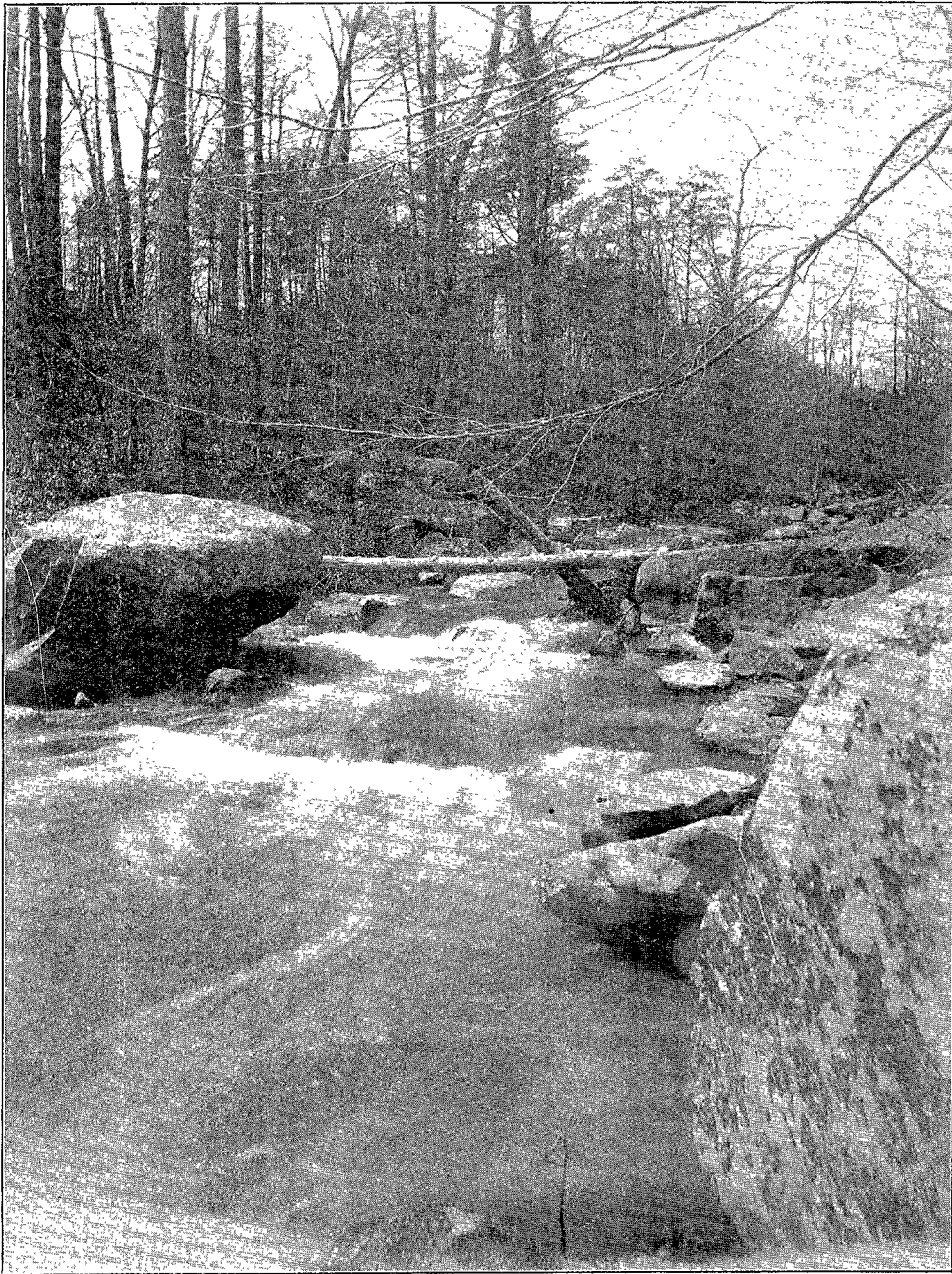


The Advent
HOLY BIBLE
REVIEW
THE GLOBE
IS THE FIELD
AMERICA
EUROPE
AND Sabbath
HERALD

Vol. 80

WASHINGTON, D. C., THURSDAY, SEPTEMBER 10, 1903

No. 36



ON THE SLIGO, TAKOMA PARK, D. C.

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The Advent REVIEW AND HERALD And Sabbath

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

VOL. 80.

WASHINGTON, D. C., THURSDAY, SEPTEMBER 10, 1903.

No. 36.

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

ISSUED EACH THURSDAY BY THE
Review and Herald Publishing Assn.

Terms: in Advance

One Year.....\$1.50 Four Months....\$.50
 Eight Months... 1.00 Three Months.... .40
 Six Months..... .75 Two Months..... .25

No extra postage is charged to countries within the Universal Postal Union.

Address all communications and make all Drafts and Money Orders payable to—

REVIEW AND HERALD, 222 North Capitol St., Washington, D. C.

[Entered as second-class matter August 14, 1903, at the post office at Washington, D. C., under the act of Congress of March 3, 1879.]

Editorial

A Free Gift

THE salvation of God is an absolutely free gift. "God so loved the world, that he gave his only begotten Son." "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" We can not buy salvation either for money or for good works. It is a gift, and can only be had as a gift. To attempt to treat it as a purchase is to lose it altogether. The terms are "without money and without price." "Whosoever will, let him take the water of life freely." It is clear that life and salvation can not possibly be purchased, since they are in themselves worth more than all other things combined. There is nothing so valuable to give in exchange for them. If we possess them at all, we must acquire them as a gift. They have cost so much that they can not be sold. To one who offered to buy the gift of God, Peter said: "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money." To those who are willing to acknowledge that they need this gift, and are willing to receive it as a gift, it is as free as the air that we breathe. "Ask, and it shall be given you."

