committee. From June 29 to July 8 is the French-Latin Union Conference, in connection with the French-Swiss Conference, in Lausanne, Switzerland; and from July 9-19 is the German Union meeting at Friedensau. This will give Elder Irwin and Dr. Paulson an opportunity to get acquainted with the large union fields in Europe, and in turn, these fields will have the benefit of their assistance. While we would have been glad to have Elder Daniells with us during these meetings, yet we are thankful that the Lord has provided us with such efficient help and counsel, and above all, that we have had the presence of his good Spirit.

The outlook for the work in the European field is bright; but difficulties are not lacking. We daily remember our brethren in their general meetings in America, and hope that the Lord will give our people willing hearts, so that means may freely flow in for the support of the work in the regions beyond.

A Burning Shame

THE church of Christ, with forty millions of members in her Christian and Protestant communions, and with eight or ten millions of pounds sterling in the treasuries of British and American Christians alone, at the opening of the twentieth century of the Christian era, with all the couriers that God has put at her disposal, has not once yet carried the proclamation of her King to the ends of the earth; and there has not been one generation since Christ ascended, in which every human soul could be said to have had even one hearing of the gospel message. I solemnly affirm before God that this is a burning shame to the Christian church—that we have no right to talk about having done our duty, that we have no ground for indulging in the language of self-gratulation, that we have no right to speak of our fidelities, to dwell on our successes, or to think of the generosity of our gifts. This is all a most contemptible and contemptuous treating of the Lord our God. There is not the slightest practical difficulty in reaching the whole world—the race that now exists on this globe, the very generation of which we are forming a part—with the gospel, if the church would but awake to her duty.—*A. T. Pierson, D. D.*

At every breath we draw four souls perish, having never heard of Christ.



AMONG THE MOUNTAINS OF SWEDEN

fund, and about six hundred and twenty-five dollars was placed at the disposal of that fund, without interest. This now opens the way for promising young people to receive an education, even if they do not have all the means necessary; but it is expected that as soon as those who are thus assisted begin to earn wages, they will return the money that they have been using, and thus this fund may be replenished.

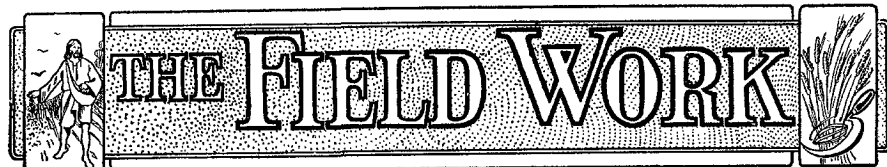
Elder Irwin and the writer clearly set before the brethren what our people in America are doing for the work in Great Britain, and in all other parts of the world, and the efforts of the American churches seemed to be appreciated. The delegates passed a vote of thanks for this help, and pledged that they would do their utmost to co-operate with their brethren in other lands.

Elder O. A. Olsen was unanimously chosen president of the British Union Conference, and he enjoys the confidence of our brethren there. As Dr. Waggoner resigned the presidency of the South England Conference, Elder

been planned for various other places.

Dr. Paulson spoke to the people each day, and his work was appreciated. All were pleased indeed to have the benefit of Elder Irwin's presence and counsel. The last Sabbath of the meeting was a good day, and the power of the Spirit of God was felt. The outlook for the work in Great Britain is very hopeful.

From this place, Brethren Irwin and Paulson and the writer went, via Hamburg, to the Danish Conference in Copenhagen, which was held June 9-14. There was a good attendance from the field, and a hopeful spirit prevailed. Elder P. A. Hansen was again elected president, and in view of his duties as chairman of the Scandinavian Union, calling him more or less into the general work, Elder J. C. Raft was asked to act as vice-president. Sabbath here was also a good day, and all the brethren enjoyed the good Spirit of God. We spent some time in considering the educational and the book work. The conference is entirely out of debt, and the tract society has paid half of its indebted-



THE FIELD WORK

Missionary Hymn

L. D. SANTEE

"FOR the Son of man is come to seek and to save that which was lost." Luke 19: 10.

"Go ye into all the world, and preach the gospel to every creature." Mark 16: 15.

O the lands that in shadow are lying,
Where no gospel has ever been given,
Where the heathen in darkness are dying,

With groping hands reached up to heaven!

All the joys that may come on the morrow,

By an echo of sadness are crossed;
For my heart hears with infinite sorrow
The pitiful cry of the lost.

I would go where strange islands are lying,

In seas where the sands are of gold,
I would tell them of Christ and his dying,
And point to the Good Shepherd's fold;

I would tell them how sins are forgiven,
Of redemption at infinite cost;
I would tell them that Christ came from heaven

To seek and to succor the lost.

I think, with a tender emotion,

Of those that leave children and wife
For the lonely lands over the ocean,
That love the truth more than their life.

'Tis for this, they on wild seas are sailing,

'Tis for this, that the deserts are crossed.

Ah, they hear in far lands the sad wailing,

The pitiful cry of the lost!

They have gone to those lands in the distance,

Their love casting out every fear,
And they know there's an endless existence

To be theirs when the Lord shall appear.

'Twill be theirs to ascend into glory,

With no more stormy billows to cross;
For they've told to the world the glad story,

And the gospel has gone to the lost.

Holland

As the readers of the REVIEW heard of the falling away from the truth that took place in Holland about a year ago, we know they will be glad to learn that, through the help of the Lord, a new beginning has been made in that country. Among the one hundred and eighty who left us because of the sanctuary and health reform questions, we can not now find any two that agree or meet together for worship. All have ceased the observance of the Sabbath, and gone back to Babylon and the world. One of the number even went so far as to sell our good books and the Bible to a second-hand bookstore. As the apostasy spread all over Holland, and some of our workers were identified

with it, we found it very difficult to continue the work; wherever I went, it was the general talk that Adventism had met its death blow.

However, as we knew that the cause is the Lord's, we took up the task before us with renewed energy and courage, and we are glad that we can report the last quarter's growth as twenty-two members, so that our entire membership in the Holland and Flemish Belgium Mission, is now sixty. All the brethren and sisters there are of good courage.

Relying wholly upon the strength of God, we are sure that the third angel's message in this interesting field will soon attain to more than its original prosperity. Let all pray for this.

H. F. SCHUBERTH.

Arkansas

DEVAL BLUFF.—As a result of a meeting at Devall Bluff, Ark., a church of seven was organized, four persons were baptized, and one other is awaiting baptism. A Sabbath-school of ten members was organized.

S. S. RYLES,

R. H. DEVREAUX.

Minnesota

FERGUS FALLS.—A tent effort was begun in this place June 28. Twenty sermons have been preached; faithful work has been done in visiting, giving treatment to the sick, selling books, tracts, etc. Fifteen have already decided to keep God's commandments and the faith of Jesus. The message seems to have a new power. How precious is the truth! Brethren J. O. Peet, S. E. Jackson, E. M. Chapman, and J. Bellinger are associated with me in this effort. Harmony prevails, and our courage is good. Remember us in your devotions.

O. O. BERNSTEIN.

Bermuda

HAMILTON.—I have been holding two services this month in a small room on the north side. The attendance has not been large, but a few seem interested. I am holding Bible readings with a number both in Hamilton and in the country. A woman near the hall where we first held our services has begun to keep the Sabbath. Last Sabbath we held the ordinances. The meetings were good. A sister who has recently begun to keep the Sabbath was baptized.

The Lord is blessing my labors in disposing of books. I am reporting twenty-three dollars' profits on the sales for June. I have been able to devote very little time this month to the sale of books. I feel thankful to God that I can in this way help to answer the many calls for means. I know it takes hard, laborious work to carry books over the hills, back and forth in the hot sun, early and late. This week in two days I have brought in two pounds and ten shillings, and there are very few days

that I do not bring in a few shillings for the books. I do not know how long this will continue, as work is getting slack, and many are pushing on to Canada and New York.

