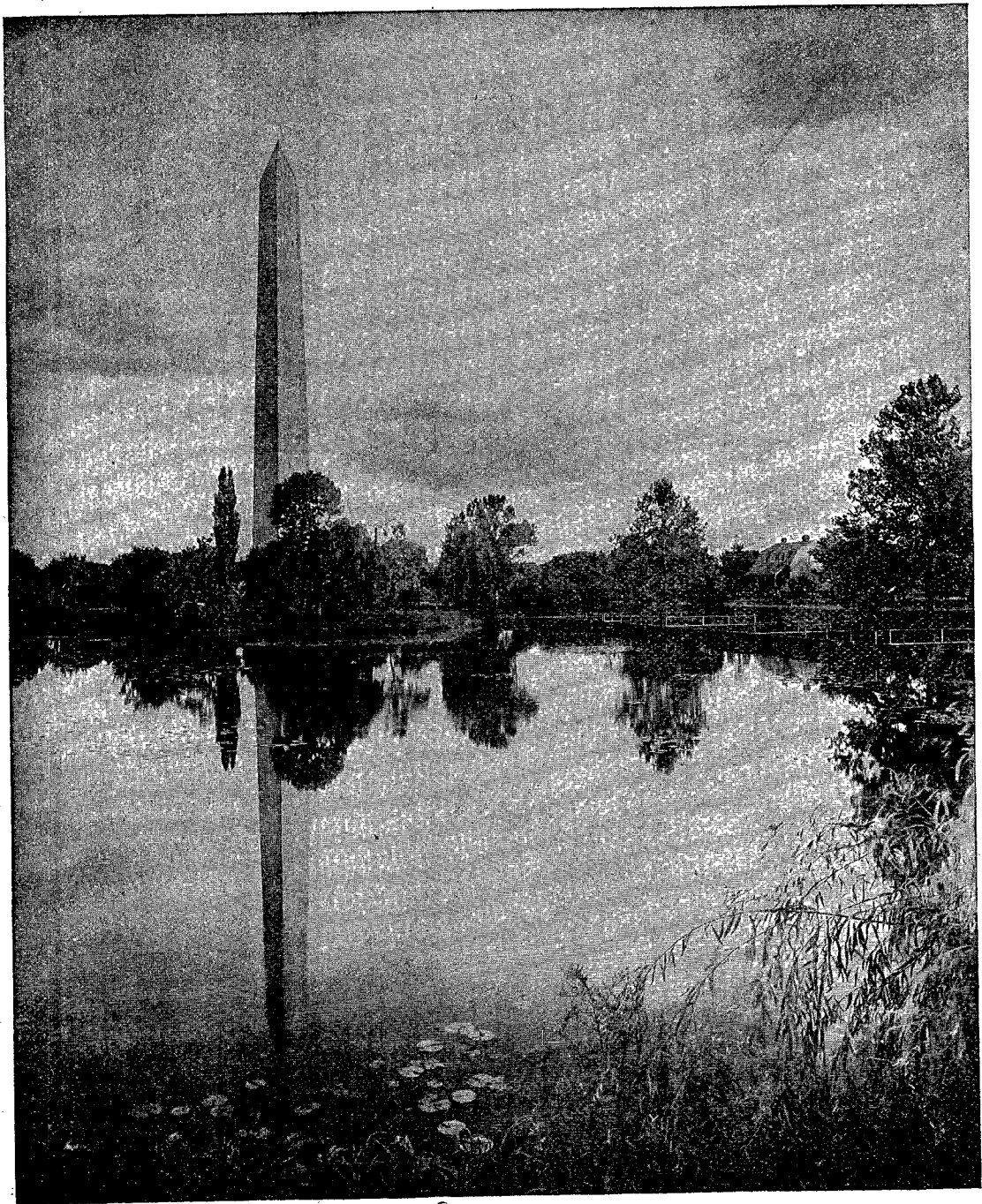


The Advent
HOLY BIBLE
REVIEW
IS THE FIELD
AMERICA
HERALD
And Sabbath

Vol. 80

WASHINGTON, D. C., THURSDAY, AUGUST 27, 1903

No. 34



THE WASHINGTON MONUMENT

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Publishers' Page

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Small Prophetic Chart

THE Review and Herald has just printed some small prophetic charts on thin enamel paper, $3\frac{1}{4} \times 5$ inches, suitable to paste in Bibles. They are made plain and cheap, so that all can have them. Price, three cents. Order of the Review and Herald, Battle Creek, Mich.

Our Paradise Home

BY S. H. LANE

THE Review and Herald Publishing Company has just issued a new book entitled "Our Paradise Home," written by Elder S. H. Lane. It is a treatise on the subjects of the coming kingdom, and the saints' inheritance. The important subjects are presented in an attractive and interesting manner. Those who have read it say they did not want to lay it down until it was finished. It contains an introduction and sixteen chapters upon the many phases of the following subjects:—

Sin Permitted; The Fall of Satan, The Purchased Kingdom; The Three Worlds; The Redemption of the World Promised; The Two Kingdoms; The Two Jerusalems; The Three Heavens; The Earnest of the Holy Spirit; A Glimpse of the Future Kingdom; The Rest that Remaineth; The Events of the Millennium; The Judgment; The Two Resurrections; A Description of the Kingdom of Glory; The New Jerusalem.

In all of these subjects the plain Gospel facts are forcibly given by the author, who has had many years experience in the ministry.

It is a small book, full of the message, just the kind for a canvasser to use as a help, or for church members to place in the homes of their neighbors and friends. The title, "Our Paradise Home," attracts the attention of the people, and a brief explanation of its contents sells it. Our first agent took some sample copies out to try it, and in a few hours returned all sold out and full of courage. He said, "It sells at sight."

It contains 128 pages, printed on good stock, is nicely illustrated with new designs made especially for the book. Bound in a neat board cover for 25 cents, and in cloth, with similar design for 50 cents. It is a regular subscription book, and will be sold to agents at fifty per cent. discount.

It will be kept in stock by all State tract societies.

The Place of the Bible in Education

BY A. T. JONES

248 pages, in paper and cloth bindings, 25 and 75 cents, postpaid.

ONE of the new books just out. An ex-

cellent volume to study in connection with "Education." Its chapter divisions are as follows:—

Christian Education; The World's Education; The Essentials of Knowledge; The Secret of the Great Apostasy; The Greek or "Scientific Method" To-day; The Separation of Christianity and the State; The Bible's Right to Supreme Place in Christian Education; The Education of Daniel; What Was Taught in the Schools of the Prophets; The Study of Wisdom; The Study of Knowledge; The Study of Science; The Study of Mental Science; The Study of Moral Science; The Study of Physical Science; The Study of Physical Science—Anatomy; The Study of Physical Science—Healing; The Study of Physical Science—Physical Culture; Literature, History, Law, Logic; The Failures of Popular Education.

Order of the State Tract Societies.

Special Offer on Mental Arithmetic Withdrawn

OUR special offer on this book, made for "a short time" on July 21, is withdrawn. Having a large stock on hand and desiring to reduce it, and desiring to give the book a special advertising, we made the price for a few weeks 25 cents per copy. The book hereafter will be sold at the regular price, 65 cents per copy, postpaid.

Education

A NEW BOOK BY MRS. E. G. WHITE

A VALUABLE volume on education in its entirety, covering all its phases, especially prepared for parents, teachers, and students; excellent for all classes. The great principles of Christian education are clearly set forth, and invaluable counsel for the education of the youth is placed within the reach of all.

321 pages, beautifully bound, three-color cover design; price, \$1.25.

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

Patriarchs and Prophets

As the International Sunday-school Lessons for the last half of 1903 will be upon Old Testament subjects specially treated in "Patriarchs and Prophets," the present time is very favorable for the sale of this book to thousands of Sunday-school attendants, teachers and workers.

"Patriarchs and Prophets" contains the foundation principles of the message, and interweaves them in the biographies of the leaders of Israel mentioned in the coming Sunday-school lessons, in a manner that will guide those studying these lessons into the full gospel for this time. While the circumstances are favorable, a special effort should be made to give the people this "meat in due season."

Send to the Review and Herald for free copies of "Helpful Hints," which contains

the topics of the International Sunday-school lessons, and the pages in "Patriarchs and Prophets" where these lesson topics are mentioned.

"Patriarchs and Prophets" is an elegant book in every particular. It is published in the English, Danish-Norwegian, Swedish, German, and Holland languages, and substantially bound in all the popular styles of binding. It contains 760 large pages; prices, \$2.25 to \$4.50.

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

Hypnotism: What Is It?

IN many papers and magazines the subject of Hypnotism is being discussed, and the public mind is well prepared for the reception of the valuable instruction on this subject contained in a booklet of 48 pages, entitled, "Hypnotism: What Is It?" by Augustin J. Bourdeau.

Of the merits of this little work we will let others who have read it testify.

The *Christain Herald*, of Detroit, says:—

"The most informing discussion of this subject that has come to our knowledge is a booklet of 48 pages by Augustin J. Bourdeau, number 28 of the "Words of Truth" Series, published by the Review and Herald Publishing Company, Battle Creek, Mich. Single copy 3 cents. For this pitance one may easily become informed on this subject."

The *Church Herald*, of Fort Scott, Kans., in commending this tract, says:—

"An excellent and timely brief treatise in very neat pamphlet form on Hypnotism, issues from the press of the Review and Herald Publishing Company, of Battle Creek, Mich. The writer of the treatise evinces a very thorough insight into this modern and widely prevailing form of diabolism, and exposes it unsparingly. A wide circulation of this timely treatise would be of much avail in helping to stay the plague of monstrous iniquities that is exposed in its pages."

Our local tract societies should be circulating this inexpensive, timely little booklet, while the people are interested, and while they are hunting for the light contained in its pages.

Kept by all tract societies. Three cents single copy; liberal discounts on all large orders.

Mothers' and Teachers' Manual

BY PROF. C. C. LEWIS

THIS book is especially designed to assist in the home and the church-school work. It contains suggestions from our best educators for mothers and teachers. To all those interested in the education of the youth, and to mothers, this is indispensable. We have a few copies remaining, which we will sell at the following reduced prices: Paper covers, 25 cents; cloth, 35 cents.

Order of the Review and Herald, Battle Creek, Mich.

The Advent REVIEW AND HERALD And Sabbath

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

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Editorial

No Precedent

We can follow no precedent in the work which is now to be done. There is to be a new experience altogether. We must forget the past, and believe that God "is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." "Heavenly intelligences are waiting and longing to co-operate with human instrumentalities. God would reveal to the world what his people may become through the working of the Holy Spirit. Let us do all we can, and then wait patiently for him. Through union with divine agencies, we may accomplish much in saving souls ready to perish. Faithful efforts on our part will result in winning to Christ those whom God will make bright and shining lights in the world." In these closing days of the great controversy heaven is drawing near to earth with abundant supplies of power that unprecedented victories may be gained for the truth.

"Mid the darts of angry foe,
 The good soldier's courage show,
 On to victory."

Implicit Obedience

THE one thing which the Lord asks of his people is implicit obedience. He does not ask them to lead, but to obey. He takes upon himself all responsibility for results when they are ready to accept his plans for action. It happens, however, in

many instances that assent is given to the instruction which the Lord sends, but it is not put into practice. Many are like the son to whom the command came, "Go work to-day in the vineyard," and who replied, "I go, sir: and went not." It sometimes seems so easy to show that our way is better than the Lord's way, and to convince ourselves that under the special circumstances it will not be quite possible to follow exactly the command of the Lord. Over and over again is this experience repeated in human history, and always with the same result; and yet men refuse to learn wisdom. If we would see success in the hastening of the coming of the Redeemer's kingdom, we must cease to pervert the right ways of the Lord, and learn the lesson of complete submission to the will of the Master.