Taking the Gift

To know of this gift, and even to know that it is absolutely free for the asking,

is not sufficient. It is necessary for us to go further, and actually take the gift. The air which surrounds us is of no benefit to us unless we breathe it. The water which flows so abundantly from the spring does not quench our thirst unless we drink it. The food which is provided for us will not nourish our bodies unless we eat it. So likewise the salvation of God brings deliverance only to those who take hold upon it. And just as the body is provided with organs and members for dealing with the air, the water, and the food, so the Lord has imparted to us the gift of faith with which to receive the gift of salvation. We reach up the hand of faith and take it. We receive it by believing. This is the simplicity of the gospel of Christ. Why should any one reject it?

The Kingdom First

IT is natural for us to put forth our most earnest efforts to secure that which we prize the highest. The thing upon which one has set his heart is the thing to which he gives his best energies. It has always been the plan of Satan to present the things of this world before us in such a desirable light that we shall be induced to make them the first object of our effort. Men wear themselves out in the pursuit of material wealth, but give little thought to eternal realities. The divine teacher recognizes our temporal needs, assures us of the Father's knowledge of these necessities, but says, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." It requires faith in God and his promises to withdraw from the pursuit of the wealth of the world, and to wait for the coming inheritance. It requires loyalty to principle to forego all the apparent benefits which arise from following the maxims of the world in business affairs, and to do unto others as you would that they should do unto you. It is a test of our confidence in the reality of the Lord's thought of our daily needs when we place the matter of food and clothing and houses and lands secondary, and give our first thought to seeking the kingdom of God. But there

is nothing so valuable in all the universe as righteousness. There is no treasure to be compared with the knowledge of God. There is no possession to be so highly prized as that wisdom which is from above. "She is more precious than rubies: and all the things thou canst desire are not to be compared unto her." In these last days there is special danger lest our hearts should be overcharged "with surfeiting, and drunkenness, and cares of this life," and so that day should come upon us unawares. We must now apply in a practical way the injunction to seek first the kingdom of God.

A New Day

WE confidently believe that we have come to the dawn of a new day in this movement to warn the world of the soon-coming Saviour. We may now expect to see a new life and power manifested in the giving of this message, and in this new life and power every true believer may share. We have waited and hoped and prayed for this time, and our hearts rejoice at the evidences that it has come. How thrilling and comforting is the thought that the Lord has set his hand to finish this work in our day, and that we may be "laborers together with God" in this closing work. This new day which is now dawning will not close in a night of darkness, but will usher in for the faithful servants of God that perfect day when the promise will be fulfilled, "And there shall be no night there." Before this new day closes, we shall witness the consummation of all our hopes and expectations, and we shall have the unspeakable joy of seeing face to face "him that loved us, and washed us from our sins in his own blood." The light of this new day will grow brighter and brighter until the earth is lighted with the glory of this message, and the way of the coming King is fully prepared. Blessed prospect! Glorious hope! But the dawning of this new day brings with it added responsibilities, and there is a solemn significance attached to our attitude toward the Lord's revealed purpose at this time. It is always dangerous to dally and to delay when God's providence indicates

that we should go forward, but it is doubly so now. It is always perilous to reject any ray of light or to decline any opportunity for service for the Master, but it is doubly so now. This new day of light and glory may become thick darkness to those who fail to recognize the meaning of our present experiences. After years of warnings and entreaties the Lord has spoken by his judgments, and is now calling for a response from those who recognize and fear him. We are beginning to experience the meaning of the promise, "There shall be delay no longer," and it applies to our relation to God, as well as to his relation to us. Happy are those who recognize this, and hasten to follow in the way of the Lord's leading. At this dawning of the new day let us each watch for the glory of the soon-coming King.

Delivered From a Jesuit Conspiracy

For centuries the Jesuits held absolute control of the Madeira Islands, that group under Portuguese rule, lying off the Morocco coast. The people, of mixed Portuguese, Moorish, and negro race, were trained in all the superstitions and prejudices of Romanism at its worst. As modern commerce brought the islands more in touch with Europe, Madeira came to be quite a winter resort for invalids. Thus the leaven of Protestantism was introduced. In the last annual report of Methodist Missions, Bishop Hartzell tells the story of the work and the deliverance from death of the man who pioneered the way in Funchal, the capital city of the Madeiras:—

Sixty years ago a Scotch Presbyterian physician did a remarkable work among these Portuguese Roman Catholics. Besides his work as a physician, he had schools, and taught the people to read the Bible in their own tongue. Twelve or fifteen hundred became Protestants in the course of a few years, and insisted on reading the Bible themselves, and worshipping God according to the dictates of their own consciences. A great persecution arose, and the day was fixed when Dr. Kalley, the missionary, and all his followers were to be exterminated. On that very day, while the signal bell was being sounded in the tower of the cathedral, God sent an English ship into the harbor, and the leader, disguised in clothing as a sick woman, was carried in a hammock to the beach and to ship by men who would have murdered him had they known who he was. All the Protestants, it was thought, were driven from the island. But a little precious seed remained, however, and only a short distance from where Dr. Kalley had his wonderful work in the mountains, we have our Mount Faith Mission, with nearly fifty men and women recently converted, and who testify to God's love,

and as many more youth in our Sunday and day schools. Down in the city, opposite a beautiful park, we have our church house.

The Presbyterians and the Church of England also have churches in the city. Funchal has a population of sixty thousand, while its harbor is a port of call for about two thousand ships every year. The Scotch physician labored not in vain. Other islands of the group are now also open to Protestant effort. W. A. S.

The Menace of Intemperance

ALCOHOL as a world power and worldwide menace to civilization, was the cause of a recent international anti-alcohol congress which was held at Bremen, Germany. The inroads of intemperance in all civilized countries are exciting profound alarm on the part of public men. Of the conditions in Germany growing out of the drink evil Herr Stoermer, a member of the German Reichstag, said:—

Excessive drinking among the masses in general and among workers in particular is the most serious bar to the emancipation of the lower classes. It undermines the mental capacities and energies of those who would otherwise be capable of attaining efficiency and culture. While it continues, the aims of social democracy—the destruction of social barriers and the equalization of the burdens and joys of civilization—will not advance an inch.