Mrs. Morrow is improving in health. She is able to walk to the meetings, and besides is holding many Bible readings. For this we praise the Giver of all blessings.

J. A. MORROW.

Mexico

ZAPOTLAN.—This is a place of about twenty thousand inhabitants, the center of a large section of very rich country. There are many rich mines near here, and large farms that produce immense profits each year. The large sugar farms alone yield about 3,750,000 pounds of sugar yearly. Some farms produce rice, corn, etc. This is, next to Guadalajara, the most important city in this section of the country. The Methodists have a small congregation, and a local pastor here. A short distance to the west is a town of from five to seven thousand inhabitants, where no effort has ever been made; also, to the north a town of from seven to ten thousand population.

There is a vast amount of work to be done in this district, and where are the men to do it? I wish we had three or four good, consecrated Sabbath-keeping dentists here. Any one is at liberty to practice dentistry, and it gives an open door to hundreds of homes. If there was a good man who could go through this district with me, I could interpret for him and talk with the people while he worked. At present I am doing all I can among the people; but if we had two instead of one, it would be much better. The dentist has a decided advantage over the doctor, as far as the laws are concerned. We are of good courage.

J. A. LELAND.

Superior Mission Field

JUNE 10-12, by invitation of the Superior Mission Committee and in harmony with the counsel of leading brethren of the General Conference Committee, I came to the city of Menominee, Mich., to help prepare the way for a camp-meeting, which was held at this point June 25 to July 5, and proved to be a potent means of giving an impetus to a young cause in a needy field, and a great blessing to both believers and unbelievers.

The number of believers at this meeting was necessarily small; but God more than made up for this by drawing very near to his people and to some not of our faith. Especially was this true at a social meeting the first Sabbath of this precious feast. At this meeting Americans, Germans, Danes, Swedes, Norwegians, Finns, Belgian French, and Canadian French took part, with faces radiant with joy, and with words comporting with the message of salvation near, and evincing a real, solid enjoyment of the service of our Lord and Master. This remarkable season caused my mind to revert to the day of Pentecost, and led me as well as others to take in more fully the importance of the work in a field in which so many nationalities are represented.

It was to me a great pleasure to here take part in pastoral and evangelistic

work with the laborers of this mission field, whose efforts have been blessed of God to the conversion of souls, and with the presidents of the Wisconsin, West Michigan, and Northern Illinois Conferences, and with others having the charge of the canvassing work. This meeting and reports of the same, which, through the kindness of broad-minded editors, have appeared in Catholic and Protestant or undenominational papers, have done much in removing prejudice, and opening the way for further effort in the twin cities of Menominee, Mich., and Marinette, Wis., which are separated by only a comparatively small river. Some are under conviction, and a few are receiving the truth, largely as the result of this good meeting; and now a tent effort is being made by Elders E. R. Williams, M. W. Lewis, and H. R. Johnson, and the writer at a point in Menominee at which I had briefly labored in cottage meetings for a small company of French Spiritualists. The interest among those of different nationalities in this so-called gospel-hardened part of Menominee, is rather more than ordinary. One Frenchman is receiving the message, and one who was a leading French Spiritualist, and who is now on his dying bed, enjoys my efforts in pointing him to the Lamb of God, who taketh away the sin of penitent believers, and will soon return to save his children of every nation, people, and tribe under the sun.

If the work is pushed forward wisely, perseveringly, and with thoroughness, in fine, as it used to be in apostolic times and in the early history of the message, a large church will be the fruit of efforts put forth in the cities of Menominee and Marinette.

D. T. BOURDEAU.

Menominee, Mich.

Northern Montana Camp-Meeting

As Montana is a large State with a very scattered population, local camp-meetings reach many more of our people, as well as those outside the faith, than could be reached by one large State meeting. Four such meetings were appointed for the summer, the first of which has just closed.

This meeting was held near the village of Armington, in the Belt Creek Valley, and was attended by over one hundred of our brethren and sisters from the northern part of the State. Some came two hundred miles, and were richly blessed in so doing.

The devotional service at half-past eight each morning was one of the best seasons of the day. Here the keynote of the whole meeting was struck,—complete surrender to God, the relinquishment of every sin, and absolute victory in the life, as a preparation for the soon coming of the Saviour. A clean-cut, definite message was presented, and souls who had been compromising with sin and the world placed themselves wholly on the Lord's side.

The forenoon hour was devoted to Bible study and Christian education. Prof. C. C. Lewis presented the educational work of the denomination, from church school to training school. The conference intermediate school, now located at Bozeman, was considered, and a fund started for securing a permanent location. The people were asked to pledge as they felt able. Some will earn money for this purpose by selling "Christ's Object Lessons." Others pre-

ferred to give the money at once. Four hundred and sixty-eight dollars was raised at this time.

The meetings were not crowded so closely together that there was no time for personal devotions, or personal work for others. Preaching services were held at 3 and 8 P. M., and children's meetings at 10 A. M. and 5 P. M. The morning children's meeting was conducted on the class plan, and different points of present truth were simplified to the understanding of the little ones.

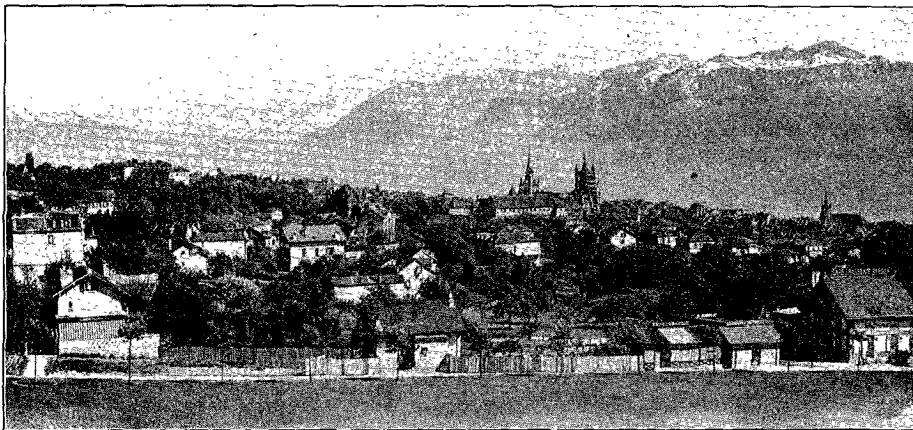
From the first, the outside attendance was good, and each evening the principles of our faith were presented to a good-sized audience. The message was presented in its full, searching power. As quite a number were deeply interested, it did not seem best to close the meetings, and the pavilion and several family tents were left up, Brethren White, Gosmer, Emery, and Holden remaining to carry on the work. Several have taken their stand for the truth, and others are just at the deciding point.

LULU T. WHITE,

Corresponding Secretary.

The French Camp-Meeting

THE French-Swiss camp-meeting was held in Lausanne, Switzerland. There were forty-three tents pitched. A workers' meeting, attended by the laborers



LAUSANNE, AND MOUNTAINS OF SAVOY

of the Latin Union field, was held in connection with this meeting. Professor Wilkinson has had charge of this field during the last two years. The Lord has blessed Brother and Sister Wilkinson in their efforts to build up God's work in this country. A workers' school was held two years ago in Geneva, and one last year in Paris. The mission fields of Belgium, Spain, and Italy have been entered, and the present indications are that in a short time a large work will be carried on in these apparently difficult fields. Steps were taken at this meeting to establish a union publishing house in the vicinity of Paris, and to move, if Providence so indicated, the sanitarium work to some more suitable place on the banks of Lake Geneva, and to build up in connection with it a strong medical school for medical missionary workers, and also establish a general preparatory school. Two hundred and fifty dollars was raised at this meeting for this purpose.