The Old Truths

WE hope that the instruction which has been given in the recent articles by Sister White has received more than the usual attention. It has dealt fully and plainly with our present experiences, and has given us clear leading in a time of perplexity. There have also been paragraphs which call us to the definite work of proclaiming to all the world the specific truths which have been the basis of this advent movement for over half a century. Two of these paragraphs are found in the article which was published last week, and read as follows: "The old truths, given us at the beginning, are to be heralded far and near. The lapse of time has not lessened their value. It is the constant effort of the enemy to remove these truths from their setting, and to put in their place spurious theories. But the Lord will raise up men of keen perceptions, who with clear vision will discern the intrigues of Satan, and will give these truths their proper place in the plan of God." "At this time there is need of men of sharp spiritual insight, who can discern truth from error. The first, second, and third angels' messages are to be proclaimed with no faltering hesitancy. We know in whom we have believed. We know that as we obey his word to us, he will give to our words power that will convict and convert souls." These state-

ments are worthy of the most serious consideration. They point out a danger which threatens us at this very time, and ought to be as a trumpet call to those who have accepted the responsibility of being the heralds of this message. O that the Lord would give to all his servants a spirit of discernment that they may be quick to recognize every effort of the enemy to hide or to pervert this heaven-sent message, and a zeal according to knowledge that they may labor unceasingly for its advancement! "Ye that are men now serve him."

The Promised Blessing

WHEN Jesus was about to leave his disciples to go to the Father, he sustained them with the assurance, "I will pray the Father, and he shall give you another Comforter, that he may be with you forever." The ascended Lord did not forget his promise, as the experience of Pentecost clearly showed; and filled with his living presence, the disciples went forth to bear their testimony in behalf of the crucified and risen Saviour. There was a power in their testimony which took hold upon the hearts of the people, "God also bearing witness with them, both by signs and wonders, and by manifold powers," and men "took knowledge of them, that they had been with Jesus." Thousands were converted in a day, and "mightily grew the word of God and prevailed." Although absent in the flesh, Christ in the person of the Holy Spirit was recognized as the Head of the church, and in the power of his presence with them his ministers preached a world-wide message in their own generation. Such was the influence of the early rain. Without any of the facilities which we regard as indispensable in these days, but under divine leadership and in co-operation with the heavenly agencies, a few men reached and stirred the world with the gospel of the kingdom. We are now in the time of the latter rain, the time for the outpouring of the Holy Spirit in order that the last message of warning and salvation may go forth quickly to the ends of the earth and prepare the way for the coming of the Master. In looking back over the experiences of the last few years, we can

see that on several occasions this promised blessing has been almost realized, but there was a failure to recognize the time of our visitation, and the heavenly guest was not received. But we are encouraged to believe that the opportunity will again be presented to us to enjoy the refreshing from on high in our co-operation with the divine purpose to do a quick work in the earth, and that the movement to establish our headquarters at the nation's capital is the signal of God's providence indicating that the time is at hand. There must be no failure this time. We must receive the promised blessing.

The Reopening of Battle Creek College

THERE will be found in another part of this paper an article signed by Brethren A. T. Jones, E. A. Sutherland, P. T. Magan, E. D. Kirby, and J. H. Kellogg which presents the views of these brethren concerning the reopening of Battle Creek College. This is the article which was mentioned in our note two weeks ago, and which has been delayed through no fault of the editor.

We deem it proper to give some space to a consideration of the explanation offered for the action taken, and to lay before the readers of the REVIEW some further instruction from Sister White bearing upon this whole matter.

In order to have a clear understanding of the real questions at issue it will be necessary to review briefly some of the experiences of the recent past. Much instruction has been given concerning the work in Battle Creek, and those in responsible positions have been repeatedly warned against the policy of centering so many interests there. About ten years ago these words were written by Sister White:—

God expects practical work in getting out of Battle Creek. Too many are there now, and too many interests are being piled up in Battle Creek. Were these interests divided and located in other cities, where the light and knowledge might bless other localities, it would be in God's order. The Lord does not want a second Jerusalem in Battle Creek. There will have to be strong reformations and transformations and transferring of facilities and institutions if the will of God is done.

At the last General Conference, in an address on "Our Duty to Leave Battle Creek," *General Conference Bulletin*, pages 84-88, Sister White spoke thus:—

For years the warning has been given to our people, Get out of Battle Creek. But because of the many interests established there, it was convenient to remain, and men could not see why they should move. . . . Will those who have collected in Battle Creek hear the voice

speaking to them, and understand that they are to scatter out into different places, where they can spread abroad a knowledge of the truth, and where they can gain an experience different from the experience that they have been gaining? . . . God would not have let the fire go through our institutions in Battle Creek without a reason. Are you going to pass by the providence of God, without finding out what it means? God wants us to study into this matter, and to build upon a foundation in which all can have the utmost confidence.

Under date of April 16, 1903, Sister White addressed the following instruction "To those in council at Battle Creek":—

Many plans have been devised that God has not ordained. The root from which these plans have sprung is the mind of finite man. God's watchmen have been blind. They should have been wide awake to see that one man's mind, one man's judgment, was becoming a power that God could not, and would not, endorse. To invest one man or a few men with so much power and responsibility is not in accordance with God's way of working.

There must be a reorganization. Supreme power must not be vested in a group of men connected with a few large institutions. At the General Conference of 1901 the light was given, Divide the General Conference into union conferences. Let there be fewer responsibilities centered in one place. Let the work of printing our publications be divided.

The principles that apply to the publishing work apply also to the sanitarium work. Students should not be crowded into Battle Creek to receive an education in medical missionary lines. It is not best to gather together in one institution so large a company of people as have been gathered together in the Battle Creek Sanitarium. Let medical missionary plants be made in many places.

The youth who desire to become medical missionaries should not be brought in large numbers to Battle Creek. Provision should be made that they may receive an education out of and away from Battle Creek, in places where there is a different religious atmosphere. By fire the Lord removed the great argument in favor of gathering many students to Battle Creek. He swept away the Sanitarium to prevent the carrying out of the idea that Battle Creek was to be the great center for the training of medical students. To carry out this idea would be out of harmony with the work for these last days and with the plans of the Lord.

God works by means of instruments, or second causes. He uses the gospel ministry, medical missionary work, and the publications containing present truth to impress hearts. All are made effectual by means of faith. As the truth is heard or read, the Holy Spirit sends it home to those who hear and read with an earnest desire to know what is right. The gospel ministry, medical missionary work, and our publications are God's agencies.

One is not to supersede the other. But you have sought to make the medical missionary work the whole body, instead of the arm and hand.

Let the living gospel be taught in our schools. Let students be educated in its principles, that they may be prepared to impart the truth to others. Let them learn to minister to the spiritual and physical needs of those whom they will meet in their work. By the ministry of the word the gospel is preached: by medical missionary work the gospel is practiced. The gospel is bound up with medical missionary work. Neither is to stand alone, bound up in itself. The workers in each are to labor unselfishly and unitedly, striving to save sinners.

It was in order to carry out the principles involved in such Testimonies as these, many of which were written, that the Battle Creek College was removed from Battle Creek to Berrien Springs in 1901, and just recently the offices of the General Conference and Mission Board have been removed to Washington, and a new corporation has been formed to carry on the publishing work here which was formerly carried on in Battle Creek.

Now just as this "practical work in getting out of Battle Creek" is being done, in harmony with the whole trend of these warnings and entreaties to scatter out and establish centers in other places, there comes the announcement of the reopening of Battle Creek College. And if the reasons given in the article printed elsewhere are really sound and justify this action, then it is evident that it was a mistake to close the College at all, inasmuch as the Sanitarium and its allied institutions were in Battle Creek in 1901 as well as in 1903. And if the counsel to remove the College in 1901 was of the Lord, then surely there must be some other way of meeting conditions which have arisen since than by reopening the same institution in the same buildings and under the direction of the same Board of Trustees.

It is stated by these brethren that at a conference which they held in the summer of 1901, soon after the closing of Battle Creek College, the possibility of being compelled "to provide a legal educational body which could be recognized by the authorities" was fully discussed, and "it was agreed that this should be done. In fact, it was expected at the time that it would be done." And from this the conclusion is drawn that "there is no occasion that anyone should take alarm, or to suppose that there is any lack of faith on the part of anybody, or that any new or unexpected thing is being done." But in the article printed in the REVIEW of May 26, signed by three of these same brethren, from which we quoted in our

issue of August 4, it was especially emphasized that Battle Creek College was removed from Battle Creek by the unanimous vote of the Trustees, which vote was indorsed by many stockholders, the whole General Conference delegation in General Conference assembled, and the large number of representative people present at the General Conference of 1901, "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." It therefore seems to us that it was not in the province of four or five persons in a private conference to agree to a course of action which would seem in so large a degree to nullify the former action at the General Conference. It is certain that neither the former stockholders, nor the General Conference delegation, nor the people at large have been consulted in this matter, and it has come to them all as an unpleasant surprise, so far as we hear any expression of feeling concerning it.

Furthermore, we call attention to the significant fact that "by fire the Lord removed the great argument in favor of gathering many students to Battle Creek. He swept away the Sanitarium to prevent the carrying out of the idea that Battle Creek was to be the great center for the training of medical students." If in the rebuilding of the Sanitarium a situation has been created which seems to call for a large number of young people to come to Battle Creek to act as nurses and helpers, and to be trained as medical missionaries, this constitutes no good reason for going still further in the same direction by providing special educational facilities for them. The course of reasoning followed in the article seems plausible, but to us it is not convincing. By the same kind of reasoning we could make of none effect the plainest instruction, when it interferes with plans which we desire to carry out. We do not regard it as safe ground upon which to stand. There is no need of so much explanation to justify our course when we follow the plain counsel of the Lord.

As a fitting conclusion to this article we will quote the following paragraphs from two recent communications from Sister White, one of which is dated August 3 and the other August 4:—

I am very sorry to hear that there is a plan to reopen Battle Creek College. To establish a college in Battle Creek, after such plain warnings have been given against doing this would be to make a great mistake.

There are many young men and young women among us who, if inducements are held out, would naturally be inclined to take several years' course of study at Battle Creek. But will it pay? Has not the Lord some practical work to do in missionary lines? Manly young men will be needed to enter the printing office when it is established in Washington, to learn the printer's trade. Our publications are to be prepared to go forth to the world. Canvassers are to be educated to take up the work of circulating these publications. Our books and papers are to go to places that are still in the darkness of error.

The Lord calls upon young men to enter our schools. Schools are to be established in which our youth can receive an education that will prepare them to go forth to do evangelical and medical missionary work. Let these schools be established out of the cities. . . . A school such as has been planned for should be in some place where the students would not be closely associated with the large numbers who are expected to patronize the Sanitarium at Battle Creek. It is not wise to plan to maintain such a school in a place where a worldly element prevails to so great an extent as to counterwork that which the Lord has outlined should be done for our youth in our educational institutions. So many youth should not be brought together in Battle Creek.

The Lord presented to us the reasons for removing the College from Battle Creek. This instruction should now be searched out and studied by those who are planning to organize another educational institution there. Let the light already given shine forth in its purity and beauty, that God's name may be glorified.