Le Figaro, a prominent Paris newspaper, speaks thus of the condition of France:—

There is no choice given us in France; whether we like it or no, we must go ahead and fight this matter, or we shall disappear as a nation. These are not mere inventions nor mere forms of speech. Ask Dr. Le Gendre and Dr. Debove and inquire of any doctors, and they will say it is simply a matter of a few generations more.

Another Frenchman, a physician of prominence, Dr. Brunon, says:—

The alcoholism of the working classes threatens to put an end, and that shortly, to existing society. . . . Those who are indifferent may shrug their shoulders to-day. The question of alcohol will very soon take the first place of all questions affecting the state.

The situation in England was referred to not long ago in a public speech by Lord Roseberry, who said:—

I am not a fanatic in temperance reform. I am, I hope, a sensible and level-minded politician on that and all other subjects, but I can not but be struck by the pathetic urgency with which the appeals for dealing with this question come from every part of England, Scotland, Ireland, and Wales; and though I say I am not a fanatic on this question, I view the uncontrolled condition of our liquor traffic as a serious danger. . . . It is becoming too great a power in the state. I go so far as to say this, that if the state

does not soon control the liquor traffic, the liquor traffic will control the state.

In America the situation is much the same. Intemperance, not only in the use of alcoholic liquors, but of various nerve destroying drugs, is breaking down the barriers of reason and self-control which safeguard civilized society. The use of intoxicants by women is rapidly on the increase. In some cities in the United States appearances indicate that almost as much liquor is consumed by the women as by the men.

Is it any wonder that in the forefront of God's great reform message of to-day, now being given to the world, the principles of healthful and temperate living have their place? L. A. S.

Delivered From Cannibals

THE China Inland Mission, under the direction of J. Hudson Taylor, has accomplished a great work in the evangelization of the interior provinces. But twenty-five years ago whole provinces were without a missionary. In some, no foreigner was allowed to do evangelistic work. To meet the great need of a progressive policy that should quickly reach the interior with the gospel invitation, the Inland Mission was formed in faith, and has been wonderfully sustained and blessed. As an illustration of the power of prayer for specific needs, this enterprise has been in the missionary field very much what Muller's orphanages, in England, have been in the field of home benevolence.

On his first voyage out to China, as a youth, Hudson Taylor had an experience in the power of prayer for specific deliverance. It was in 1853, when the China seas were infested by pirates, and the islands of the Malay Archipelago inhabited by cannibal savages. The story is told as follows:—

By the way, the ship was becalmed on one occasion in the tropics, and an unfavorable current began to carry them rapidly toward an unfriendly shore. There was not enough wind to move the listless sails, and as the long, hot afternoon wore away, they drew nearer and nearer to what they found by the chart to be a cannibal island. The natives, seeing the straits they were in, lighted their fires, and began to dance around on the beach in eager prospect of the feast they expected so soon. On that boat there were but four Christians—the captain, the carpenter, the colored steward, and Mr. Taylor. Mr. Taylor suggested that each of them should go to his cabin and wait on God for a wind to carry them away from the impending and horrible fate. After a short time of prayer, Mr. Taylor felt that the petition was granted, and coming up on deck said, to the first officer,

who was then in charge: "Won't you let loose your mainsail, for a breeze is coming?" With an oath the man replied: "I would rather see a breeze than merely hear of one."

"And don't you see, away up in the top-sail, a breeze is coming?"

"O, it's nothing but a cat's paw," the mate replied, as his eye followed Mr. Taylor's upward.

"Cat's paw or not, we might as well take advantage of what there is."

And as the breeze continued to freshen, the officer very gladly let out his clewed-up sails, and in a short time they were sailing away from the disappointed cannibals at a good many knots an hour.

It was another modern illustration of the fact that "He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions."

W. A. S.

The Way Into Macedonia

So often we meet souls in distress because some cherished plan in the work can not be carried out. The worry and perplexity about the thing that can not be done is sometimes allowed to unfit one for the work that can be done. The world is full of open doors to service. If the way is blocked for a cherished plan, do the next thing.

Paul was meeting success in Phrygia and Galatia, but suddenly the Spirit forbade him to preach in Asia. Then he "assayed to go into Bithynia; but the Spirit suffered them not." He was held back and prevented from carrying out his plan. We are not told what circumstances blocked the way. The apostle might easily have unfitted himself for any service by fretting and worrying about the hedging up of the way, if he had been that kind of man. But when he could not do the thing he had in mind to do, he knew there must be some next thing for him.

Then it was that the call came to go over into Macedonia, and a new and marvelous work was begun in Europe. It is well to remember that the way in Macedonia was opened after other ways were shut up. Is the way closed in one direction? Don't worry about it. Do the next thing. You will find a Macedonia of need somewhere. The blocking of the path may be but to turn your feet into the road to wider service.

W. A. S.

"Our success in life depends in large measure upon the character of the men and women we gather about us."

"MANY a Belshazzar has seen the ominous handwriting on the wall as he made merry over the wine cup."

Note and Comment

SPEAKING of the development of the idea that Sunday observance rests on the fourth commandment and other Sabbath precepts of the Old Testament, which is a feature of the religious history of the reigns of the English sovereigns Elizabeth and James the First, the *Church Standard* says it is an interesting problem to account for the rapid growth and predominance of this sentiment at that time, since "certainly the English reformers did not claim that the Sabbatical observance of the first day of the week was divinely required by the fourth commandment. Indeed, the appearance of a tendency of opinion in that direction called forth from William Tyndale and others some extravagant remonstrances."

What was afterward known as the "Puritan Sunday" was not a doctrine of the Reformation at all, but arose from another quarter where faith was not distinguished from fanaticism. The Reformation was right so far as it carried into effect the doctrine of salvation by faith, but it did not go far enough to apply this all-important doctrine to the matter of Sabbath observance; otherwise the sabbath of Rome would have been rejected along with other anti-Biblical institutions of the apostate church. The reviving Sabbath sentiment which followed the Reformation was based upon tradition rather than faith, with the result that a new institution, the Puritan Sunday, was adopted into the church in the place of a return to the Sabbath of the decalogue, the seventh day.