God's Spirit was present in rich measure throughout the meeting. The Sabbath was an unusually good day. There

were a large number of intelligent and earnest young people in attendance. I do not think that I ever before attended a camp-meeting where there was so large a proportion of young people who manifested such an earnest and serious determination to receive light and truth. This field needs a well-equipped school that can furnish these young people a suitable training for usefulness. Many of the young people who were desirous to secure a medical missionary training, but who could not be at present received at the Basel Sanitarium, made arrangements at this meeting to take instruction in these branches by correspondence.

There is every indication that as soon as we have learned to present the truth in all its purity and power, it will again stir the masses in this part of Europe as they were aroused during the Reformation.

DAVID PAULSON.

Washington, D. C.

TEN thousand four hundred dollars has now been paid on the Washington Memorial Church, and the debt is now \$2,500. There is to-day (July 24) \$400 in hand toward another payment, so that the debt really stands at \$2,100. The interest has been paid up to July 6, the date of the last payment. The total interest from Nov. 1, 1902, to this day is \$309.80, and now stands at thirty-eight-

cents a day. If we had been able to pay the whole amount, \$12,900, November 1, we should have saved to the work \$309.80. Yet we have been greatly encouraged and cheered by the deep interest manifested by our people, not only in every State and Territory of the United States, but also in Honolulu, the West Indies, Canada, British Columbia, England, and New Zealand.

A recent Testimony, dated July 5, which was published in last week's REVIEW, contains, with other matter of thrilling and vital importance, the following statements: "If there is any place in the world that should have the full rays of present truth, it is Washington, the city that is the very heart of this nation. Those who act a prominent part in framing laws for the nation should understand what is written in the law of God, which lies at the foundation of all right laws. There has been on the part of our people a great neglect of stewardship. God has looked with displeasure on the neglect that has been shown to this city."

Again: "In the days of the apostles,

Jerusalem was a great center of influence, and in this place light from heaven was to shine in its most powerful rays upon the Lord's witnesses who were to bear the gospel message.

"Read the whole of the second chapter of Acts, and see if you are not convinced that there has been a decided failure to understand that one of our first duties is to make at the nation's capital a special representation of the truth for this time. Why did we so long pass by Washington, neglecting to establish one signal memorial in this city? Let us determine that we will no longer be unfaithful stewards of this part of the Lord's vineyard.

"Our brethren in Washington have been favored in finding properties suitable to use in carrying on various lines of our work. This is a fulfillment of the light given me, that in different sections of the country we should be able to secure, at low prices, properties that could be utilized for our institutional work. In Washington a few months ago a meeting-house, in good condition, and admirably adapted to the needs of our work, was offered for sale at a price much below its first cost, and was purchased by our people there. I am glad that this church is so nearly paid for."

We are unspeakably thankful to God for his wonderful providence and his direct leadings in the work here in Washington, where the difficulties to be met, and the vital importance of having our work rightly represented, have been so little understood. We are deeply grateful to God that he has spoken to his people so directly and positively in regard to the work in the nation's capital. We rejoice in the substantial interest manifested by our people; and now that a little over five sixths of the debt is paid, and we are in the best season of the year to raise money, or about to enter that season, for farmers at least, we trust that all will unite in a last effort to pay this whole amount immediately. If a second call has come to you, after you have already given, I am sure you will gladly help again; for surely you do not desire to see a cause in which you have already invested means in any other condition than absolute freedom from any financial weight. Several individuals, and at least one conference, have promised to continue to help, over and over again, until this memorial for God in the nation's capital stands clear and free, and the light shines forth from this city set on a hill, from the nation's pinnacle, as a lamp that burneth.

A crisis is upon us. We have been startled to see evidence that the National Reform work is not dead; but in the silence, while we have slept, it has tunneled its way into the very heart of the nation's citadel. O, let us awake to the awful needs of the hour! Let us finish this work at once, and be ready for the greater things in the immediate future.

Are there not twenty readers of this paper who will send us one hundred dollars, or at least fifty? and will not every tract society having any money in hand on this fund forward the same, at once, and every individual who is able and willing send in contributions, great or small, to the office of this paper, to the General Conference Treasurer, or directly to the writer? J. S. WASHBURN.

1728 14th St., N. W., Washington, D. C.

India

CALCUTTA.—Since coming to Calcutta, I have been very busy. Elder J. L. Shaw and his wife have gone to the hills, and I am busy on the *Oriental Watchman*. We are also opening up a printing office. I am so glad I can be useful in this way. I am sure we can carry on not only our own printing, but we can take in work, and thus clear all our own expenses. We hope to secure a job press this week.

I am enjoying my ministerial labors here. I have freedom with the people, and enjoy visiting them in their homes and studying the Bible with them. I am also conducting a noonday Bible class in the sanitarium for doctors and nurses and workers. We are studying the gift of the spirit of prophecy in the church. I am sure that the Lord will richly bless us here.

HARRY ARMSTRONG.

Annual Meeting of the California Medical Missionary and Benevolent Association

THE sixth annual meeting of the California Medical Missionary and Benevolent Association was held at Sanitarium, Cal., June 17 and 18, 1903. Out of a total membership of three hundred and one, one hundred and ninety-one were represented at the meeting, there being forty-two members present in person, besides a goodly attendance of the friends of the association.

The president, Elder A. T. Jones, presided at the meetings. In his opening remarks he outlined briefly the work of the association during the past year. In part, he said that the year ending Dec. 31, 1902, like the preceding year, had been characterized by many changes in our institutional work.

Following the incorporation, in July, 1902, of the Los Angeles Medical Missionary and Benevolent Association, the sanitarium and restaurant work, formerly conducted under the auspices of this association, was formally transferred to that organization, Oct. 6, 1902. By the terms of the separation, the reported net gain of \$7,107.28, resulting from the work in Los Angeles, was transferred to them in consideration of the Los Angeles association assuming the outstanding indebtedness incurred in starting the work there.

Aug. 1, 1902, the Sanitarium Food Company was incorporated, and thereafter, by deed dated Dec. 4, 1902, there was formally transferred to the last-mentioned corporation the five and one-half acres of ground on which the health food factory is located, with the improvements thereon; and, by bill of sale dated Dec. 31, 1902, the various health food stores located at San Francisco, Oakland, San Diego, San Jose, Fresno, Salt Lake City, Provo, the Healdsburg College Bakery and Health Food Store, the Garden City Bakery located at San Jose, and the San Francisco Vegetarian Café and Union Home, were also transferred to the new corporation. By these transfers to the Sanitarium Food Company, our association sustained an apparent loss, based upon the inventories taken at the various stores, in its capital worth of \$479.18. But this apparent loss was more than compensated by the assumption in consideration of the transfers

already mentioned, of its equal and exact proportion of the entire indebtedness incurred by the Rural Health Retreat and our medical missionary work prior to the time of its separation, on July 28, 1900, amounting, in addition to what it had already assumed, to the sum of \$3,999.57.

Sept. 10, 1902, an agreement, which has since been fully consummated, was entered into for the sale of what for several years was known as the Helping Hand and Medical Mission in San Francisco, for the amount of cash invested by this association in that enterprise. There were, however, outstanding tickets to the amount of \$47.51, which were presented and redeemed subsequent to the time of the transfer, and in the final payment to us we gave credit for the value of the tickets thus redeemed.