After giving the matter the most careful consideration we see no reason for changing our original conclusion, and we still regard the reopening 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.

The New Testament Sabbath

Is the New Testament Sabbath a different institution, either in letter or spirit, from the Old Testament Sabbath? *The Outlook*, Dr. Lyman Abbot's paper, answers this question in the affirmative, and makes this supposed difference the basis of a different observance, which it says is appropriate to the "Lord's day."

The difference between the two, it says, is this: "The Old Testament Sabbath was consecrated by a prohibitive precept,—'Thou shalt not work.' The New Testament Lord's day is consecrated by a positive purpose,—'Lay hold on the life eternal.'"

In explanation of this it says further: "The wise conservative will follow the New Testament in its substitution of the positive purpose for the prohibitive precept. The precept reiterated in the Old Testament is wholly absent from the New. In its stead is put a purpose, with incentives to strive for it." "The fact that needs all emphasis is that the external regulative given by Moses is superseded by the inward regulative given by Christ."

But what of the other commandments—"Thou shalt have no other gods before me," "Thou shalt not kill," "Thou shalt not take the name of the Lord thy God in vain," etc.? Do they need changing because they are prohibitive precepts? Is the fourth commandment different in this respect from all the rest? Surely not.

The Outlook seems to have overlooked some words touching this subject in the fifty-eighth chapter of Isaiah. In this chapter the Sabbath commandment is set forth as being something more than a mere prohibitive precept. For it says: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord," etc. Isa. 58:13, 14. Here is a positive purpose—that of delighting in the Sabbath and delighting in the Lord; yet there is no change in the commandment, nor in the day; for it is the Old Testament Sabbath of which the prophet is speaking. Men are to delight themselves in keeping the Sabbath, as they are to delight themselves in doing all the will of God. They are to delight in it because it is the sign of their allegiance to the true God that made heaven and earth, and because they love him. They are to delight in the Sabbath because it is the one thing that comes to them unchanged from man's lost Eden home, unmarred by sin and the curse, bringing the blessing of rest from labor and the promise of rest and peace in the kingdom of God. This is the positive purpose which the Old Testament Sabbath contains, and it is the loftiest purpose by which human endeavor could be inspired.

To the man of faith, all the commandments of God are a delight. They are mere negative prohibitions only to him who has no faith. Without faith it is impossible to please God. There is no need of any change in the law of God, to put into the heart of man a positive purpose by which he might carry out God's will. There was never any need nor any

possibility of such a change. What was needed and is needed to-day is a change in the heart of man—a change from unbelief to faith. God could not save man by changing the divine law, but man could be saved by being himself transformed to meet the divine requirements, and only so. And this is the change that is made in the heart and character by faith.

The Old Testament Sabbath and the New Testament Sabbath are one and the same. There has been no change either in letter or spirit. The law of God stands to-day the same that it was when spoken from Sinai. Men may invent plausible theories, but God's word, not man's, is always the test of truth. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." L. A. S.

"Escape for Thy Life"

SODOM

THE angels hastened the lingering Lot out of Sodom with the warning:—

"Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed."

ANCIENT BABYLON

When the wrath of God was about to fall upon Babylon, those who had ears to hear heard the warning of the prophet:—

"My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the Lord. And let your heart faint, and ye fear for the rumor that shall be heard in the land; a rumor shall both come one year, and after that in another year shall come a rumor, and violence in the land, ruler against ruler." Jer. 51:45, 46.

JERUSALEM

When Jerusalem had filled its cup by crucifying the Lord and finally rejecting the message of the gospel preached by the disciples, and was about to fall, all believers had this warning message from the lips of the Master:—

"And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out." "Let him which is on the housetop not come down to take anything out of his house; neither let him which is in the field return back to take his clothes."

MODERN BABYLON

And now the great world-Babylon is to go down in a ruin that will sweep all the

earth into eternity. The day is even at hand, and God sends the message:—

"Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities."

Not in the day of Sodom, nor of ancient Babylon, nor of Jerusalem, was the message more urgent. Then life and eternal salvation depended upon heeding the warning and making quick moves. Now life and salvation are dependent upon settling this question of forsaking sin and all earth's Babylons of pride, and making quick moves in God's work. There can be no loitering in the way, save at the peril of the soul. We who talk of it must challenge ourselves continually with the fact that the hour is at hand when great Babylon is to come in remembrance before God just as surely as the doom fell upon those cities in ancient time. And what of the responsibility of a people sent as heralds to carry the warning quickly unto all the earth? W. A. S.

Note and Comment

SIGNS of a demand on the part of large property owners for a large standing army in the United States are beginning to appear in various quarters. J. J. Hill, the railway magnate, is quoted as saying:—

I am not overrating the demand when I say that it is imperative that the United States maintain the nucleus always and the organization and the officers for an army of two hundred thousand men. With our varied interests, with our expanding commerce, and with our crowning and ever-increasing power, this strength is not more than sufficient for our uses in times of stress and danger.

However that may be, I am thoroughly convinced that the United States should maintain at all times an army of one hundred thousand thoroughly drilled, thoroughly trained, thoroughly disciplined, and thoroughly officered men. This, in my opinion, should be the strength in times of peace of the regular establishment.

The inefficiency of the State militia as a protection to life and property during labor riots, which has of late been so often demonstrated, has no doubt strongly suggested to the minds of leading employers of labor the necessity of a standing army which can be called upon in such emergencies, and which, being independent of labor unions and of home influences to which members of the militia are subject, can be relied on to oppose the mob to the full extent of its power. The present attitude of labor unions toward the national guard is do-

ing much to create a demand for a large standing army, and the industrial strife of these times can not proceed much further before such a safeguard will be deemed a logical necessity of the situation.

THE extent to which the vice of gambling has invaded polite society at this time is the subject of some comments by the "Spectator" in a recent issue of *The Outlook*. Having overheard on a street car two "well-dressed and apparently refined" ladies telling each other how they had used their recent winnings at "bridge whist," he was the same day informed by a wealthy friend that it was common for ladies and gentlemen who were entire strangers to each other to gamble over this game, he himself having not long before paid over money on such an occasion to a lady he had never met before, who took it without the least hesitation. Continuing his investigations into the matter, the "Spectator" noted that "a London periodical of high standing asserted that very week that the decline of book selling was due to the fact that five hundred packs of cards were sold this season to every book purchased. The Englishwoman, instead of reading, plays bridge whist nowadays. In both England and America, it was also asserted, young men who are wise refuse invitations to houses where bridge is played by the hostesses and feminine guests, because of the impossibility of getting out of playing for high stakes, with consequent losses, which they can not afford." This is but one of many things which make the social degeneracy of these times comparable with that of the days of Noah, or of the last days of the Roman republic. The end of the age, and the end of all ages, is at hand.

AT the coronation of Pope Pius X., immediately after the triple crown had been placed on the pontiff's head, these words were addressed to him by Cardinal Macchi:—

Receive the tiara ornamented with three crowns. Remember thou art the father of princes and kings, the rector of the world, the vicar on earth of our Saviour Jesus Christ, who is the honor and glory of all centuries.

This is a claim to universal sovereignty. It affirms that all the world is bound to look up to the Roman pontiff, to be guided in all things by his words, and that he has the right, though he has not the power, to give commands to all mankind. It is a declaration that the papacy has not abated any of its former claims, nor in any wise swerved from its old-time purpose of universal dominion.

General Articles

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

Tell Me About the Master

TELL me about the Master.

I am weary and worn to-night;
The day lies behind me in shadow,
And only the evening is light—
Light with a radiant glory
That lingers about the west;
My poor heart is a-weary, a-weary,
And longs, like a child, for rest.

Tell me about the Master,

Of the hills he in loneliness trod,
When the tears and the blood of his anguish

Dropped down on Judea's sod;
For to me life's numerous milestones
But a sorrowful journey mark;
Rough lies the hill country before me;
The mountains behind me are dark.

Tell me about the Master,

Of the wrongs he freely forgave,
Of his love and tender compassion,
Of his love that is mighty to save;
For my heart is a-weary, a-weary
Of the woes and temptations of life,
Of the error that stalks in the noonday,
Of falsehood, and malice, and strife.

Yet I know that whatever of sorrow

Or pain or temptation befall,
The infinite Master has suffered,
And knoweth and pitieth all.
So tell me the sweet old story,
That falls on each wound like a balm,
And my heart that was bruised and broken,
Shall grow patient, and strong, and calm.

—Our Young Folks.

"Follow Me, and I Will Make You Fishers of Men"*

MRS. E. G. WHITE

"AND it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret, and saw two ships standing by the lake; but the fishermen were gone out of them, and were washing their nets. And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship.

"Now when he had left speaking, he said unto Simon, launch out into the deep, and let down your nets for a draught. And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing; nevertheless at thy word I will let down the net. And when they had this done, they inclosed a great multitude of fishes; and their net brake. And they beckoned unto their partners, which were in the other ship, that they should

come and help them. And they came, and filled both the ships, so that they began to sink. When Simon saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord."

Prostrating himself, and clinging to the Saviour's knees, Peter begged Jesus to depart from him. He acknowledged that he was a sinful man. With great force there came to his mind the conviction that he was in the presence of the long-looked-for Messiah; and although he said to Christ, "Depart from me," he did not really desire him to go away; he still clung to the Saviour's knees, as if he could not be parted from him. "And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men."

When they had brought their ships to land, Peter and his companions forsook all, and followed Jesus. Thus were these humble fishermen called by the God of heaven to their life-work.

THE SECRET OF SUCCESSFUL MINISTRY

Every one who in living faith follows Jesus, with an eye single to his glory, will see of the salvation of God just as surely as these discouraged fishermen saw their boats filled by the miraculous draught. It was because Christ was in the ship that they were successful in their efforts to catch fish. The indwelling presence of the Saviour is equally necessary in the work of winning souls.

In order to save the fallen race, Christ, the Majesty of heaven, the King of glory, laid aside his royal robe and kingly crown, clothed his divinity with humanity, and came to this earth as our Redeemer. Here he lived as a man among men, meeting the temptations that we must meet, and overcoming through strength from above. By his sinless life he demonstrated that through the power of God it is possible for man to withstand Satan's temptations.

We may endeavor to resist temptation in our own strength, doing our best to overcome; but we shall meet with disappointment after disappointment. And thus it is in our efforts to win men and women to the Saviour. Dependence on our own wisdom will result in repeated failure, causing us much anxiety and sorrow. This was the condition of mind in which Christ found the fishermen on the shore of the sea of Galilee, after their night of unrewarded labor.

Long had the fishermen toiled that night; often had they been disappointed, as time and again the net was drawn up empty. But now, at the bidding of the divine One, they launched out into the deep, and once more cast their net into the sea. And what an abundance of fish they gathered! The sight of the miraculous draught swept away their unbelief, and they were ready to respond to Christ's invitation to follow him, and learn to be fishers of men.

The breaking net, the sinking ship, the surprise and gratitude of Peter and his companions, their willingness to follow the Saviour and to do his bidding—all these are object lessons for us in the work of soul saving. However long and faithfully we may toil in our human

strength, we can hope for no results for good: but as soon as we welcome Christ into the heart, he works with and through us, for the salvation of souls.

God has promised to co-operate with those who choose to labor in harmony with his purpose. We are to do our utmost to act our part faithfully, in order that he may demonstrate to the world what he can do through us. By baptism, we declared that, being dead to the world, we would henceforth remember that our life is "hid with Christ in God," and that we have taken our position on the exalted platform of truth, there to work in unison with the hand that never fails.