A NEW plague of an alarming character is menacing Cuba, according to reports from the province of Santiago. It is described as a disease which combines the worst symptoms of all the dreaded tropical and coast fevers, and is considered far worse than the bubonic plague. Very few of those attacked survive, and then only when the treatment is prompt and thorough. The only treatment known to be of any avail is to administer frequent large doses of quinine. So virulent is the nature of the disease that those stricken survive only a few hours, during which time the victim suffers extremely. The disease appeared first in Daiquiri, in the province of Santiago, where much American money is invested in iron mines. It has hitherto been unknown to the physicians there, and the people are panic-stricken, and have appealed to the United States for help. By its spread and contagious character the disease now men-

aces the entire island, and the mainland of America as well. The United States and Cuban governments will, it is said, act together in attempting to cope with this new and unknown peril.

ACCORDING to the *Church Standard*, the reign of the late Pope Leo, which the American press has called so brilliant, is not considered so by the Italian church, because "every year of Leo's pontificate was characterized by the loss of thousands to the church in Italy." According to this authority the Italian church is becoming more and more opposed to the enforcement of the rule of celibacy; besides which there is "an increasing opinion that confession ought to be made voluntary," since "one of the least evils" of the confessional "is where a bad or foolish priest endeavors to learn all family affairs, and then uses such knowledge to further his own comfort or schemes."

In Italy and other Catholic lands the people have a view of the papacy at close range, with the result that in those countries that church is steadily losing ground. In America "distance lends enchantment to the view," and the result is otherwise. But what the papacy has been in those lands which are now ridding themselves of its yoke, it will prove to be in this country when its hold upon the nation has been made sufficiently secure.

A RAILWAY project has been set on foot in this country, which, if realized, will more than parallel the British project of a "Cape to Cairo" railway. It is proposed to build a line extending from Port Nelson, Hudson's Bay, south to Galveston, Tex., thence through Mexico, the Isthmus, the United States of Colombia, Ecuador, and through Peru and Argentina to Buenos Ayres, branch lines being contemplated to Rio de Janeiro and Valparaiso. The estimated length of the line is 10,000 miles, and its estimated cost \$250,000,000.

J. HUDSON TAYLOR, who has been compelled to retire from the work of general director of the China Inland Mission, on account of failing health, pays this tribute to God's faithfulness: "If spared to see the autumn of the present year, I shall look back on fifty years since I sailed from Liverpool to China, with grateful acknowledgment for all the way God has led me and for his sustaining and providing bounty, and be able to testify that in no good thing that he has ever led me from his Word to expect has he failed me."

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.

God Is Near

THOUGH the way be dark and dreary,
God is near;
Near to bless, and guide, and keep the,
Do not fear.
'Tis a sweet thought, comfort-giving,
What betide,
He is present, ever-living,
At thy side.

What though cloud and storm o'ertake
thee
In the night?
He'll not leave thee nor forsake thee;
He is light!
Like a child, thyself confiding
In his care,
Follow him, in him abiding,
All is cheer.

Give thyself entirely to him,
Do his will;
And thy life the highest mission
Will fulfil.
Then pursue thy journey onward
At his call.
'Tis the path that leads thee homeward
After all!

—Christian Intelligencer.

The Work Before Us

MRS. E. G. WHITE

THE people of God are now to pray, and humble their hearts before him. Then they will see all things clearly. It is a heart humiliation that is needed by the people who have in trust so great and important a truth,—a truth that if received and believed, will cleanse the life from all defilement. God's people need to draw near to him, and love as brethren. If Satan can keep at variance those whose hearts should ever be full of kindness and love, on whose lips there should ever be the law of kindness, how pleased he is!

O that God's people had a sense of the impending destruction of thousands of cities, now almost given to idolatry! But many of those who should be proclaiming the truth are accusing and condemning their brethren. When the converting power of God comes upon minds, there will be a decided change. Men will have no inclination to criticize and tear down. They will not stand in a position that hinders the light from shining to the world. Their criticism, their accusing, will cease.

The powers of the enemy are mustering for battle. Stern conflicts are before us. Press together, my brethren and sisters, press together. Bind up with Christ. "Say ye not, A Confederacy, . . . neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread. And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offense to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among

them shall stumble, and fall, and be broken, and be snared, and be taken."

The world is a theater. The actors, its inhabitants, are preparing to act their part in the last great drama. God is lost sight of. With the great masses of mankind there is no unity, except as men confederate to accomplish their selfish purposes. God is looking on. His purposes in regard to his rebellious subjects will be fulfilled. The world has not been given into the hands of men, though God is permitting the elements of confusion and disorder to bear sway for a season. A power from beneath is working to bring about the last great scenes in the drama,—Satan coming as Christ, and working with all deceivableness of unrighteousness in those who are binding themselves together in secret societies. Those who are yielding to the passion for confederation are working out the plans of the enemy. The cause will be followed by the effect.

Transgression has almost reached its limit. Confusion fills the world, and a great terror is soon to come upon human beings. The end is very near. We who know the truth should be preparing for what is soon to break upon the world as an overwhelming surprise.

John writes: "I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works."

Are we as a people asleep? O if the young men and young women in our institutions who are now unready for the Lord's appearing, unfitted to become members of the Lord's family, could only discern the signs of the times, what a change would be seen in them! The Lord Jesus is calling for self-denying, self-sacrificing workers to follow in his footsteps, to walk and work for him, to lift the cross, and follow where he leads the way.

Many are readily satisfied with offering the Lord trifling acts of service. Their Christianity is feeble. Christ gave himself for sinners. With what anxiety for the salvation of souls we should be filled as we see human beings perishing in sin! These souls have been bought at an infinite price. The death of the Son of God on Calvary's cross is the measure of their value. Day by day they are deciding a question of life and death; deciding whether they will have eternal life or eternal death. And yet men and women professing to serve the Lord are content to occupy their time and attention with matters of little importance. They are content to be at variance with one another. If they were consecrated to the work of the Master, they would not be striving and contending like a family of unruly children. Every hand would be engaged in service. Every one would be standing at his post of duty, working with heart and soul as a missionary of the cross of Christ. The Spirit of the Re-

deemer would abide in the hearts of the laborers, and works of righteousness would be wrought. The workers would carry with them into their service the prayers and sympathies of an awakened church. They would receive their directions from Christ, and would find no time for contention or strife.