By these various changes the institutions and enterprises operated under the auspices of the California Medical Missionary and Benevolent Association have been reduced from twenty to six: the St. Helena Sanitarium, San Francisco Branch St. Helena Sanitarium, Sacramento Branch St. Helena Sanitarium, Eureka Branch St. Helena Sanitarium, San Francisco Hydratic Dispensary, and the *Pacific Health Journal*.

This association is the owner of 1,368 shares, or a little over two thirds, of the capital stock of the Rural Health Retreat Association, and has also purchased and assumed nearly all the outstanding obligations of that association.

At a meeting of the stockholders of the Rural Health Retreat Association, duly called and held for that purpose on Jan. 19, 1903, a resolution was unanimously adopted favoring the transfer of all its property to this corporation, in consideration of the payment and satisfaction by this association of its liabilities, and authorizing its board of directors to take any and all legal steps necessary for the complete transfer of its property to us, so that the way is now clear, whenever such action shall be deemed proper, for the final transfer to us, or to such corporation as we may designate, of all the real and personal property standing in the name of said Rural Health Retreat Association, including, of course, the buildings and premises occupied by the sanitarium.

Dr. T. J. Evans, medical superintendent, stated that the number of patients at the St. Helena Sanitarium for the first five months of this year was as follows: January, twenty-six; February, twenty-three; March, forty-three; April, fifty-four; May, fifty; that there were at the present time thirty-seven or thirty-eight nurses connected with the institution, of whom four or five were graduates, the others being members of the training-school; that from his limited experience and connection with the work, he had been strongly impressed that the burden of our work was educational and missionary, and not financial.

A synopsis of the financial statement of the St. Helena Sanitarium for the year ending Dec. 31, 1902, was then presented by the secretary, showing the net worth of the institution to be \$6,563.59.

The manager, L. M. Bowen, presented a summary of work accomplished during the first twenty-one weeks of this year, practically illustrating the spirit of self-sacrifice and devotion with which the

members of the family had taken hold of the work.

Remarks were also made by Elder C. L. Taylor, during the course of which he referred to a line of correspondence that had been opened with the secretary of the Mission Board and with Dr. Braucht, with the idea of bringing our institutional work more closely in touch with the missionary fields in other countries and the islands of the sea.

Dr. Simpson spoke of the work of the training-school, stating that there were fifteen in the senior class, some of whom were now out in the field at work, but would return in time to complete the year's work.

Dr. R. A. Buchanan, superintendent of the San Francisco branch, gave a summary of the results accomplished at that place.

A brief report on the work at Sacramento, and the recent changes there, was presented by the secretary, during which a synopsis of work done by Brother T. D. Sanford since his connection with the branch there was read.

The financial condition of the Eureka branch was then presented by the secretary.

Elder W. S. Sadler then presented a summary of the work accomplished at the San Francisco Dispensary, reading from the plan of organization the statement of principles on which it was founded, and of the direct interest that was being taken in the work of the dispensary by the California Conference. It was stated that, since the opening of the treatment rooms in November, 1902, there had been 564 treatments given, 234 of which were free; that from those able to pay something for the service received, there had been received \$112.50, and cash on donation pledges, \$43.60, or a total of \$156.10, which had been sufficient to meet the expenses of the work, and to leave a small balance on hand of \$16.60, to May 31, 1903.

Printed copies of the report of the treasurer, with the certificate of the auditor, were then distributed, commented upon, and, upon motion, duly seconded and carried; the report was adopted.

Twenty-one persons were stated to have complied with all the conditions of membership, and were unanimously elected to full membership in the association.

The following resolutions were adopted:—

Whereas, The stockholders of the Rural Health Retreat Association, at its meeting held Jan. 19, 1903, expressed their approval and acceptance of the proposition of the board of directors of this association to purchase its real and personal property upon the terms and conditions stated in resolutions duly adopted by each of said corporations:—

1. We recommend that the incoming board of directors of this association, as soon as practicable, arrange for the transfer to this association of all the real and personal property of said Rural Health Retreat Association upon the terms indicated in said resolutions.

2. We recommend that the headquarters of this association be removed from San Francisco to Sanitarium, Cal., and that the association assume the direct management of the institution.

3. We recommend that an aggressive campaign in education and in the temperance work be carried on during the com-

ing year, and we invite the California Conference and the Sanitarium Food Company to co-operate with us in this campaign.

4. We recommend the co-operation of the nurses in training at the St. Helena Sanitarium in the various lines of medical missionary and evangelical work in San Francisco.

Resolved, That we express our appreciation of the great improvement in the appearance of the *Pacific Health Journal* during the past year, and of its clear exposition of the principles for which it was established; and—

5. We recommend the appointment of a committee of three to carefully inquire into the cost of production, circulation, and general conduct of the paper, with a view to making it self-supporting as soon as possible.

6. We recommend that the various institutions on the Pacific Coast be invited to make more general use of the *Pacific Health Journal* in connection with their work.

Whereas, It is extremely important that our indebtedness shall be rapidly reduced; we therefore,—

7. *Recommend*, That strict economy in the matter of disbursements be exercised in the sanitarium and all its branches, and that the number of physicians and helpers in our institutions and branches be reduced to the smallest number possible, consistent with the proper conduct of our work.

Whereas, The large indebtedness on our educational institutions has been reduced more than two hundred thousand dollars by the united effort of our people in selling "Christ's Object Lessons;" and,—

Whereas, A similar effort in behalf of our medical institutions would naturally increase the patronage of our sanitariums, while reducing their debts; therefore,—

8. *Resolved*, That we instruct the incoming board of directors to give diligent study to the development of plans for a relief effort in behalf of our sanitariums; and further,—

9. *Resolved*, That we invite the executive committee of the Pacific Union Conference to unite with our directors in the development of plans and the prosecution of the work.

The following individuals were elected as directors of the association for the period of two years. T. J. Evans, M. D., W. C. White, W. T. Knox, A. Boeker.

Association missionary credentials were granted as follows:—

Physicians: R. A. Buchanan, H. E. Brighthouse, C. F. Dail, T. J. Evans, Margaret Evans, M. B. MacDonald, A. M. Simpson, F. Zelinsky.

Nurses: Estel C. Boger, W. A. S. Beals, Edna Burnett, Esther Hale, Ada Hartley, Lenora Lacey, Mamie Potts, H. Pampaian, Ida M. Rodman, Peter Rosenfelt, T. D. Sanford, Mrs. T. D. Sanford, Emily B. Speer, L. B. Whitney, Mrs. L. B. Whitney. E. E. PARLIN,

Secretary.

A Baptismal Service

"NEARER, my God, to thee," sang a company of teachers and students of Emmanuel Missionary College, gathered on the bluff overlooking the river near sunset on the evening of July 6. Elder Haskell, who has so long been

preaching the message, stood in the center of the circle, and gave a most beautiful lesson on the subject of baptism.

"Two conditions are necessary if we would obtain the blessing of the Lord," said Elder Haskell. "We must believe that the time has come for a special blessing, and our hearts must be open to receive that blessing. While God is with us always, there are times of special outpourings of the Spirit. 'Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain.' The people living in Palestine knew when to expect both the early and the latter rain. These rainy seasons were typical to them of the outpouring of God's blessing. We likewise are to look for special blessings at stated seasons. Some people fail to know the times and seasons, and are destroyed for lack of knowledge. God would have us pray for these times.

"The apostles passed through the Pentecostal showers. That was a special outpouring, but they could not always have the Spirit in such abundance. There are stated times when the blessing is realized. One of these special times is at baptism. At baptism the Pentecostal showers should, as it were, be renewed. Paul learned this truth at his baptism. Ananias quoted to him the prophecy showing him that God had chosen him to preach the gospel to all the world, and Paul's baptism was a baptism of power for that work. The thought was ever with him, and he worked always with it in view. This is why Paul's life was powerful. Whenever he made new converts, his first thought was concerning their baptism with the Spirit. It is the privilege of each one at his baptism so to consecrate himself to the service of God that God will give a special outpouring of his Spirit."