"We are laborers together with God." It is God that gives success to human endeavor. Without his presence with us, our efforts would amount to nothing. We are simply channels through which his blessings flow to our fellow beings. From every one in whose heart Christ is an abiding presence, will go forth a power that will influence others to accept the Saviour as their Redeemer.

THE TRAINING OF MISSIONARIES

Parents, train your children to become workers with you in the church. Educate them to take delight in the thought of being workers together with God. Impress upon their minds the fact that as they grow older, their opportunities for service will enlarge, and their power and ability will proportionately increase. Let them understand that those who give themselves to God will become channels of blessing to others who know him not. Teach them how to have power to prevail with God. If this were done faithfully by every parent, we should see consecrated workers everywhere.

I hope that many of those who are receiving an education in our schools, will go forth as missionaries accepted of God. I have faith to believe that he will work upon the hearts of teachers and students, and that they will be clothed with the robe of Christ's righteousness.

OPPORTUNITIES FOR SERVICE

To us is given the commission, "Go out into the highways and hedges, and compel them to come in, that my house may be filled." Are we preparing ourselves to engage in evangelistic house-to-house work?

When school closes, there will be opportunity for many to go out into the field as evangelistic canvassers. The faithful colporteur finds his way into many homes, where he leaves precious reading-matter containing the truth for this time.

THE DISTRIBUTION OF LITERATURE

We should treat as a sacred treasure every line of printed matter containing present truth. Even the fragments of a pamphlet or of a periodical should be regarded as of value. Who can estimate the influence that a torn page containing the truths of the third angel's message may have upon the heart of some seeker after truth? Let us remember that somebody would be glad to read all the books and papers we can spare. Every page is a

*Sermon delivered in the church at Healdsburg, Cal., at the close of the Healdsburg College school year, May 30, 1903.

ray of light from heaven, to shine into the highways and the hedges, shedding light upon the pathway of truth.

In the miracle of feeding the multitude with a few loaves and fishes, the food was increased as it passed from Christ to those who accepted it. Thus it will be in the distribution of our publications. God's truth, as it is passed out, will multiply greatly. And as the disciples by Christ's direction gathered up the fragments which remained, that nothing should be lost, so we should treasure every fragment of literature containing the truth for this time.

THE MINISTRY OF SONG

I am glad that a musical element has been brought into the Healdsburg school. In every school, instruction in singing is greatly needed. There should be much more interest in voice culture than is now generally manifested. Students who have learned to sing sweet gospel songs with melody and distinctness, can do much good as singing evangelists. They will find many opportunities to use the talent that God has given them, carrying melody and sunshine into many lonely places darkened by sin and sorrow and affliction, singing to those who seldom have church privileges.

Students, go out into the highways and the hedges. Endeavor to reach the higher as well as the lower classes. Enter the homes of the rich and the poor, and as you have opportunity, ask, "Would you be pleased to have us sing? We should be glad to hold a song service with you." Then as hearts are softened, the way may open for you to offer a few words of prayer for the blessing of God. Not many will refuse.

Such ministry is genuine missionary work. God desires every one of us to be converted, and to learn to engage in missionary effort in earnest. He will bless us in this service for others, and we shall see of his salvation.

OUR HIGH CALLING

Students, educate yourselves to speak in the language of Canaan, the language spoken in the heavenly school by the members of the royal family. Sternly determine to put away all foolish talking and jesting, all selfish amusements. By faith grasp God's promises, and determine that you will be Christians here below, while preparing for translation.

If you strip yourselves of every hindrance to progress in the Christian life, your minds will be worked by the Holy Spirit, and you will become indeed "fishers of men." The salvation of God will go forth from you as a lamp that burneth. If your own hearts are filled with light from above, you have the privilege, wherever you may be, of shedding light upon those who are in darkness. Continuing steadfast in God's service unto the end, you will be granted an abundant entrance through the pearly gates into the heavenly city, where you will be greeted with the words, "Well done, thou good and faithful servant: . . . enter thou into the joy of thy Lord."

Some Other Day

THERE are wonderful things we are going to do,

Some other day;

And harbors we hope to drift into,

Some other day.

With folded hands and oars that trail,

We watch and wait for a favoring gale

To fill the folds of an idle sail,

Some other day.

We know we must toll if we ever win,

Some other day;

But we say to ourselves, there's time to

begin

Some other day.

And, so deferring, we loiter on,

Until at last we find withdrawn

The strength of the hope we leaned upon,

Some other day.

—N. Y. Tribune.

Drafts on the Bank of Heaven

PSALMS 34:15: "The eyes of the Lord are upon the righteous, and his ears are open unto their cry."

Psalms 145:18, 19: "The Lord is nigh unto all them that call upon him, to all that call upon him in truth. He will fulfill the desire of them that fear him: he also will hear their cry, and will save them."

Prov. 15:29: "The Lord is far from the wicked: but he heareth the prayer of the righteous."

Jer. 29:12: "Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you."

Matt. 21:22: "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive."

Matt. 7:7: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

Mark 11:24: "Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."

Luke 11:9, 10: "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. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

Luke 18:1: "And he spake a parable unto them to this end, that men ought always to pray, and not to faint."

John 14:13: "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son."

John 15:7: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

John 15:16: "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you."

John 16:23, 24: "And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full."

James 1:5, 6: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed."

1 John 3:22: "And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight."

1 John 5:14: "And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us."
—Selected.

"CHARGE not thyself with the weight of a year,

Child of the Master, faithful and dear—
Choose not the cross for the coming week;

For that is more than he bids thee seek.

"Bend not thine arms for to-morrow's load;

Thou mayst leave that to thy gracious God.

Daily, only, he saith to thee,

"Take up thy cross and follow me."

Principles

It is not strength of brain that saves a man, or orthodoxy of creed, or connection with a church. All these have often proved to be but ropes of sand. They are not proof against the tides of temptation. There must be firm, heaven-implanted principle; for no one is safe in business, or in politics, or in social life, or anywhere, when conscience is unloosened from God. The parting of the cable may be unseen for a while, it may even be unsuspected; but it is a mere question of time how soon the backslider may strike the rocks. Jesus Christ never insures any one who unites with his church, and yet has no "anchor," sure and steadfast, which entereth within the veil, and "binds fast to Christ himself." And if you ever reach heaven, my brother, you will come in, as I have often seen vessels come into yonder harbor of New York, with the storm-tide anchor swinging proudly at the prow. "There are ships," said the eloquent Melville, "that never go down in life's tempests. They shall be in no peril when the last hurricane shall sweep earth and sea and sky; and when the fury is overpast, and the light that knows no night breaks gloriously forth, they shall be found on tranquil and crystal waters, resting beautifully upon their shadows." These are they who have been piloted by the Holy Spirit; these are faithful ones whose inner soul was anchored to Jesus Christ:—*Theodore L. Cuyler, D. D.*

"Tis not for us to trifle. Life is brief,
And sin is here.

Our age is but the falling of a leaf,
A dropping tear.

We have no time to sport away the hours,
All should be earnest in a world like ours."

THE WORLD-WIDE FIELD

Central Cuba

W. A. SPICER

FORMERLY the eastern and western provinces of Cuba were far apart, so far as communication was concerned. New York was really nearer Havana than Santiago was. The new railway system now runs the entire length of the island, and three passenger trains each week ply between Santiago and the capital. It is a three days' journey, however; for the trains run only by day, stopping over each night in the capitals of the two central provinces, the passengers finding hotels.

The Santiago division was only just completed at the time of my visit. The roadbed was so rough that passengers

called huts if one did not know that they are often neat inside. The roof is generally thatched with palm, while the sides are patched into protecting walls by the help of boards and sheets of tin, or most often, perhaps, the dried slabs of palm fiber, stripped off the royal palm, which rears its head over all the Cuban plains.

The farmers may get three crops of corn a year in this district, I was told. There are no frosts, and gardens bring forth the year round. It is better, however, even here not to crowd the seasons. We passed through many a mile of some of the finest grazing land in the world. The guinea grass, on which the cattle fat-

Columbus, as his ships rode in after leaving the little island of San Salvador. Then he found over a million natives, gentle, mild-mannered, and so hospitable that he declared them the best race of people on earth. Ere many generations the last of the natives had perished, slaughtered under the auspices of the church that has smothered and stifled the souls of men in all the long Cuban history since that day. Now, ere the Lord comes, the full gospel of his kingdom must be carried through this fair island.

Puerto Principe is a town of twenty-five thousand inhabitants. These Cuban towns are much alike. The low dwellings, joined house to house, line the streets in solid wall of whitened plaster and cement, pierced by the wide doors and windows. Through these the people who do not walk the plazas and pavements in the evenings may watch those who do. There is little religious enterprise here. The Baptists have one small church. If the city people keep late hours, they are early awakened by the clanging bells of the several Catholic churches. I saw no signs of anybody going to early mass, however.

At eight in the morning our train moved on westward. We stopped for dinner at Ciego de Avila, a town on the famous "trocha," or line of block houses, barbed wire, and military railway, stretched across Cuba from north to south by the Spanish forces, in the vain effort to confine the insurgents to the eastern provinces. While the passengers ate at the Chinese restaurant, I strolled along the hedgerows, and gathered over thirty varieties of flowers within a few yards of the station. Now, the journey westward took us through well-cultivated lands. The soil is dark. Fields of corn are planted with pumpkins between the rows. Cane and tobacco fields abound, and bananas and beans are favorite garden crops.

Evening brought us to Santa Clara, capital of the next province, where again we sought hotels. Here I found a Methodist general meeting in session, with Bishop Candler and several visiting brethren from America present. Nearly twenty Methodist workers were gathered. The Methodist mission is a corner store and dwelling, neatly fitted up, nearly opposite the chief Catholic church. The sign, "Mission Metodista," is hung out prominently, and our Methodist friends are evidently making progress. One of the workers told me they now number seven hundred in all Cuba, over three hundred members having been gained this year. They hold services in halls and the open air, in clubs and private houses, and sell Bibles and literature. They take in members who might not be received in America as well-grounded Christians; but they get them within the influence of the church, and labor for their upbuilding in the faith.

A young Cuban spoke in Spanish at the evening meeting. About one hundred and fifty people were present. The sermon was followed by a consecration service. Another young worker, a Cuban trained in the States, I believe, earnestly exhorted the people, while the choir sang in Spanish the same gospel hymns with



CUBAN LANDSCAPE

very quickly lost all regrets that we were not to make progress by night travel. The railway is of American construction, not greatly differing in style from our own systems. The fare, second class, for the entire journey, is twelve dollars, just half the first-class fare. The tourists in the first have upholstered seats; but in the second, one not only saves money, but sees the people of the soil as they crowd on and off at the way stations.

The loose blouse and battered felt hat predominate in the male costume. The long machete hangs at the belt of many of the men. This sword-like knife is not to be misinterpreted in time of peace. It is the farmer's pocket knife in all the West Indies, his handiest tool in corn or cane fields, or in the jungle. Much of the country is new along the line between Santiago and Puerto Principe. But peasant cottages are springing up in the clearings, and women and children gather to see the train go by. The houses might be

ten, grows tall and tender. The stock of Cuban cattle was almost annihilated during the war, and even now the pastures are poorly supplied.