Messages would come from lips touched by a live coal from the divine altar. Earnest, purified words would be spoken. Humble, heart-broken intercessions would ascend to heaven. With one hand the workers would take hold of Christ, while with the other they would grasp sinners and draw them to the Saviour.

Work is what the churches need. They need an unreserved consecration to service. Jesus wept over the obduracy of Jerusalem. Whose hearts break to-day because of the peril of those in darkness? Who among those that have received such great light and such rich gifts mingle their tears with the tears of their Redeemer?

Never can the church reach the position that God desires it to reach until it is bound up in sympathy with its missionary workers. Never can the unity for which Christ prayed exist until spirituality is brought into missionary service, and until the church becomes an agency for the support of missions. The efforts of the missionaries will not accomplish what they should until the church-members in the home field show, not only in word, but in deed, that they realize the obligation resting on them to give these missionaries their hearty support.

God calls for workers. Personal activity is needed. But conversion comes first; seeking for the salvation of others, next.

Spiritual despotism is to lose its hold on souls. Each one is to awake to the necessity of having personal holiness and a personal, living faith. Then will God's work be done. Then will reformations take place. Souls will be rescued from the grasp of selfishness, and in love, patience, and Christian forbearance, will help one another to work for those perishing out of Christ.

Power to Finish the Work

G. B. THOMPSON

IN the early days of what is called the "Christian dispensation" the church of God had power. The believers were filled with the Holy Spirit; God worked with them "confirming the word with signs following." "Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure disease." Luke 9:1. "And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. . . . Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you." Chap. 10:17, 19. "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1:8. "And when they had prayed, the place

was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness. . . . And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all." Acts 4:31-33. "And the hand of the Lord was with them: and a great number believed, and turned unto the Lord." Acts 11:21. Like a warrior seated upon a white horse, the church went forth "conquering and to conquer." Though opposed by the greatest system of power and darkness which perhaps has ever been suffered on earth to appear,—the Roman empire,—the gospel in a very brief time was carried to all the world. Thus was the church clothed with power during the former rain. Prison bars, flood, flame, the rack, sword, hunger, death, and beasts of the earth could not stay its progress.

The closing hours of human probation have arrived, and the appointed time to finish the "mystery of God" has fully come. And in this time we are promised the "latter rain" in greater abundance than the former rain was bestowed upon the church on the day of Pentecost. Surely the need is as great. There has been delay because God's people have not been ready. The time has come when there should be delay no longer. This message is not a fable; it is the truth. The Lord is at the door. This generation is to witness the end of the great controversy which for six thousand years has enjoyed the attention of the universe, and is to see the Deliverer coming on the cloud. The *finishing* work is the thing now on hand. Numbers alone can not do the work. Numerous or large institutions amount to nothing, only as they become a channel through which the real agency can work. The closing struggle with the principalities of darkness will be tremendously fierce. Satan, we are told, no longer able to trust the tried rulers of his kingdom, to marshal his forces, will take the field in person. Every home and agency he can use, or ever has used, to destroy souls will be lined up for battle. And we are even now in this very conflict. But, cheer up, brother pilgrims; the Lord will not leave his chosen struggling remnant to perish or to be overcome. The Captain of the armies which are in heaven will take the field also, and great power will rest upon those who stand faithful unto the end.

In "Early Writings" we read of the closing work of the message:—

"Mighty miracles were wrought, the sick were healed, and signs and wonders followed the believers. God was in the work, and every saint, fearless of consequences, followed the convictions of his own conscience, and united with those who were keeping all the commandments of God; and with power they sounded abroad the third message. I saw that this will close with power and strength far exceeding the midnight cry. Servants of God, endowed with power from on high, with their faces lighted up, and shining with holy consecration, went forth to proclaim the message from heaven. Souls

that were scattered all through the religious bodies answered to the call, and the precious were hurried out of the doomed churches, as Lot was hurried out of Sodom before the destruction. God's people were strengthened by the excellent glory which rested upon them in rich abundance, and prepared them to endure the hour of temptation." Page 139. "I heard those clothed with the armor speak forth the truth with great power. It had effect. Many had been bound; some wives by their husbands, and some children by their parents. The honest who had been prevented from hearing the truth, now eagerly laid hold upon it. All fear of their relatives was gone, and the truth alone was exalted to them. They had been hungering and thirsting for truth; it was dearer and more precious than life. I asked what had made this great change. An angel answered, 'It is the latter rain, the refreshing from the province of the Lord, the loud cry of the third angel.'" Page 133.

This blessed experience will be enjoyed by many. It will be the condition of the church as it finishes the work. It should be the condition of the church now, for the set time to favor Zion has fully come. Some will put away sin and seek God till he can trust them with his Spirit as here mentioned, and under its mighty inspiration the work will speedily be done. I can think of no sadder experience that can come to one of God's servants in this time than to be passed by in the refreshing because he reforms to give up his sins, and while the word is being proclaimed with power by others he be left barren like the hills of Gilboa which are without dew or rain.

"The careless and indifferent, who did not join with those who prized victory and salvation enough to perseveringly plead and agonize for it, did not obtain it, and they were left behind in darkness, and their places were immediately filled by others taking hold of the truth, and coming into the ranks." *Id.*, page 132.

The Promised Refreshing

J. N. LOUGHBOROUGH

"REPENT ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Acts 3:19-21.

Here is brought to view a time of refreshing. This is spoken of in close connection with Christ's second coming. This undoubtedly refers to the same time as that mentioned by the apostle James: "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." James 5:7, 8.