Professor Magan administered baptism to nine young men and women. As they were buried beneath the water and rose again, a spirit of solemnity touched every heart. It was a fit beginning for the summer school, which is preparing men and women to herald the second coming of Christ.

Power is needed if this message is given to the world, and the thought filled our hearts, Lord, baptize us with the Spirit. Say unto us, as the Lord said unto Gideon, "Go in this thy might." M. BESSIE DE GRAW.

Field Notes

WRITING from Puerto Cortés, Central America, Brother H. C. Goodrich says: "This is the first time I have visited this place in thirteen months, and we are having some precious seasons of seeking the Lord together, which are profitable, I am sure, to us all. We have four members here at Puerto Cortés, and two—a brother and his wife—at San Pedro, forty miles away.

BROTHER A. N. ALLEN writes a very interesting letter from San Antonio, Spanish Honduras, where he is engaged in teaching in a private family, devoting half his time to canvassing and colporteur work. He says: "The boys in the school are doing nicely. The oldest one is reading with us in worship every

morning." They read the English, and he the Spanish. The overseer of the farm, a very intelligent man, has purchased a Spanish Bible, and is reading it and our tracts. Brother Allen says that every time he goes into their home, he finds the wife reading the Bible. He is enjoying much of the blessing of the Lord, and finds many opportunities to advance the work.

OUR workers in Mexico are forming little centers in different parts of the country, from which the truth may be carried to the people. Brother Bodwell will go to San Luis Potosi. He will canvass the city. Brother Harzman, who will accompany him, will start work in some of the intervening towns along the road to Guadalajara. Elder Leland has located in Zapotlan, in the State of Jalisco. This is southwest of Guadalajara. The Lord is blessing in the work.

BROTHER J. N. ANDERSON writes from Canton of the progress of the work in the Chinese empire: "Brother and Sister Wilbur are getting along quite well in Hongkong, where they are living in a house made vacant by the death of Brother La Rue. Brother Wilbur is doing well selling our periodicals and books, in connection with his study and other missionary work. He has some very interested ones with whom he is laboring. Miss Thompson is also located with them, and has charge of the school and health food business." Brother and Sister Anderson are devoting their time to studying the language, and report some success. The workers are all delighted over the prospect of medical missionaries being sent there, especially Brother Pilquist. He says that he has more calls than he can fill. Besides the work at the home station, he is preaching at three out-stations, and a fourth is about to be opened. A few at each place are interested, and gladly gather for the study of the Word.

Current Mention

Four persons were killed and ten others hurt in a cyclone at Mendota, Ill., July 17.

During a severe electrical storm at Alpena, Mich., July 28, six persons were killed and four others injured by lightning.

Three villages in the district of Tchernigof, Russia, have been destroyed by a cyclone, with great loss of life, says a St. Petersburg dispatch dated July 28.

England is seeking to establish friendly relations with France, under the leadership of King Edward, who is doing much to strengthen England's position in this way.

A Russian secret agent who arrived recently in Hongkong declares that there will surely be war between Russia and Japan, and that hostilities will be declared in a few days' time.

During field maneuvers by two battalions of Austro-Hungarian infantry, in Herzegovina, July 26, four hundred of the soldiers fell from sunstroke, the thermometer showing at the time a temperature of 130 degrees Fahrenheit.

Later reports of the typhoon which raged over Tonquin, June 8 and 9, affirm that there was much greater damage and loss of life than was at first reported. The city of Namdin was completely leveled. Over 2,000 persons lost their lives, no Europeans, however, being among the number.

Fourteen men who participated in the recent riot and lynching at Danville, Ill., have been put under arrest, and about thirty more will probably have warrants served upon them, and be held for the action of the grand jury. All these face the probability of a term in the penitentiary.

According to a St. Petersburg dispatch printed in the London *Daily Mail*, an appalling piece of savagery was recently perpetrated in the Don district of Russia, thirty-three female farm laborers being burned to death in a barn in which they had locked themselves to escape the brutality of male employees about the place.

Hawaii wants independence. This sentiment came to the surface in a home-rule convention at Honolulu, July 28, and was vigorously applauded. It is probable that Congress will be memorialized to grant independence to the Hawaiians, who in that event intend to establish a government similar to that of Cuba.

There is said to be more prospect of the ratification of the Panama Canal treaty by the Colombian senate than existed some time ago, but the Colombians now want \$25,000,000 as compensation for the control of the Canal territory by the United States, instead of the \$10,000,000 mentioned in the first negotiations.

Foreman Miller, who was reinstated in the government printing office at Washington by President Roosevelt, reported for work Monday morning, but the threatened strike on the part of the union which had caused his discharge did not take place. It is said the union will await a decision to be given by the international brotherhood.

A wreck, on the Chicago Great Western Railway near St. Paul, Minn., July 26, caused four deaths and injuries to thirty others, some of whom can not recover. The same day, near East St. Louis, a collision between a railway train and an electric railway car killed three men and fatally injured three more, twelve others being less seriously hurt.

The demand made by some European powers for the punishment of the assassins of the late king and queen of Servia, has been dropped. Fear of meeting a like fate is still strong in the minds of some European monarchs, however, and Prince Ferdinand of Bulgaria has caused his palace to be barricaded, while the king of Portugal is seeking to protect himself by making wholesale arrests.

At Lowell, Mass., July 29, an attempt of a careless workman to dilute nitroglycerine with nitric acid, mistaking the latter for water, at the works of the United States Cartridge Company, led to an explosion which completely wrecked two powder magazines, leveling everything standing in the vicinity, tearing down houses and trees for a distance of several hundred yards. Thirty persons were killed, some of the victims

being two hundred yards distant from the magazines when the explosion took place. The roar of the explosion was heard for a distance of fifty miles.

Donations for the Washington (D. C.) Church

Received on the Washington Church Fund by P. T. Magan, to June 17, 1903, \$309.63.

NAME	AMOUNT
E. V. Hillard.....	\$1 00
Linda King.....	2 30
D. Isaac.....	3 00
Mrs. Mary Malurney.....	1 00
S. D. Smith.....	2 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 \$55,034.30.

NAME	AMOUNT
H. Hershberger.....	\$ 2 50
Leonore Boles.....	1 00
C. B. Fitzgerald.....	10 00
Mrs. W. N. Balleett.....	5 00
T. H. Purdon.....	5 00
D. F. & M. J. Ordway.....	5 00
Belle Carver.....	10 00
B. F. Sidler.....	1 00
Milwaukee church.....	1 00
Moon church.....	25
Mrs. C. Fuller.....	50
Clara Schunk.....	75
Mary A. Jones.....	1 50
H. Schleaf.....	50 00
Minnie Prince.....	1 00
A friend.....	6 00
Jas. Harvey.....	5 00
Indiana Tract Society.....	1 25
Elliston, Warner.....	1 60
F. M. Kellogg.....	1 00
Dr. Reed.....	1 00

Money Received on the Missionary Acre Fund

Total Cash Received on the Missionary Acre Fund up to June 17, 1903, is \$3,885.54.