Our first night out was spent in the city of Puerto Principe, capital of the province. I found an aged New York man keeping a simple hotel for work-a-day Americans, of whom there were many in this province. My friend said that many Americans were buying land in the district for stock raising and corn and fruit growing. Land could be had for from three to five dollars an acre. In clearing, the timber land yields a profit on the large trees, and the small growth is loosely rooted and is easily burned out. One of the finest reputed sections in all Cuba is that about Nuevitas, on the northern shore of this province; and I was told that a considerable American colony is growing up in the region. It was in the beautiful Nuevitas Bay that the real glories of the new world first burst upon

which we are familiar. Many of the people went forward and shook hands with one of the several ministers on the platform, an act which evidently was intended to signify consecration to service. Some, I must say, seemed to act in a light and formal manner, but many were evidently serious and devoted in taking the step. It means much to these simple Cubans to stand out publicly for a new and Protestant movement. Even though few of the people are held to the Romish Church by any positive convictions, to join the Protestants is to lay one's self liable to petty persecutions and social ostracism.

In Santa Clara I found a bookstore, with a dozen or two books on the shelf. I asked our American railway conductor with whom I stood watching the evening crowd in the plaza, why it was that so few seemed ever to sit down and quietly read and study. He himself is a smoker, but he told me: "These people are cigarette and tobacco slaves. They smoke so much—men and women—that their nerves are unstrung, and they must be doing something. So they are forever on the move, and disinclined to sit and read."

It is a ripe field for the message of the coming of the Lord with its reformation on the principles of health. One must admire these active, emotional peoples, and the truth as it is in Jesus will surely work wondrously for many of them. But we have not a soul in the field to tell it.

A Japanese Family Converted

F. MATSUKURA

It had been over a year since I had visited my parents, and feeling anxious about their spiritual welfare, I decided to visit them once more. So on the twen-

th who believes in the second coming of Christ, and finds comfort and encouragement in "the blessed hope."

I next visited a company of Christians in Akitaken, and found them to be members of the Greek or Russian Catholic Church. These believers are the fruit of missionary work done about twenty-five years ago. They purchased quite freely of the literature I offered them.

On the fifth of May I arrived at the home of my parents in Akita, where I remained over a month. From the first, my mother seemed favorable to the truth. On the second day after my arrival, I talked with her until late at night. She acknowledged the folly of worshipping idols, and that night decided to worship and serve the true God. The next morning she omitted the customary services at the household shrines. My father noticed this, and inquired the reason. When she told him, he expressed surprise, but was not angry. Soon after this I assisted my mother in breaking her images, and burning certain pictures and writings connected with the worship of the various gods. She will close her little shop, and lay aside her other work, on the Sabbath. I have two brothers at home, aged eight and twelve years. I talked to them about serving the Lord and keeping the Sabbath. They decided to keep the Sabbath with their mother, and not attend school on that day, even if the schoolmaster should punish them.

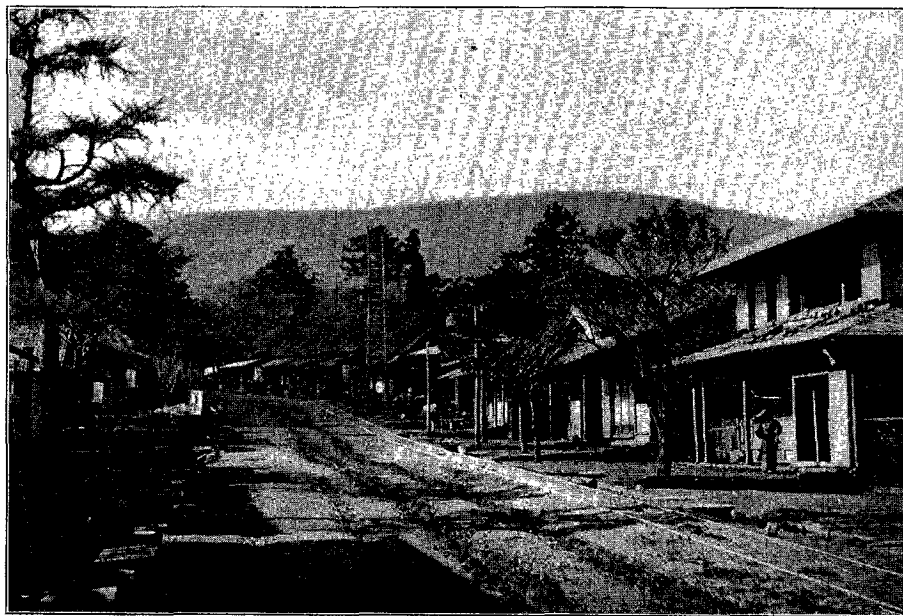
Only a few days before I left home, I had a long talk with my father, and he, too, decided to give up the worship of idols, and to serve the one true God. His present employment interferes with his observing the Sabbath; but he expressed his intention to change his work so that he can keep the Lord's commandment. Soon after my father made his decision,

many people in Japan who are longing for peace of mind, the peace that Christ alone can give. On my last Sunday at home I spoke by invitation at the Methodist church. And in the afternoon of the same day I addressed a meeting of about twenty young men. These young men had formed a society, and hold regular meetings for the exchange of ideas on various subjects. This meeting was attended by four Buddhist priests, and was held at the Buddhist temple where my father has been accustomed to worship. I spoke to them of salvation through Christ, and of the Christian's hope.

"A prophet is not without honor, save in his own country;" still there is an advantage in going among those who know you, and have confidence in you. The Lord blessed me much in this work; and I feel especially thankful for what he has done for my parents and brothers. I have now returned to Tokyo to engage in the work here for a time.

"THE boys' boarding-school in Ningpo, Central China, which last year had only twelve boys in the academy, this year registers forty-three. Of these about one fifth are the children of the gentry. One of these boys recently started a movement for Bible study, and all these sons of the gentry, as well as the children of Christians, get up every morning half an hour earlier than required, in order to have time for personal Bible study and prayer. This is a voluntary movement, and it is felt that the boys are beginning to measure their conduct by Christian standards. Over ten of them have already applied for baptism."

THE Barotse countries on the upper waters of the Zambesi will doubtless soon be settled by many Europeans. Reports come of a steamer having been launched above the Victoria Falls, and Europeans are coming in search of mineral wealth. The railroad is in process of construction from Buluwayo to a point near the Victoria Falls, and it has been said that the British South African Company has invited the British Association to meet at Victoria Falls in 1905. It is not quite clear whether this invitation is given seriously, but it certainly will not be an impossibility for a meeting of European savans in this section of Africa, two years hence. Some letters given in the *Mission World* for January tell of the return of Lewanika, the Barotse king, from England, whither he went to attend the coronation of King Edward. It is pleasant to learn that this monarch, for whom M. Collard and the other French missionaries have had so much anxiety, has returned to his people unspoiled by his trip. It is said that neither he nor any of his party touched any intoxicating drink while absent from their home, and that their conduct was in all respects exemplary. Lewanika himself seems to have been much softened in temper by the experiences through which he has passed, and the French missionaries will take new heart in this change which seems to have come over the one who has, either consciously or unconsciously, been a great hindrance to their work.

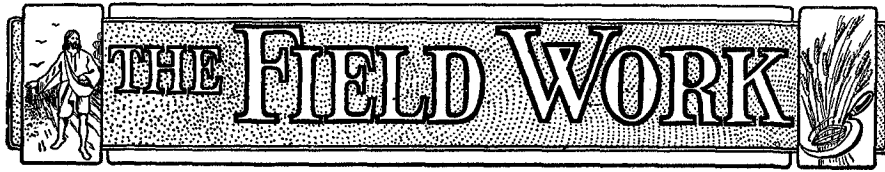


A JAPANESE VILLAGE STREET

tieth of April I started from Wakamatsu, making a short stay at Tukulshima Sendai, then going to Aomori ken, far to the north. The native Methodist pastor at Hirosaki was very kind to me, giving me the addresses of several Christians, on whom he wished me to call. Here I met a Methodist pastor from Hokkaido,

I persuaded the family to adopt the use of one large table at mealtime, instead of the small individual tables used by many Japanese. Around this table we all united in asking God's blessing upon the food.

During my stay at home I visited many old friends, and found some of them much interested in Christianity. There are



THE FIELD WORK

The Educational Work in Battle Creek

THE closing of Battle Creek College and the organization of Emmanuel Missionary College at Berrien Springs, Mich., was one of the most important events which has ever occurred in connection with our denominational educational work. The wisdom of this move has been clearly vindicated in the remarkable success which has attended the work at Berrien Springs as indicated not only by the multitude of providential circumstances which have prepared the way, the location, the facilities, and have been as a pillar of fire by night and cloud by day in all the progress of the work, but by the inspiration which this work has been to a multitude of young people whereby they have been led to give their lives to the work of Christian education.

A multitude of church schools in which thousands of the children of the denomination are being taught the principles of the whole truth, and are receiving a training which will fit them to be able champions of truth when they are grown to mature years, testify to the efficiency of the work done at this new educational center. The leaders of this educational enterprise have ever taken care to hold forth continually the fact that Emmanuel Missionary College has for its sole purpose the training of missionaries. There is, perhaps, no place in the world where men and women can receive a more thorough training for ministerial and evangelical missionary work than at this school. The whole curriculum is planned with reference to these lines of Christian activity. All the energies of the teachers and pupils are concentrated upon these objects.

Emmanuel Missionary College is the exact complement in our educational work of the American Medical Missionary College, which has for its purpose the training of men and women to minister as medical missionaries.

The closing of the Battle Creek College at the time of the establishment of Emmanuel Missionary College was, of course, necessary. The buildings were sold, and were occupied by the Sanitarium and the American Medical Missionary College. All the teaching appliances and facilities were moved to Berrien Springs, and most of the teachers engaged in the work at Berrien Springs, or went elsewhere.

It was, however, found to be impossible to close entirely the educational work at Battle Creek. The Sanitarium continued its training school for missionary nurses. This of necessity remained at Battle Creek in connection with the Sanitarium. The American Medical Missionary College continued its work; the church school continued its work; thus the closing of the College created new problems which those who had in charge the various interests referred to were compelled to study carefully.

For several years, the attendance at the Battle Creek College had largely consisted of young people from the Sanitarium. At one time there were in attendance at the College as many as one hundred and sixty students who were earning both their board and their tuition by working at the Sanitarium, the tuition being paid monthly by the Sanitarium treasurer. At the time of the closing of the Battle Creek College the attendance largely consisted of these students, some of whom were pursuing the elementary studies necessary for an ordinary English education, in preparation for the Sanitarium Training School for Nurses, while others were pursuing advanced scientific and English studies, in preparation for entering the American Medical Missionary College. These students, of course, remained behind. They could not be spared from the work at the Sanitarium, where there were constantly from four hundred to seven hundred patients, according to the season of the year, requiring attention.

At the same time the Sanitarium was equally necessary for the students, as it afforded the only means whereby they could obtain an education, being compelled to pay their expenses in work while pursuing their studies. It was already necessary to make at once provisions for carrying on educational work for the benefit of these who were preparing themselves for medical missionary work, and who necessarily remained in Battle Creek.

A conference of persons representing the leading interests involved was held, and this question was carefully discussed. There were present at this conference, E. A. Sutherland, President of Emmanuel Missionary College; P. T. Magan, Dean of Emmanuel Missionary College; Elder A. T. Jones, of the Seventh-day Adventist General Conference Committee; and J. H. Kellogg.