The early and latter rain is also men-

tioned by the prophet Joel in connection with the description of the last days. The coming of the "former rain moderately" is called in the margin of the text, "A teacher of righteousness, according to righteousness." Joel 2:23. The outpouring of the Spirit of God on the day of Pentecost—the coming of the Comforter as a teacher—was comparable to the "former rain," which caused the newly sown seed of the husbandman to take root and grow. So in the ripening of the harvest of the earth, just before the end, the husbandman—our Heavenly Father (John 15:1)—is waiting for the "latter rain," the "refreshing," to aid in ripening the harvest of the earth. The Lord says by his prophet, "Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field." Zech. 10:1. And thus will be fulfilled his promise: "Then shall we know, if we follow on to know the Lord: his going forth is prepared as the morning, and he shall come unto us as the rain, as the latter and former rain unto the earth." Hosea 6:3.

In the prophecy of Ezekiel is given a description of the preparation for, and the final deliverance of, God's people: "I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant." Eze. 20:35-37. The deliverance of Israel from Egypt, and their entrance into Canaan, is typical of the final deliverance of God's people into the heavenly Canaan. Israel passed through a literal wilderness, but these through "the wilderness of the people." So we find, in the Revelation, an account of the people of God going into the wilderness for twelve hundred and sixty years of the Dark Ages. Rev. 12:6, 14. In the Song of Solomon we have a reference to the church coming out of the wilderness. He says, "Who is this that cometh up from the wilderness, leaning upon her Beloved?" Song of Solomon 8:5. Again he speaks of her as "she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners." Song of Solomon 6:10.

The Lord says that he will plead as he pleaded when he brought his people out of Egypt. He pleaded with them respecting his law and his Sabbath, saying, "How long refuse ye to keep my commandments and my laws? See, for that the Lord hath given you the Sabbath." Ex. 16:28, 29. In this latter pleading the Lord says he will bring his people "into the bond of the covenant." The bond of the covenant must be its confirmatory seal, or sign of its authority. The sign of God's covenant (this covenant commanded, he declares, is the ten commandments. Deut. 4:13) is the seventh-day Sabbath. That Sabbath, four times in the Scriptures, is said to be his sign. Ex. 31:13, 16, 17; Eze. 20:12, 20. We see, therefore, that in the preparation for the final deliverance there is to be an agitation of the law of God, and a restoration of the seal

to that law, and that seal is the Sabbath of the Lord.

There is still another feature that was connected with the deliverance of Israel, which is mentioned by the prophet Hosea when he says, "By a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved." Hosea 12:13. As there is a similarity in the last deliverance to that from Egypt, we may look for the gift of prophecy to be connected with the preparation for the deliverance.

The prophet Isaiah refers to the last days in these words: "Now go, write it before them in a table, and note it in a book, that it may be for the time to come forever and ever ["Heb. the latter day," margin]: that this is a rebellious people, lying children, children that will not hear the law of the Lord: which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophesy deceits: get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us." Isa. 30:8-11. By reference to 1 Sam. 9:9, we learn that a seer and a prophet mean one and the same; for there we read that "he that is now called a Prophet was beforetime called a Seer"—one who had visions from God and prophesied. The force, then, of this scripture is that the gift of prophecy will be connected with the proclamation of God's law in the last days. This the masses will reject because they do not like reproof, preferring a smooth path.

The apostle Paul, when speaking of the people who would be waiting for Christ's second coming, says: "The testimony of Christ was confirmed in you: so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ." 1 Cor. 1:6-8.

From this we see that all the gifts are to be manifest among the people who shall meet Christ in peace at his coming. One gift is especially singled out, the confirmation of which prepares the way for all the gifts to be developed in the church. That one gift he calls the testimony of Jesus. What is the testimony of Jesus? In Revelation 12, after the persecution of the Dark Ages, we find the apostle speaking thus of the last of the church in her probationary state: "And the dragon was wroth with the woman [a symbol of the church], and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Verse 17. By a *remnant* we understand the last of that of which we speak. The remnant of cloth is the last of the bolt. So the remnant of the church is the last of the church in its probation here. In Joel's prophecy, just before the great and terrible day of the Lord, he says, Salvation shall be "in the remnant whom the Lord shall call." Joel 2:32. This remnant will have war made on them for keeping all of God's commandments, and for having manifested among them the *testimony* of Jesus. The testimony of those who were taught in vision by the Spirit of God is called the testimony of Jesus. "For the prophecy

came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:21. When speaking of those ancient prophets, Peter said, "Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." 1 Peter 1:11. The instruction of those prophets in holy vision was the "testimony of Jesus."

In Revelation, chapter 19, is a scriptural definition of the "testimony of Jesus." When John was about to worship the angel, he said to him, "See thou do it not: I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy." Rev. 19:10.

When we have a scriptural definition of a word or phrase, it is proper to substitute the definition in the text. In doing this, 1 Cor. 1:6, 7, would read, "The spirit of prophecy was confirmed in you: so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ." And in Rev. 12:17 it would read that the dragon went to make war with the remnant who "keep the commandments of God, and have the spirit of prophecy." We see, then, that the remnant church, the members of which will be keeping all of God's commandments, are to have the gift of prophecy among them, and that that gift is to lead out in preparing the way so that all the gifts will at last be manifested among the people who are waiting for Christ's coming. So, then, as the Lord's people return to the keeping of all his commandments, the gift of prophecy is restored to them.

In Paul's letter to the Thessalonians he speaks of Christ's second coming, and of a people prepared to meet him, in these words: "But ye, brethren, are not in darkness, that that day should overtake you as a thief." He exhorts as follows: "Rejoice evermore. Pray without ceasing. In everything give thanks: for this is the will of God in Christ Jesus concerning you. Quench not the Spirit. Despise not *prophesyings*. Prove all things; hold fast that which is good." 1 Thess. 5:4, 16-21. From this we learn that the gift of prophecy will be among the people waiting for Christ's second coming.

What could be more consistent than to expect the Lord directly to teach his people who are to pass through the perils of the last days, and be prepared to meet the Saviour in peace at his coming? It is that point of time to which the patriarchs, and the true prophets of all past time, have looked with intense interest, when the conflict of ages—the controversy between sin and righteousness—is to close,—the time when the age for which all other ages were made is to be brought in. It can not be that God, who is abundant in mercy, will refrain from specially instructing his people. Thanks be to God, he has not left this as a matter of mere supposition; for he will guide his people by the spirit of prophecy, as the Scriptures clearly teach. Such a manifestation of all the gifts in the church will be indeed a "time of refreshing" as is meet to herald the coming of the Master.