NAME	AMOUNT
Baxter Springs church.....	\$1 09
John A. Brunson.....	3 00
T. B. Adams.....	1 22
Mrs. W. H. Saxby.....	1 00
D. N. Meredith.....	1 20
Iowa City church.....	45
Nova Scotia.....	1 00
Hulda Thornlund.....	8 00
U. E. Wheiteis.....	20 00
W. W. Bute.....	10 00
E. E. Rundle.....	5 00
Emma L. Purdon.....	2 00
D. F. & M. J. Ordway.....	5 25
Sophia Brown.....	1 00
Mrs. Ellis Clark.....	1 00
Levi Beebe.....	10 00
S. C. Chrestensen.....	15 00
M. G. Lyons.....	1 40
J. P. Connell.....	5 00
Mrs. P. C. Johnson.....	8 00
L. B. Hall.....	3 00
Mamie Brown.....	65
Louisa Ross.....	5 00
Virginia.....	1 20
Vermont.....	8 00
Massachusetts.....	3 25
G. M. Woodruff.....	4 00
S. J. Huard.....	2 00
Appleton church.....	4 60
Green Bay church.....	5 10

NOTICES AND APPOINTMENTS

Camp-Meetings for 1903

ATLANTIC UNION CONFERENCE

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

CANADIAN UNION CONFERENCE

Quebec August
Newfoundland September

LAKE UNION CONFERENCE

Wisconsin, Oshkosh.....Aug. 12-24
North Michigan, Mancelona, Aug. 27 to Sept. 6
Northern Illinois, Streator.....Aug. 20-30
East Michigan, Flint.....Aug. 18-28
Ohio, Mt. Vernon.....Aug. 6-17
Southern Illinois, Newton...Aug. 27 to Sept. 6

CENTRAL UNION CONFERENCE

Nebraska, Grand Island.....Sept. 3-13
Kansas, Newton.....Aug. 27 to Sept. 3
Missouri, Windsor.....Aug. 13-23
Colorado, Salida.....Aug. 20-31

SOUTHWESTERN UNION CONFERENCE

Oklahoma, El Reno.....Aug. 13-23

PACIFIC UNION CONFERENCE

Central Montana, Bozeman, Aug. 25 to Sept. 2
Oregon, Grants Pass.....Aug. 20-30
Southern California, Los Angeles.....
.....Aug. 27 to Sept. 7
British Columbia, New Westminster.....
.....Sept. 17-27
Western Montana, Hamilton...Sept. 11-21

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

Notice!

THE East Michigan Conference Association of Seventh-day Adventists will hold its annual meeting in connection with the conference at Flint, Mich., August 26-28. The first meeting of the association will be called at 9 A. M., Aug 27, 1903.

J. D. GOWELL, *President.*

East Michigan, Take Notice!

THE first annual session of the East Michigan Conference of Seventh-day Adventists will be held in Flint, Mich., August 26-28. This is following the camp-meeting, which will be held from August 18-26. The first meeting of the session, no providence preventing, will be called at 9 A. M., August 26. We trust all delegates will be present at the first meeting.

J. D. GOWELL, *President.*

Los Angeles Medical Missionary and Benevolent Association

THE annual meeting of the Los Angeles Medical Missionary and Benevolent Association will be held on the camp-ground in Los Angeles, Tuesday, September 1, at 9 A. M. This meeting will be for the election of officers, and for the transaction of such other business as shall properly come before it.

CLARENCE SANTEE, *President.*

Southern California Association

THE annual meeting of the Southern California Association of Seventh-day Adventists, for the election of officers, a board of trustees, and for any other association business, will be held in connection with the camp-meeting at Los Angeles, August 27 to September 7. The meeting will be called Friday, September 4, at 9 A. M. All Seventh-day Adventists in good standing are members of the association.

CLARENCE SANTEE, *President.*

Annual Meeting of the Southern California Conference

THE second annual session of the Southern California Conference of Seventh-day Adventists, for the election of officers for the ensuing year, and for the transaction of any business that may come before it, will be held in connection with the camp-meeting appointed at Los Angeles, August 27 to September 7. We hope that all delegates will be elected as soon as possible, where they have not already been elected, and that they will be present at the first meeting of

the conference, which will be held August 30, at 9 A. M. The camp-meeting will begin with an evening service, August 27.

CLARENCE SANTEE, *President.*

Notice!

THE British Columbia Conference of Seventh-day Adventists and annual camp-meeting will be held at New Westminster, September 17-27. During the same time the British Columbia Association of Seventh-day Adventists will hold its annual meeting for the election of officers, and the transaction of such business as may be brought before the association.

On the last day of the camp-meeting the school farm will be dedicated. A steamboat will be engaged to take the campers to the farm, and bring them back. The distance is about thirteen miles.

All who desire tents will please address B. C. Missionary Society, 609 Gore Ave., Vancouver, British Columbia.

J. L. WILSON.

North Michigan Camp-Meeting

SEVERAL letters have been received asking questions regarding the camp-meeting. For the benefit of all, I will answer these questions in the REVIEW AND HERALD.

The camp-ground is four blocks south of the depot. Some one will meet all trains on excursion days, look after the baggage of those going to the camp, secure them a conveyance to the ground if they desire. There will be a good line of groceries on the ground. Bakery goods will be furnished by the Petoskey Hygienic Bakery. Rooms in houses are hard to find in Mancelona, and it is doubtful if any can be secured. The camp-ground is in excellent shape, and at that time of the year tent life will be very enjoyable.

Do not wait to order your tent when you get on the ground. We can not promise to fill orders that come in after August 19. Send all orders to A. J. Olsen, Petoskey, Mich.

S. E. WIGHT, *President.*

Report of the Proceedings of the Convention of the Department of Education of the General Conference

THE report of the proceedings of the convention of the Department of Education of the General Conference, held at College View, Neb., June 12-21, is now ready for mailing. The price of this report is twenty-five cents, postpaid.

The report contains a description of the convention and all its work, the talks which were given, the reports of the committees adopted, etc. Those who attended the convention felt that it would mark a new era of progress in our educational work. In view of this, we feel that all of our people should read this report, even if they are not directly interested in the school work; for certainly the Lord has pointed out the importance of the school work as a part of the message for this time, and all of our people should keep pace with this important branch of the work of the Lord.

This report may be had by addressing the secretary at South Lancaster, Mass., enclosing the price for the same.

FREDERICK GRIGGS,

Secretary Department of Education.

Wanted: Missionary Review

UNION COLLEGE is very anxious to get the following back numbers of the *Missionary Review of the World*, to complete its file, for use in the mission study classes. If any one having them does not care to donate them to the college, please let us know what they are worth:—

1890: January, March, April, May, June, July, September, October, November, December. 1891: January, August. 1892: May. 1896: May, June, July, December. 1897: January, February, March, August, December. 1898: January, February, March, July, September. 1899: August. 1900: June, July, August, November. 1901: March, July, Au-

gust, September, October, November, December. 1902: January, February, March, April, May, June, July, August, September.

Will any one having all or a part of those mentioned please correspond with the undersigned before sending them? We would also be glad to get a complete set of the *Missionary Magazine*. Address M. E. Kern, College View, Neb.

East Michigan Camp-Meeting

DEAR BRETHREN: We feel that this conference and camp-meeting in East Michigan will mark a very important period in the history and welfare of this new conference. There are great and important questions to come before the conference, and we are anxious that there should be a general attendance of our people.

We hope every delegate will be present in time, and we earnestly request that many of our people will come to assist in preparing the camp. We expect the school question will receive more than usual attention. At this meeting we must take steps to place the school work on a more substantial basis. There are many questions of great importance to enlist our attention.

We have been able to secure fare on all the railroads in eastern Michigan, at one and one-half fare for round trip, August 13, 18, 20, 25, to return as late as the 29th. We have asked the railroad association to grant the same privilege to all the people in the southern part of Pennsylvania, as the West Pennsylvania Conference has no general camp-meeting this year, and many of its members will desire to attend this meeting. We expect to be able to give notice to that effect in the REVIEW. May our prayers be united for a special blessing from God at this time. We have not yet been informed who of the General Conference workers will attend our camp-meeting, but we are sure that we shall be supplied with able help. Let us all lay our plans to attend this important annual meeting.