The situation was clearly recognized, and after canvassing all the features of the problem, it was unanimously decided that the only course to be pursued was for the Sanitarium to organize and carry on an elementary school for the benefit of the students working at the Sanitarium who were preparing to enter the missionary nurses' training class, and the American Medical Missionary College; and that a corps of teachers should be organized to take charge of the work of preparing students who must necessarily remain in Battle Creek for entering the American Medical Missionary College. Prof. E. D. Kirby was placed in charge of this work, with authority to employ teachers to assist him. This conference was held two years ago the present summer at the educational convention held at Berrien Springs.

The plans then laid have been carried

out. Professor Kirby and his assistant teachers have organized and carried on classes, which have been announced by notices posted at the Sanitarium and the Review and Herald Office, without any attempt to draw students from abroad, or to do anything more than accomplish the purpose desired. Professor Kirby and his teachers have been kept very busy, having enrolled more than one hundred students during the last year. These, almost without exception, have been persons who were engaged in work at the Sanitarium, and were preparing for medical missionary work. One or two pupils have been received from the Review and Herald Office, and there have been perhaps two or three others.

The work might have continued indefinitely in this way but for certain changes made in the laws of various States, with reference to the educational qualifications necessary for entering a medical college. Medical colleges differ from denominational schools in the fact that they are required by law to meet certain standards both as regards the medical instruction given and as regards the educational qualifications required for entrance upon medical study. Diplomas from schools which do not recognize these standards, and which do not conform to them strictly, are worthless in most States of the Union, and are of no account whatever in any foreign country. A medical diploma secures to the possessor various legal advantages, legal protection of various sorts, and certain important immunities which are essential in medical work, whether of an ordinary professional character, or of the sort termed medical missionary work, and hence legal diplomas are essential.

The Board of Trustees of the American Medical Missionary College have within the last year repeatedly been compelled to face very serious problems as the result of the passage of new laws advancing grades, or otherwise changing the standard of educational qualifications required at the entrance examination. One of the new regulations renders it impossible for the medical faculty to examine students with reference to their entrance qualifications, making it necessary that certificates should be presented by students from some legally qualified educational body. This educational institution must be recognized by the Board of Regents, and the State Medical Examining Boards.

Very earnest efforts were made to make arrangements with the Battle Creek city high school for giving such certificates but after months of effort, and notwithstanding much good will and courtesy shown by the city Board of Education and the Superintendent of Education, it was found impossible to accomplish this because of legal technicalities which could not be overcome. There was no way left but to provide a legal educational body which could be recognized by the authorities.

The possibility of such a contingency was fully discussed at the conference already referred to, at which the persons named above were present, and it was agreed that this should be done. In fact,

it was at the time expected that it would be done; but the desire to avoid any appearance of reopening a work that had been closed, or the organization of educational work to be conducted in opposition to the Emmanuel Missionary College, led those most concerned in the matter to seek to solve the difficulty by every other possible means before resorting to the plan last referred to, namely, the organization of a regular educational institution, legally qualified to grant certificates and degrees.

After most earnestly studying this problem for nearly two years, and waiting as long as it was possible to wait because of the necessity of conforming to the newly enacted laws, a meeting of the old Board of Trustees of the Battle Creek College was called. The matter was presented and fully discussed, and it was decided that the best solution of the difficulty was to utilize the charter and the name of the Battle Creek College for this purpose. The life of the corporation had not yet expired, the society and the Board of Trustees were still in existence, having never been legally dissolved, and there was no legal objection in the way, and consequently it seemed the best and simplest solution of the difficulty. Action was accordingly taken for the accomplishment of this purpose, and a committee was appointed to organize a faculty to take charge of the administration of the work, with a clear understanding which was placed on record by a resolution passed in committee that the object of the work should be simply to carry out the purposes which have been clearly stated above; in other words, to do the educational work necessary to be done for the preparation of students desiring to enter the American Medical Missionary College or the Sanitarium Training School for Nurses, and who are necessarily resident in Battle Creek because of their connection with the Battle Creek Sanitarium.

The faculty have been instructed to adhere strictly to this purpose. No person except those preparing for medical missionary work can obtain entrance to the school without special action of the Board of Trustees, and exception will be made only in cases in which an exception is justly and reasonably demanded.

From the preceding it will appear that the announcement of the opening of Battle Creek College does not mean the restoration, or reopening, of anything which has been closed. It does not mean the reorganization in Battle Creek of the educational work which was moved to Berrien Springs. The reopening is such only in a technical and legal sense, and the announcement was made for technical and legal purposes. No new educational work will be begun next fall, or at any other time, in consequence of the announcement which has been made. The educational work which will be done is simply the continuance of that which has been carried on ever since the Battle Creek College was announced to be closed, and since the opening of the work at Berrien Springs. The only difference will be that the work which has heretofore been done

in private classes and by tutors who are not legally qualified to give certificates which could be recognized by boards of regents and medical examining boards will now be done by the same persons in the same way, but acting in the capacity of a legally constituted faculty who have the power to grant certificates and to confer degrees.

And so there is no occasion that any one should take alarm, or to suppose that there is any lack of faith on the part of anybody, or that any new or unexpected thing is being done. The thing which is being done is a thing which was unanimously agreed upon by all interested as a thing that should be done and must be done. The only thing that is perhaps unexpected to some is in the use of the name of the Battle Creek College, but it was necessary to use some name, and this name seemed most convenient for the purpose, and the most suitable, and could be used with the least expense and trouble for the reason that Battle Creek College is already listed among the recognized schools whose certificates are received by the legal bodies whose standards must be recognized.

The work of the Battle Creek College will be to give to medical missionaries the general educational qualifications necessary to fit them for the special training they receive in the Sanitarium Missionary Nurses' Training School and the American Medical Missionary College. This is the special field of this school. Those who desire a general education for other purposes, whether in connection with the cause or otherwise, should avail themselves of the educational advantages of our various denominational schools, all of which afford excellent opportunities for a general education.

The school at Battle Creek will be conducted in perfect harmony with the school at Berrien Springs. The President of Emmanuel Missionary College is a member of the Board of Administration of the Battle Creek College, and will take care to see that no steps are taken which could be detrimental to the interests of Emmanuel Missionary College. Certainly there is no member of the Board of Management who would willingly be connected with any such opposing movement.

The whole purpose of this arrangement is to afford encouragement and needed assistance to young men and women who desire to devote their lives to the service of the Master in their efforts to obtain an education and training for the purpose. Certainly such an effort should be recognized by all as beneficent and generous in its purpose and in the interests of the cause of God and to humanity in its operation.

Any who desire further information concerning educational opportunities at Battle Creek should address Prof. E. D. Kirby, Secretary Battle Creek College, Battle Creek, Mich.

(Signed)

ALONZO T. JONES,
E. A. SUTHERLAND,
P. T. MAGAN,
E. D. KIRBY,
J. H. KELLOGG.

The Texas Camp-Meeting

THIS good meeting, which has just closed, was held in Padgitt's Park, a beautiful grove of oak and pecan trees, in the suburbs of Waco, Tex. Waco has always been considered a hard place for our workers, and although considerable work has been bestowed upon it in the past, but little remained to show for it when it was decided to hold our camp-meeting there this year. But it can be clearly seen now that the Lord led in making this decision; for from the time the workers came on the ground to prepare the camp until the close of the meeting, we were met very cordially everywhere, and every courtesy possible was extended. All the public services were largely attended from the city, and it was plainly to be seen that many came because they were interested, and wished to know more about us as a people and about the truths we hold.

The attendance of our people was not so large as some former years, there being between five and six hundred encamped on the ground. Very heavy rains fell all over northern Texas during the two days just preceding the meeting, which hindered some from coming, and greatly delayed those on the road. But the weather cleared on the first day of the meeting, and we could not have had more beautiful weather all the rest of the time. Owing to there being so much shade, and the ground being so wet at the start, there was some sickness among the campers, but very little of a serious nature.

The guiding and controlling hand of the Lord was plainly seen in the work of the conference. Four new churches were added to the conference, and the report of the president showed a gain of between ninety and one hundred during the year. There were times when the enemy sought to bring in confusion, but the Spirit of the Lord worked, and all the business passed off harmoniously. Elder N. P. Nelson was elected president of the conference, and with him were associated most of the old members of the committee. Although Texas has passed through two poor crop years, yet the funds in the treasury were nearly sufficient to pay the laborers. The force of workers the past year has been the largest in the history of the conference. A good force of workers were given papers for another year, and if the crop prospects are realized, and the brethren are faithful stewards, they can all be kept in the field, and a great work accomplished.

The last Sabbath of the meeting was an occasion especially blessed of God. Elder Luther Warren, besides bearing a large part of the public preaching, labored very earnestly for the young people and children, and the Lord greatly blessed his labors. On the last Sabbath a general movement in seeking God was seen among both old and young. At the close of the Sabbath Elders Warren and Eastman administered the solemn rite of baptism to thirty-four candidates, a large part of whom were young people just entering manhood and womanhood.

Taking all things into account, we considered it a remarkable meeting, during

which God showed himself willing to guide all our ways, and anxious to pour out his Spirit upon all those who earnestly sought it.

The conference committee is now arranging a strong force of workers to follow up this work with a tent effort, to develop the interest shown.

C. N. WOODWARD.

Western Washington Conference

THE Lord is blessing the work in this conference. At the close of our State camp-meeting at Centralia, it was thought best to continue the meetings, and as a result fourteen souls have taken hold of the truth. Elder T. H. Watson has done most of the preaching, Elder W. C. Ward has had charge of the work, and Brother Dodge has been their helper. The ordinances were celebrated last Sabbath, and it was a most solemn occasion. Five souls were baptized, and fourteen united with the church. A few others are on the point of decision.

The conference was divided into four districts, with a minister and a corps of workers in charge of each district, one in the north, one in the south, and two in the central portion of the conference. Four tent companies are in the field,—one at Centralia; one at Kelso, with Elder W. F. Martin in charge; one at Whatcom, with Elder W. W. Sharp in charge; and one at Ballard, with Elder Wollekar in charge. We are planning to hold a local camp-meeting at Whatcom to follow up the tent effort. We also have a State canvassing agent and an agent to work in the interest of our periodicals.

The summer school for church-school teachers has just closed, at which nine church-school teachers have spent several weeks. The prospect is good for quite a number of church schools to be held in various parts of the conference.

E. L. STEWART,
Pres. W. W. Conference.

Virginia Conference

THE twentieth annual session of the Virginia Conference was held in connection with the camp-meeting at Wellington, Va., July 31 to Aug. 10, 1903, Elder R. D. Hottel presiding. Ten churches were represented by thirty delegates. The visiting brethren and conference laborers were seated as delegates at large. The president gave a brief review of the work during the past year, and made some suggestions for future, progressive work. The various secretaries rendered their reports, which showed advanced steps in all departments of the work. The ministers and other laborers were called upon for brief reports of their work since the last session of the conference.

The Committee on Plans and Recommendations presented twenty recommendations touching different phases of the work, which, after being quite freely discussed, were adopted.

Credentials were granted to R. D. Hottel, A. C. Neff, H. W. Herrell, B. F. Purdham, T. H. Painter, and M. S. Wooding. Missionary credentials were given to T.

Marie Mohr, Rebecca Clayborne, and Mrs. M. S. Wooding.

The following officers were elected for the coming year: President, R. D. Hottel; Secretary, A. M. Neff; Treasurer, O. F. Dart; Executive Committee, R. D. Hottel, A. C. Neff, H. W. Herrell, F. L. Whitehead, W. F. Davis; Secretary of the Missionary and Sabbath-school Departments, A. M. Neff.