Some Perplexities in Prayer

To many persons the difficulty connected with prayer is not intellectual, but practical. They believe their prayers have been sincere and earnest; yet no definite answer to them has been forthcoming. It may help such to recall the three chief Bible cases of what we may agree to call for the moment unanswered prayers; i. e., the request of Moses to enter the promised land, the plea of Elijah that he might die, and the entreaty of Paul that the thorn in the flesh might be removed.

These eminent servants of God professed certain definite requests, which were not granted. And why not? We may best answer the question by placing each of them alongside the perfect request in Gethsemane, "Not my will, but thine, be done." At once we see their defects. These requests lacked the essential element of true prayer. At their heart was dictation rather than submission.

None of these petitions were granted; but in each case a far better thing was given. For Moses was reserved the honor of burial by the divine hand, an honor which would never have been his had he died in the ordinary way in Canaan. For Elijah a rare passage home was designed, a far grander departure than the disappearance of a disappointed man. To Paul special grace was given, which won for him a veritable triumph. So if God refuses to grant to us the thing we ask for, we may be sure that his Fatherhood is reserving a better thing for us further on.

We have even a more striking instance of this larger answer which God gives to his children, in the life of Paul. The apostle prayed that when he visited Rome he might have "a prosperous journey." Rom. 1:10, 11. In this was included the hope of a smooth sea passage, since there are one or two indications in the Acts that the apostle was a poor sailor. How did God answer the prayer of his most devoted servant? We are told in the graphic story of the voyage recorded in Acts 27: There arose "a tempestuous wind." Verse 14. "Exceedingly tossed with a tempest." Verse 18. "Neither sun nor stars in many days appeared, and . . . all hope that we should be saved was then taken away." Verse 20. "The soldiers' counsel was to kill the prisoners." Verse 42. And finally there was a shipwreck. Surely this was a singular kind of "prosperous journey!" A discouraging answer to a saint's prayer! Did the apostle think his prayer was answered? Did he regard it as a "prosperous journey"?—Undoubtedly. He was the only man on board the ship possessed of a cool head and tranquil heart. His presence prevented a general massacre of the prisoners. God gave him "all . . . that sailed with him." Verses 23, 24. "Prosperous journey!" Indeed it was. According to the letter it was *not*; according to the spirit the prayer was answered two hundred and four score times more liberally than he had dared to request. In saving the whole ship's crew and passengers, God more than answered Paul's own personal request.—*F. C. Spurr.*

THE WORLD-WIDE FIELD

Territory of Misiones, Argentina

N. Z. TOWN

THIS territory forms the extreme north-east of the Argentine Republic, being bounded on the north, east, and south by Brazil, and on the west by the republic of Paraguay and the province of Corrientes. It has an area of 5,395,400 hectares. The territory takes its name from the missions founded there by the Jesuits in the sixteenth century. Before their expulsion in 1768, Misiones had a population of over one hundred thousand, but the latest geographies give the present number of inhabitants as thirty-three thousand. The capital is Posadas, which has four thousand two hundred inhabitants.

The climate of Misiones is warm, but

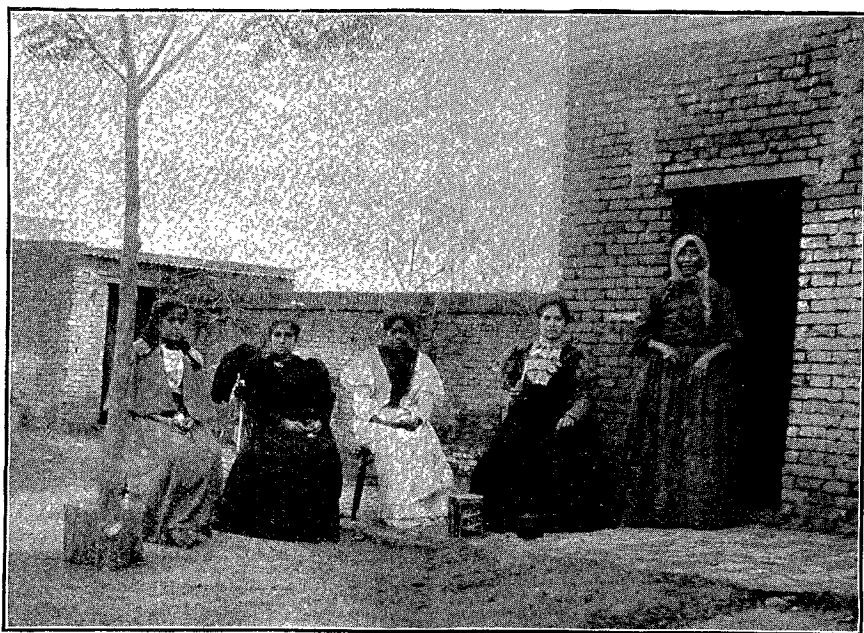
Here one should learn to forget the good bed and mattress. These are impossible luxuries. Above all, one should resign himself to support the *mirin*, a little bee that makes a tart honey in the crevices of dry trees. These bees are so numerous at times that it is almost impossible to open the mouth to speak. They cover the hands and the face, but do not sting. At times they retire, and then come the *jegenes* in equal numbers, and these bite until the hands and face are swollen. Then there are an infinity of other stinging insects, like the horse mosquito, *tabano* (a large poisonous fly), and the *mosca groude*, which, when it stings, deposits eggs. These soon hatch into worms, which must be allowed to remain four or five days before one can press them out

that the third angel's message is gaining a foothold in Misiones. After Brother Westphal arrived in Brazil on his last trip, he wrote back that Brother Schwantes had been across to Misiones, and that in Posadas he found a company of twelve keeping the Sabbath, and that another company of eight at a place called San Juan began to keep the Sabbath as a result of his visit. Those in Posadas received the Sabbath truth from a brother who came from Chile to escape military service. But along with this truth he taught them erroneous doctrines concerning the keeping of the day of atonement, etc. As Brother Schwantes reported that there was an interest on the part of others to hear, and also a prospect of helping the Posadas company out of their error, our conference committee planned for Brethren Habenicht and McCarthy to go there. The third day after arriving in Posadas, Dr. Habenicht wrote: "I am full of joy to-day. In our meeting Sabbath afternoon we were able to show these people the error in the tracts they were studying from Chile, and the victory was won. One link after another in the chain was broken until this morning we had a bonfire of the Chilean tracts, and two brethren and their families are united in the truth. The field here is ripe for the harvest."