With kindest regards,

J. D. GOWELL, *President.*

To the Churches of the Atlantic Union Conference

THE time is not far distant when our church schools should begin their year's session, and there is none too much time in which to plan for the next year's school. If wise plans and thorough preparations are made for the school by the church, it will to a large degree insure its success. This question is one which every church should consider. By this I do not mean to say that every church should have a church school; but where there are children and young people to be educated, the church should certainly carefully and prayerfully consider its duty in relation to this question. The conference committee should be advised with in the establishment of the schools in the churches, as their advice will be of much value in view of their experience in the different churches in the conference where schools have been held.

I shall be glad to correspond with churches desiring teachers, and to do all I can to supply these churches with suitable teachers. Our summer institute will soon close, and the work of the teachers will be arranged. In view of this, it will be necessary to plan for the school and its teacher at an early date.

The Testimonies of the Lord to our churches concerning this important feature of the third angel's message—the education of our children—should be thoughtfully and prayerfully studied at this time; for God has given us instruction in this important matter which will assist in establishing and conducting the schools, and in the salvation not only of the children but of the churches.

FREDERICK GRIGGS.

A Correction

SEVERAL months ago the Galesburg (Ill.) church published a list of absent members, and asked them to report to the church. We

did not know the whereabouts of most of these persons, and so stated in the notice. We had heard from none of them for a long time, and knew nothing of their spiritual condition. In the list were included the names of Jennie and Josie Nordliind, whom we knew to be at the Sanitarium. We have since had letters from them, and have seen the former, and are glad to learn that they are faithfully laboring to prepare for the Master's service. As the notice we published sets them in an unjust light before their acquaintances, they ask us to set forth the facts, as stated above, which we are glad to do.

A. C. AMES.

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.—A \$100-Densmore typewriter; very little used; good as new, wide margin, extra keys. Price, \$50, cash. Address W. B. Walters, 11 W. 20th St., New York, N. Y.

WANTED.—By a widow, aged 67, place, to work in Sabbath-keeping family of two or three, and be one of the family. Church privileges desired. Address Mrs. M. A. Cummings, 31 Tompkins St., Battle Creek, Mich.

THE Battle Creek Sanitarium is very much in need of additional helpers. They need at once twenty-five young women to act as table waiters and chambermaids. Send references with first letter, give age, and state former occupation. Write promptly, addressing the Battle Creek Sanitarium, Battle Creek, Mich.

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:—

Geo. T. Youmans, Mainard, Mo., continual supply of periodicals and tracts.

Ruth Scott, 4512 Homer Boul., Denver, Colo., S. D. A. literature, including *Little Friend*, *Signs*, *Instructor*, *REVIEW*.

Address Wanted

THE address of D. W. Gulick is wanted by the S. D. A. church of Fort Wayne, Ind. If not heard from by Oct. 1, 1903, his name will be dropped. Address Della Ryan, clerk S. D. A. church, Ft. Wayne, Ind.

Obituaries

HANSON.—Died July 2, 1903, of scarlet fever and complications, Earl Jennings, little son of John H. and Daisy Hanson, aged 6 years, 1 month, and 3 days. Funeral service by the writer.

H. W. DECKER.

JOHNSON.—Died at her home near Newberg, Ore., June 30, 1903, Anna Johnson, aged 19 years, 0 months, and 5 days. Her last days were her most joyful on earth as she contemplated her Saviour's coming, and the realities of the eternal world were most real to all present as we laid her to rest.

ALBERT CAREY.

RANSOM.—Died at his home in Madison, Wis., July 2, 1903, of pneumonia, Thomas Benjamin Ransom, aged 76 years, 3 months, and 25 days. He was born in Brunswick, Me., and married and moved to Wisconsin in 1864. He was converted and began the observance of the Bible Sabbath in 1870. He leaves a wife and four children. He rests in hope.

MRS. T. B. RANSOM.

EARL.—Fell asleep in Jesus, at Newberg, Ore., Feb. 4, 1903, of cancer of the stomach, Mrs. K. S. Earl, aged 43 years, 10 months, and 12 days. Sister Earl accepted the truth in 1885 at Kearney, Neb., and came to Oregon in 1897. She leaves a husband, three sons, and three daughters to mourn their loss.

M. E.

BARKER.—Died near Hugo, Colo., June 12, 1903, Wright Barker, aged 11 years, 8 months, and 4 days. His very sudden death was a great shock to his parents and friends. He was going after the family mail, about nine miles distant. When almost to his destination, the horse threw him. His foot caught in the stirrup, the horse running and dragging him. When found about twenty-two hours later by his father and a searching party, he was dead. No doubt his death was caused almost instantly. Funeral services were conducted by the writer in the Methodist church at Hugo, where a large company of neighbors and friends were gathered. The parents are comforted with the blessed hope.

G. W. ANGLEBARGER.

DAVIS.—Died in Battle Creek, Mich., June 19, 1903, of typhoid pneumonia, Robert L. Davis, near the close of his thirty-eighth year. He came to Battle Creek in 1889, and entered the employ of the Review and Herald Publishing Co. He became an expert as a compositor of music, and was given supervision of that department. He became a member of the Battle Creek church. He was kind hearted in his home, and peaceful among his neighbors. He leaves his loving companion in deep sorrow and grief, and his little son of two years by her side, an aged mother, and three sisters to mourn their loss. But they mourn not without hope of meeting again when Christ shall raise the dead and take his people to the eternal home. There was a large attendance at the funeral in the Tabernacle, and burial in Oak Hill Cemetery.

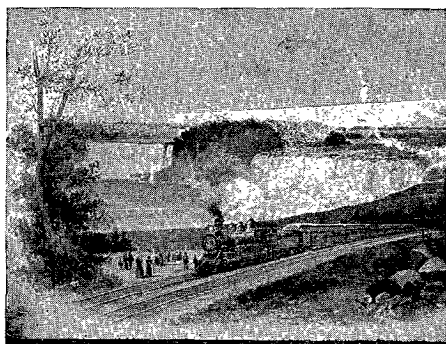
I. D. VAN HORN.

HOWARD.—June 3, 1903, Brother L. L. Howard, of Hallowell, Me., passed peacefully away, to rest in hope till the resurrection morn. He was born at Leeds, Me., Oct. 18, 1825, and in his earlier days labored quite extensively to advance the cause of present truth. He was associated in labor with Elders J. N. Andrews and M. E. Cornell, and several other pioneers; and when the Maine Conference of Seventh-day Adventists was organized, he was its first president. For some time prior to his death he was an intense sufferer, but through it all his faith and hope in God were strong. During his last suffering the precious truths of the third angel's message shone with a new luster in his soul. He is survived by six children, who have the full assurance that their father died in hope of soon seeing Jesus. The funeral services were conducted by the writer, assisted by the Methodist minister of the place, and Elder Dexter, of the Maine Conference.

F. C. GILBERT.

permitted to visit the churches and enter the new fields. At the age of seventy-eight years, he had no thought of relaxing his energies, but was working and planning for the future of this cause. When it was decided to hold a camp-meeting in eastern Kentucky, his heart leaped for joy, and he came to the meeting full of thanksgiving that he could see the work begin to advance, and something definite being done. Sunday forenoon, although feeling somewhat indisposed, he attended the services, and took an active part in the matter of raising means to meet the camp expenses, and also to pay for our large meeting tent. At the close of the service he went to his tent, lay down for a little rest, and while talking with Brother S. M. Jacobs about the work, his head dropped back, and he was gone without a struggle or a moment's warning. He fell at his post, with his armor on. Paralysis of the heart was the immediate cause of his death, but we felt that the Lord had honored his aged servant by laying him away amid the happiest scenes of his later life. We personally accompanied his remains to his home in Salt River, where we laid him to rest by the side of his wife, whom we buried less than one year ago. The cause in our conference has lost an ardent friend, for we feel that a father in Israel has been laid away to rest. Four of his five living children were present at the services, which were held July 22, before a large and sympathetic congregation.