About five hundred dollars in cash and pledges was raised for the work in the State. We were favored with the labors and counsels of Elders Cottrell, Haskell, and Farnsworth, and Prof. Frederick Griggs. Union and harmony prevailed throughout the entire meeting, and we were made to realize that differences are impossible when we have the mind of Christ. R. D. HOTTEL, *President*.

A. M. NEFF, *Secretary*.

The Ohio Camp-Meeting

ELDER A. G. DANIELLS, Brother H. E. Rogers and the writer reached the Ohio meeting the evening of August 6. The camp of one hundred and six family tents, with several large tents, was already in a good state of preparation for the meeting. It was nicely located in the beautiful grove and campus of the Mt. Vernon Academy grounds. A good attendance of our people was already present. This number increased during the meeting to about eight hundred in all.

The conference committee had arranged for a "Pioneer's day" on August 12, expecting a large number of the pioneers of the cause in Ohio to be present. Their expectations were fully realized in seeing the aged pioneers come in to engage once more in an annual conference and camp-meeting. The academy buildings were opened especially for the accommodation of the pioneers, which made camp life enjoyable to the most feeble, among whom were quite a number past eighty years of age.

From the first, the meetings were characterized with a spirit of unity and love indicative of the presence of the Holy Spirit.

Elder Daniells could remain only over the first Sabbath of the meeting, but his labors were much appreciated by all, and regret was felt that he could not remain through the entire meeting. Soon after Elder Daniells left, the corps of laborers in the meeting was added to by the presence of Elders I. D. Van Horn, H. W. Cottrell and A. G. Haughey.

Wednesday had been set apart to consider the rise of this cause from the pioneers' standpoint. Elder I. D. Van Horn spoke at 10 A. M., from Heb. 10:32-39. His discourse was full of interesting experiences of former days among the pioneers of this cause, showing the manner in which the third angel's message began its work, and its destined triumph in power and glory in the present generation. In the afternoon the meeting was made an experience meeting for the dear aged pioneers that were present. Many cheering and comforting things were said by those who were among the first to espouse the cause of present truth

in Ohio. All were much cheered and edified to hear some of those who saw the stars fall, as well as those who had an experience in the advent message of 1843-44, relate their experiences in this message in its early days. The experience of those passing through the first angel's message, and the manner in which God led his people into the Sabbath truth under the second and third angels' messages are not "cunningly devised fables" to those who were led into great light and truth.

The Ohio Conference was organized at Wakeman, Ohio, June 31, 1863. The following persons have acted as presidents during the forty years of its existence: O. Mears, five years; J. H. Waggoner, one year; J. N. Andrews, one year; I. N. Van Gorden, one year; James White, one year; O. F. Guilford, one year; Wm. Chinnock, five years; H. A. St. John, four years; D. M. Canright, two years; R. A. Underwood, seven years; G. A. Irwin, five years; I. D. Van Horn, three years; R. C. Porter, served a few months; R. R. Kennedy, two years; A. G. Haughey, two years; and H. H. Burkholder is now elected to his second term. The State Tract Society was organized at Clyde, Ohio, in March, 1872. Mrs. John Clark, Mrs. R. A. Underwood, Mrs. E. H. Gates, J. B. Gregory, L. T. Dysert, E. A. Merriam, and N. S. Miller have served as secretaries of this important branch of the conference.

It is now fourteen years since I left the conference for other fields. But few of the old laborers are left in the State. At present the outlook is encouraging for aggressive work. During the past year the increase of tithes over the previous year was \$1,889.65. The debt on the academy had been lessened \$4,300. This was received on the sale of "Christ's Object Lessons." The academy at Academia has had the best school year of its existence during the past year. It had one hundred and sixty-three students, representing sixteen different States. It made an actual gain of seven hundred and eleven dollars. At this camp-meeting five thousand five hundred dollars was donated in cash and pledges, on the debt of the academy. The school enters upon the present year with the expectation that by means of the sale of "Christ's Object Lessons" and by donations, the remaining six thousand dollars will be paid before another year. The school will probably be crowded to its utmost capacity. All present were greatly inspired by many testimonies from students, showing what God had wrought through the school for them.

The conference voted to send Dr. H. W. Miller and his wife to China, and support them for one year. They will soon join Dr. A. C. Selmon and his wife, to enter Central China to carry the third angel's message in that dark and long-neglected field. The conference will send one or more of its ordained ministers into the South, and support them there for a year. About four hundred dollars was donated toward starting the work in Washington, D. C.

The last Sabbath on the Ohio campground was a day long to be remembered. In the morning service the Lord was pres-

ent in mighty power to heal the body as well as the soul. After a season of prayer at the close of the morning discourse, our dear Elder, E. J. Van Horn, was healed of his infirmities that have kept him from active labor in the ministry for many months. Following this, there came two or three hundred dear souls to the altar. God had visited his people, and souls were mightily stirred. A goodly number took their stand for the truth for the first time. At 3 p. m. another precious season was enjoyed, at which time Dr. H. W. Miller and Brother W. W. Miller were set apart to the sacred ministry by ordination. Sunday morning the entire camp assembled at the side of a little lake a few rods from the camp, where thirty-four dear souls were baptized.

With about forty laborers in the conference and an excellent school to train many more, the Ohio Conference can move forward with rapid pace to give this message to the world in this generation. Personally, it was a great pleasure to meet many of the believers in Ohio after many years of absence. May we all prove faithful to our trust, and our meeting will soon be in the kingdom.

R. A. UNDERWOOD.

Michigan

SINCE June 27 I have visited Grand Rapids, Hastings, Howard City, Emerald and Frost, near Stanton. At each of these places baptismal services were held. Thirty-eight persons were received into membership, most of whom were new converts. At Emerald I organized a church of twelve members. At the Frost school-house I organized a church of ten members. This was at the close of a tent effort conducted by Brethren Fred Brink and B. E. Tefft. A local camp-meeting was held at Big Rapids, and a tent with a company of workers was left to follow up the work in that place. Already a number of persons have accepted the truth. We expect to organize a church in that place before long. We have a tent at Kellogg, in charge of Brethren Hebner and Benjamin. A report received this morning states that a number have accepted the truth at that place.

The campaign with "Christ's Object Lessons" has developed quite a good missionary interest with many of the churches, so that calls are constantly coming in for some one to come and officiate in baptism. I feel very hopeful over the outlook for the progress of this message.

A. G. HAUGHEY.

England

LEEDS.—We all feel grateful for the variety of talent and workers with which we have recently been blessed.

July 19 Elder Olsen came and spent the Sabbath and Sunday with this church, to the profit of all. His experience of many years in the third angel's message was related in part with the exposition of Bible truth, which was as the householder that bringeth forth out of his treasures things new and old.

The next Sabbath Brother M. E. Olsen

was with us, his message bearing a little more on the gospel of health. He was also with us at the meeting of the Good Health League. It was said here that this was the best meeting yet of its kind.

The Sabbath after that Elder Altman spent with his children in the truth. We had a quarterly meeting, and three were baptized. Both Elder Altman and the church enjoyed the twenty-four-hour visit.

Sabbath evening, July 10, Brother and Sister Castle came and held the first session of the Sabbath-school convention. Jesus was present, according to his promise, and a profitable evening was spent. Again we had two sessions on Sabbath day, which were enjoyed by all; and the co-operation of all was manifested to carry out a plan on foot to start another Sabbath or Sunday-school elsewhere in the city, bearing in mind the words of Jesus, "Work while it is day, for the night cometh when no man can work."

Again Sunday morning we held another meeting, in which the Spirit of the Lord had free course.

We are enjoying the work in this place, for there is so much of it. We praise the Lord that he is raising our daughter from a long and serious illness of nearly five months. God has kept her and the rest of us all this time without the thought of murmuring, but constantly trusting that Jesus doeth all things well.

JOSEPH BRANDT.

India

DARJEELING.—We shall print the first number of the *Oriental Watchman* on our new press this month. It will be a great blessing to be able to do our own printing. We shall get the type for vernacular work as we are able. We already have "Steps to Christ" translated, and hope soon to begin publishing it in sections. We are glad the brethren saw fit to appropriate five hundred dollars to our printing office, which, by the way, is to be called The Watchman Press. This will nearly clear all indebtedness, and we hope to have it on a paying basis by the end of the year. We will do our best to cut down expenses this year, but it is hard to do this, when our corps of workers is larger than ever before.

We recently had a baptism at Chandernagor, which is about twenty miles from Calcutta. There were three baptized, among them a native preacher. He had a good position, but resigned for the truth's sake. This was certainly a bold step for this man to take, who has a large family to support. His wife took it so hard that she went back to her Hindu parents. But he still holds firm. We gave him no promise of a place in our work, but I believe he is showing himself worthy.

We are now in Darjeeling, about four hundred miles north of Calcutta, in the beautiful Himalayas. It is so refreshing to have a little change from the excessive heat of the plains. This season the weather is hotter than it has been for many years in Calcutta, and our workers have felt its wearing effects upon them.

Fortunately, Elder Armstrong came just when I most felt his need, and was wondering how I should get through the season. It will be a trial to us when he goes to Bombay, but if we can spare him, we hope to have him make a start in that city.

Mrs. Shaw is finding considerable to do here, as there are a large number of people who have come up from the plains, and she is busy canvassing and taking subscriptions for the *British Good Health* and the *Oriental Watchman*. She has met many missionaries of different denominations, and has had some interesting experiences.

As you know, missionaries in India are much prejudiced against our work, because our teachings provoke questions in the minds of their converts. The educated natives are keen reasoners, and when their attention is called to the Sabbath question, it is not a difficult matter for them to see that the Bible is on our side. As Mrs. Shaw works among them, she has opportunity to allay prejudice, and frequently gets them to take some of our literature. There are three thousand missionaries in India, and many of them are the very salt of the earth, and I think the time will come when these honest souls will see the truth.

The health principles are going to be a powerful agency in allaying prejudice among these people. We are now pushing the *English Good Health* in connection with the *Oriental Watchman*, and have recently increased our London order to fifteen hundred monthly, and we hope to raise it considerably before the end of the year.

J. L. SHAW.

Scotland

THOUGH there has not appeared any report from this field for some time, it is not because the work has not been advancing, nor because the laborers have been idle. We can see the providence of God on every hand, and praise him for the success that has attended the efforts made.

Since the time of the British Union Conference at Southsea, several steps in advance have been accomplished.

The church at Glasgow, which includes in its number nearly all the workers in the field, many of whom were in that city during the past winter, has been greatly diminished by the departure of its members into the field. These are hard at work scattering the printed page, and good success has attended this branch of the work. An instance of this may be of interest. For seven weeks past three canvassers have been at work in Edinburgh. This city has been considered the hardest city in Scotland, and many have feared to enter, though pressed to do so. As an opening book, "Christ Our Saviour" has been used, the intention being to follow it up with some larger work. During the time mentioned there have been sold between eleven and twelve hundred books, and the per cent of delivery has not been less than ninety-five. In the country districts with the larger books the reports are very gratifying.

The work in Edinburgh, while it is not being pushed in the evangelical lines as much as we would like to have it, and on account of lack of means can not be, is still on the gaining side. Within the past few weeks several have taken their stand for the truth of God, and others are very interested. Our Sabbath-school numbers at the present time nineteen.

At Kirkcaldy, where the first tent is pitched, the Lord has blessed. It was with some doubts that we put up the tent, as we were told that here the weather was too cold and rainy to make that kind of effort available. But the attendance has been large in spite of rain and storm—from one hundred to two hundred and twenty-five—and the interest is marked. As yet it is too early in the effort to tell the results, as only one sermon has been given on the Sabbath; but we can see the Lord at work, and several have taken their stand for the right. We now are getting into the telling points of our faith, and expect to see good results. We are glad to note the zeal and energy of all the workers, and believe that the Master will bless the consecration that is shown. Pray for us that the truth may triumph gloriously here.

WM. A. WESTWORTH.

Missionary Training School will begin a new class the first of October, 1903. Lessons are sent weekly to students who are unable to leave home duties in order to take a regular course at one of our sanitariums. This is the fifth year this work has been in progress, and hundreds are availing themselves of it. Our pupils during the year 1902 nearly doubled in number those of any previous year. Studies in eleven subjects are given, among which Christian Help work and the care and treatment of the sick are prominent. Our lessons have recently been rewritten and enlarged, and are in every way improved.

The tuition fee is *five dollars* for the entire course. This amount is to cover the cost of sending out lessons, correcting the replies, and returning the reports to the pupils. The few text-books required for this work are furnished at actual cost price. We shall organize a new class in October, which will continue one year. By taking double lessons some students finish in six months. We shall be glad to hear from all who are interested. A descriptive circular giving full particulars, also testimonials from those who have taken the course, will be sent free on application.

Address Correspondence Department, Sanitarium Training School, Battle Creek, Mich.

Change of Address

THE address of the Indiana Tract Society is now 626 E 11th St., Indianapolis, Ind.

Business Notices

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

WANTED.—To correspond with persons having property to sell near a S. D. A. church school. Address, with stamp, E. G. Owens, Portage, Wis.

WANTED.—Experienced traveling salesmen and apprentices in food factory. Best of references required. Send recommendations in first letter. Address Twin City Nut Food Co., Minneapolis, Minn.

WANTED.—Regular work by a single brother, aged 40; has worked in factories, shoe shops, on farms, in hospital, in private families, at Vanderbilt University as janitor, etc. Reference given. No objection for low wages. Address Jacob Gregory, Lockesburg, Ark.

Camp-Meetings for 1903

ATLANTIC UNION CONFERENCE

- MaineSept. 3-13
- New England, Montwait, Mass.
-Aug. 27 to Sept. 7
- New York, Lacona.Sept. 10-20
- VermontAug. 20-30

CANADIAN UNION CONFERENCE

- Quebec, Ayers Flat.Sept. 3-13
- Newfoundland September

LAKE UNION CONFERENCE

- North Michigan, Mancelona.
-Aug. 27 to Sept. 6
- Southern Illinois, Newton.
-Aug. 27 to Sept. 6

CENTRAL UNION CONFERENCE

- Nebraska, Grand Island.Sept. 3-13
- Kansas, Newton.Aug. 27 to Sept. 7
- Colorado, Salida.Aug. 20-31

SOUTHWESTERN UNION CONFERENCE

- West Texas, Buffalo Gap.Aug. 20-31

PACIFIC UNION CONFERENCE

- Central Montana, Bozeman.
-Aug. 25 to Sept. 2
- Southern California, Los Angeles.
-Aug. 27 to Sept. 7
- British Columbia, New Westminster
-Sept. 17-27
- Western Montana, Hamilton.Sept. 11-21
- Western Washington, Whatcom.
-Sept. 3-13

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.

TORONTO EXPOSITION EXCURSION

Via Grand Trunk Railway System

Single fare for the round trip from all Michigan points, except Detroit and Port Huron. Selling dates, August 26 to September 14, 1903. For further particulars, call on local agent, or write to Geo. W. Vaux, A. G. P. & T. A. Adv. Department, Chicago, Ill.

TWELVE DAYS OUTING IN THE PICTURESQUE HIGHLANDS OF ONTARIO

Reached only via

The Grand Trunk Railway System

Extremely Low Fares to Muskoka Wharf and return on all trains September 1, 1903. Valid returning September 12, 1903. Excursion tickets will also be on sale at Muskoka Wharf covering all around tour of the Lakes. For further information, call on local agent, or write to Geo. W. Vaux, A. G. P. & T. A. Adv. Department, Chicago, Ill.

NOTICES AND APPOINTMENTS

Notice

THE sixth annual meeting of the Benevolent Association of Seventh-day Adventists of Maine will be held at Portland, Me., Sept. 3, 1903, at 5 P. M., for the purpose of electing officers and transacting such other business as may properly come before the meeting.

E. C. TAYLOR, Clerk.

Notice

THE New England Conference will hold its camp-meeting this season on the Chautauqua Assembly grounds, Montwait, Mass., near South Framingham, August 27 to September 7, at which time the necessary business of the different departments will be transacted.

A. E. PLACE, Pres.

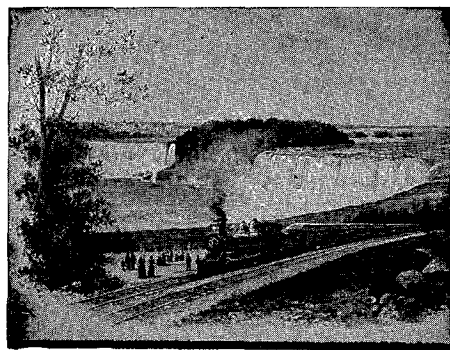
Notice

THE Rox Butte County church of Seventh-day Adventists, of Rox Butte County, Neb., would like to hear from all absent members by the time of their next quarterly meeting, which will be held the first Sabbath in October, 1903. If not heard from at that time, action will be taken in their cases, as some have not reported for years. Write to Sister V. Church, our church clerk, Hemingford, Neb.

A. HOLYCOCK, Elder.

This Will Interest You

THE Correspondence School for Nurses connected with the Sanitarium Medical



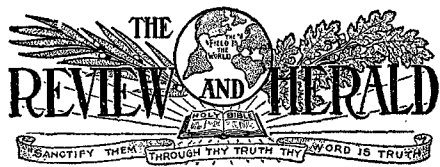
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CHICAGO



WASHINGTON, D. C., AUG. 27, 1903

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

THE registered cable address of the Review and Herald Publishing Association, the new corporation recently formed in this city, is "Review, Washington."

BROTHER A. G. DANIELLS left Washington last Tuesday to attend the camp-meetings in Vermont, Massachusetts, and Maine. He will be absent about three weeks.

ON page eleven will be found a communication dealing with the reopening of Battle Creek College, and in our Editorial department, page four, there is an editorial upon the same subject.

WE invite conference presidents and other workers to send us prompt and brief reports of camp-meetings and other meetings of interest. It will gladden the hearts of all our readers to hear of the progress of the work in all parts of the world.

WE repeat the announcement made last week that the REVIEW AND HERALD and the *Youth's Instructor* have been removed from Battle Creek, Mich., to Washington, D. C. All correspondence pertaining to these papers, as well as all correspondence with the editors personally, should be addressed to 222 North Capitol St., Washington, D. C.

As Viewed By the People

I WISH to express through the REVIEW the deep gratitude of our staff of workers at the general office for the good letters our dear brethren and sisters are sending us. While we have all felt so sure that God was leading in this move that we have been refreshed in spirit every day, yet these words of assurance, encouragement, and hearty co-operation from our people have greatly cheered us.

When one of these letters was read at our Sunday morning worship, it caused tears of joy to flow, and led to the suggestion that it be given to the readers of the REVIEW. Here are brief extracts from a number of these good communications:—

A secretary of the missionary department of a State conference writes as follows:—

We have been praying that God would especially guide you, brethren, in the location of the new headquarters, and I wish to assure you that we believe he has heard prayer, and that divine guidance has been afforded in this critical and important time. How good God is to direct his people, and how wisely he does it!

A president of a union conference says:—

Now a word in regard to your moving the headquarters to Washington: I believe I can see, by faith, the hand of the Lord in the move because there is located there the headquarters of the Catholic Church in America, and the National Reformers are locating their headquarters there. The controversy is going to be between the Seventh-day Adventists on the one hand, and the National Reformers and the Catholics on the other.

Another reason why I believe it is wise to move is because the REVIEW AND HERALD has never met with that degree of favor in the South that it would have met had it been printed on Southern territory, and as Washington is a semi-southern city, I feel confident that the REVIEW, going out from there, will be acceptable to readers in the South as well as in the North.

A State conference president writes:—

You have my prayers and loyal support in the moves you are making. I am going, by the help of the Lord, to follow the light in this matter. I'm sure the movement to the East is all right. All in this field, so far as I know, are in hearty accord with it.

An editor of a union conference paper has this to say:—

This move is significant. Vital interests on both sides of the great conflict are now centering at Washington. Quietly but rapidly the National Reform movement has been entrenching itself there. Through its quiet but persistent efforts, and recent liberal donations of friends, it is now erecting large office buildings in that city. . . . We can but believe that the Lord has directed us in locating our headquarters at the national capital, and that all these things indicate that we are entering upon a new era of our work, and that the closing and final conflict is just ahead. We are glad also that a good church building, in a favorable locality, has been purchased in Washington, and that it is so nearly paid for. We feel certain also that, situated as it is in its relation to North and South, Washington will be a far better place from which to have our denominational paper, the REVIEW AND HERALD, issued, than its former place of publication. Let all take fresh courage in the Lord. Let all consecrate themselves and their all to God, and renew their covenant relation and allegiance to the closing message.

"The battle's almost o'er,
 The race is nearly run,
 Then with our glorious, conquering King,
 We'll sit down on his throne."

A devoted, influential member of one of our churches in the East writes these stirring words:—

"How wonderful is this removal to Washington," I find myself saying over and over again. There was a time when I hoped that the General Conference and publishing plant would remove nearer me in the vicinity of New York; but when I read the story of the removal to Washington, my heart rejoiced, and it seems that I can not thank God enough for these evidences of his guiding hand.

The angels seem to be all about us, glorious, and sending peace to our soul. The outpouring of the latter rain must be near. We can almost feel that it is. Prejudice is melting away suddenly without anything apparently to cause it, except the unseen influence. May God bless you all, prosper the cause in Washington, and bring about the pentecostal shower and the speedy termination of all things.

These letters reveal the character of the communications we are receiving from our people all over the United States. Not a discordant note has yet reached our office. Brethren, this helps us. We appreciate your Christian sympathy and co-operation. Pray for us. God bless you all. A. G. DANIELLS.

Special Gold Coast Fund

[THE Mission Board invites gifts for the erection of the mission station and training headquarters in the interior of the African Gold Coast, where native chiefs have given a healthful site. At least a thousand dollars should be sent on at once to begin the work, in response to Brother Hale's urgent appeals. Gifts may be sent through State offices or direct to Treasurer of Mission Board, 222 North Capitol St., Washington, D. C.]

Previously acknowledged	\$753.86
W. L. Rayhill	1.00
Abbey J. Burns	5.00
A friend	1.00
E. A. Morickel	1.50
W. Johnson	1.00
Mrs. E. A. Faust	1.00
E. Miller	10.00
Jane Johnson	20.00
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Mr. and Mrs. F. A. Hazen	5.00
J. A. Crary	6.32
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J. P. Connell	2.00
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Annie Brown	5.00
Elizabeth Brown	10.00
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Grace Mich. S. S.	6.00
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Jno. A. Brunson	5.00
Nellie Jamison	1.00
W. H. Edwards, Treas.	5.00