OTHO C. GODSMARK.



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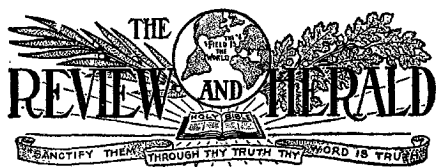
Excursions Galore

Via Grand Trunk Railway System

ROUND-TRIP excursion tickets on sale Aug. 18, 1903, to Niagara Falls, Toronto, Alexandria Bay, and Montreal, at extremely low fares, valid returning Aug. 29, 1903. For further particulars call on your local agent, or write to Geo. W. Vaux, A. G. P. & T. A., Adv. Department, Chicago, Ill.

Fell With the Armor On

ELDER S. OSBORN, one of the oldest ministers among us, fell at his post, July 19, 1903, while attending the eastern Kentucky camp-meeting. He was born in Greenup County, Ky., May 30, 1825. At the age of twenty-six years he moved with his wife to the Territory of Iowa, where they accepted the truths of the third angel's message. In 1871 they returned to their native State, and were the first to preach this message in Kentucky and Tennessee. Under their untiring, unselfish efforts a conference was established and churches organized. In 1877, owing to failing health, he was compelled to leave the active duties of field effort, and settled with his family on a farm at Salt River, Ky. Although retired from active labor, yet his heart's warmest affections were wrapped up in the progress of this message. For the past eighteen months he had again been granted credentials by the conference, and was most happy in being



BATTLE CREEK, MICH., AUGUST 4, 1903

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

We invite special attention to the article by Sister White on page 8.

ELDER J. M. REES, for several years the president of the Missouri Conference, has accepted the presidency of the Southern Illinois Conference, and has removed with his family to his new field of labor. His address is now Stewardson, Ill.

THE eleventh annual calendar of Mount Vernon Academy is attractive in appearance, and gives full information concerning the work of the institution. A copy can be obtained by addressing the principal, Prof. J. W. Loughhead, Mount Vernon, Ohio.

ALL persons who have correspondence with the General Conference, or the Mission Board, or personal correspondence with those connected with these organizations, should remember to address all such mail to 222 North Capitol St., Washington, D. C. The offices have been removed from Battle Creek, Mich., to Washington, D. C.

ANOTHER of the early believers in this message has fallen asleep, and now waits for the coming of Jesus. Brother Osborn, whose death is announced on page 23, was a faithful father in Israel who has long been a witness for the truth. He rests from his labors, and we must take up his work to hasten the coming of the glad day of reunion.

WE have received a copy of the report of the convention of the Department of Education recently held at College View, Neb. It is a neatly printed pamphlet containing addresses, discussions, and recommendations upon some of the leading questions in the educational work which occupied the attention of the convention. We are confident that it will be read with interest and profit.

"MISSION LEAFLET NO. 1," a four-page leaflet which has been issued by the Mission Board, reminds our people of the benefits which would result both to the individual and to the work if the ten-cent-a-week plan of contributions should be generally adopted. "Ten cents a week, faithfully set aside, and forwarded at the end of each month to the Mission

Board, by every Seventh-day Adventist in America, would create one of the greatest mission funds in the history of this message. With such a fund, our work in foreign lands would be hastened forward as never before. More laborers would be sent, more fields would be opened, all countries would soon be entered, and the gospel would go with great power." We hope every reader of the REVIEW will act upon this plan.

THE report given in another part of this paper by Brother J. S. Washburn of the contributions thus far received toward paying for the church recently purchased in Washington, D. C., is very encouraging. It shows that with a little further effort the whole obligation can be quickly discharged. The transfer of the headquarters of the denomination to Washington makes still more clear to us the providence of the Lord in the purchase of this property. We hope there will be a prompt response to the call for what is needed to pay the amount still due.

THE annual announcement of our British school, Duncombe Hall College, has come to us. The school did good work last year, and our brethren are evidently aiming to give next year a still stronger course of practical training. One provision emphasizes the missionary character of the school. With advantages available in so cosmopolitan a center as London, the college can not only offer instruction in the modern languages ordinarily taught in schools, but also in Arabic, Turkish, Persian, Bengali, Hindustani, and Burmese, when required.

OUR Mexican journal, *El Mensajero*, is stirring up no little agitation concerning the truth among the Mexican people. The July number comes with a new cover design, adding to its neat appearance. Those who have access to Spanish-speaking communities will find this paper a splendid missionary agency. The price per annum is thirty-five cents, American money. Subscriptions to the paper or donations to the fund for its circulation may be sent to the editor, who is also treasurer of the Mexican Mission, G. W. Caviness, Apartado 2220, Mexico, D. F., or to the Treasurer of the Mission Board, 222 North Capitol St., Washington, D. C.

Wanted—A Stenographer

Who can write at least one hundred and fifty words a minute on new matter, and transcribe the same rapidly and accurately; must be good in spelling and a good grammarian, and should also have ordinary business talent to look after general matters of office routine. For further information apply to P. T. Magan, Berrien Springs, Mich.

Our Removal to Washington

THE headquarters of the General Conference of Seventh-day Adventists are now being removed from Battle Creek, Mich., to Washington, D. C. This change of the location of our general offices means much to our cause. It involves so much that it should not be made without good and sufficient reasons.

Realizing something of the meaning of this step, and knowing the deep interest our people everywhere feel in changes that vitally affect the cause with which they are identified, I esteem it a pleasure to place before all a statement of the situation.

The headquarters of this cause were established in Battle Creek in 1855. Prior to that time, the work had been managed in the East. In "Testimonies for the Church," Vol. I, are given some statements relative to the removal of the headquarters from the East to Battle Creek. From these statements I quote the following:—

"In 1855 the brethren in Michigan opened the way for the office of publication to be removed to Battle Creek. . . . The cause had apparently come to a halt, orders for publications were very few and small. . . . Those were days of sadness. . . . From the time we moved to Battle Creek, the Lord began to turn our captivity. . . . New life was given to the cause, and success attended the labors of our preachers. The publications were called for, and proved to be just what the cause demanded.

"I saw that special efforts should be made in the West with tents; for the angels of God are preparing minds there to receive the truth. This is why God has moved on some in the East to move to the West. Their gifts can accomplish more in the West than in the East. The burden of the work is in the West, and it is of the greatest importance that the servants of God should move in his opening providence.

"I saw that when the message shall increase greatly in power, then the providence of God will open and prepare the way in the East for much more to be accomplished than can be at the present time. God will then send some of his servants in power to visit places where little or nothing can now be done; and some who are now indifferent will be aroused, and will take hold of the truth."

From these statements, we see that at the time of the removal to the West, conditions in the East were such that it was difficult to carry on the work there; that the way was open in the West for the message to make rapid progress; that the cause would in time become strong in the West; and that when it had obtained a strong foothold in the West, and changes for the better had taken place in the East, God would then send some of his servants back to the East to do what could not be done at the time of the transfer to the West.

All this has been fulfilled. The cause has become strong in the West. Prejudice has to a large extent disappeared in the East. And now the Lord, through the spirit of prophecy, is directing us to return to the East, and we are following the counsel given. A. G. DANIELLS.

G. T. U. to Washington