Six days later he writes this: "I drop you a line to-day to let you know how the work is progressing. We are full of joy at the prospect. We organized a Sabbath-school yesterday with twenty-eight members. Sixteen adults have begun to keep the Sabbath. Others still are interested, and we have all we can do to fulfil our promises to see the people." Five days later he reports that including eight children, thirty have begun to keep the Sabbath. There are still others interested.

We are thankful for such a good beginning in that isolated part of our conference. The keynote that is sounding out in the home land, "The message to the world in THIS generation," touches a responsive chord in our hearts in this dark corner, and we are with our brethren heart and hand in this work.

Buenos Ayres, Argentina.



DRINKING MATE

healthful. The annual mean temperature is seventy degrees Fahrenheit. One writer says that "Misiones is a splendid garden, a bewitching mansion. With its chains of low hills covered with thick forests of orange trees, and the mate tree, its numerous picturesque streams, half hidden in the foliage, this territory is the *Argentine Eden*."

But the following from another writer presents a somewhat different picture: "It should be made known, on the other hand, that Misiones is a theater where one pays very dearly for the contemplation of her magnificent natural scenery. The palatable dishes are substituted by a little farina, beans, maize, and *charque* (meat dried in the sun). These are always cooked and eaten in the same way, and at times make one prefer, instead, a piece of the raw heart of a palm tree, which has a taste similar to the chestnut.

with the fingers. During the night the gnats are almost insupportable."

The soil of Misiones is adapted to sugar cane, rice, coffee, and tobacco. The staff of life there is the mandioca, and maize takes the place of all other dishes. Wheat bread is unknown to many of the people.

One of the chief industries is the cultivation of the yerba tree, from which mate, or Paraguay tea, is made. This plant was first introduced into Misiones from Paraguay by the Jesuits. The work in the yerbales, or mate plantations, is done chiefly by Indians, who receive little more than the mate they drink and the tobacco they chew and smoke. The cultivation and use of the yerba mate is one of the greatest curses to these South American countries. Argentina pays to Brazil and Paraguay over four million dollars gold annually for mate.

But what interests us most is the fact

The Scandinavian Union and Swedish Meetings

GUY DAIL

IN conjunction with the Swedish Conference, which was held on our industrial school farm at Nyhyttan, Sweden, June 23-28, was also a council of the Scandinavian Union Committee, attended by Elder P. A. Hansen, chairman of the union; Elder O. A. Johnson, of Norway; Brethren Hoffman, Boettcher, Anderson, and Sandelin, from Finland; the leading brethren of the Swedish Conference; and Elders Conradi and Irwin, and Dr. Paulson.

The Scandinavian Union Council considered a number of important questions that concern the Scandinavian field as a whole. The Swedish brethren heartily united in calling for a Scandinavian Union Conference to be held near Goteborg, Sweden, next summer. It is thought that the proposed meeting will materially

strengthen the bond of brotherhood and union that should prevail among our people everywhere. It was voted to conduct a winter institute for the training of workers for Scandinavia and Finland. This will be done in connection with some public evangelical effort in one of the cities of the country. An effort was made to aid the Christiania Publishing House, by furnishing it as much of the printing of the three Scandinavian countries as possible. The school now conducted at Nyhyttan received encouragement from the union. The leading medical institution will be given to Denmark, the publishing house will be reinforced in Norway, and the school will be built up in Sweden. It was also decided to do as much as possible toward making our work in the Scandinavian countries absolutely self-supporting, even more than that,—to bring up the tithes and offerings until this field may carry the missions in Finland and Iceland and Greenland.

To speak in particular about the Swedish Conference: this was the smallest of the three Scandinavian meetings of the season; but we believe that in some

power had only created a deeper longing for that practical experience which comes through a genuine acquaintance with the Holy Spirit.

The business sessions were harmoniously conducted. Practically the same laborers will be employed in Sweden the coming year as the past, and the same officers were re-elected save that E. Niemann was chosen secretary of the Sabbath-school Department, and the auditors are E. Lind and A. F. Roos.

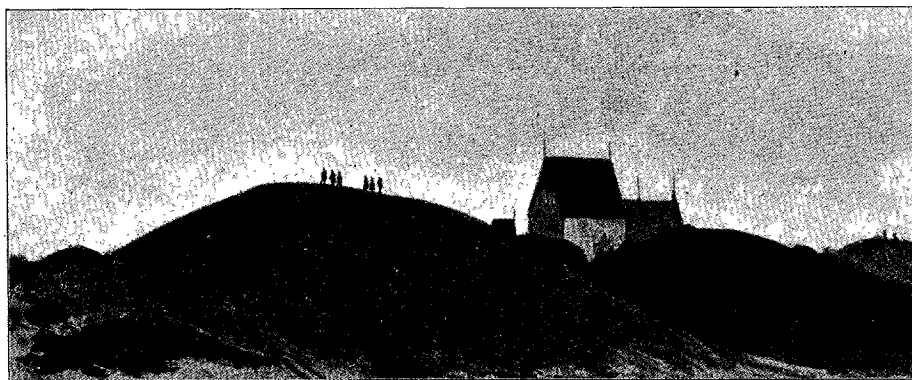
A vote of thanks was passed to the American brethren for the money they had furnished the Swedish school fund from the sale of "Christ's Object Lessons." It was voted to make a more determined effort to circulate "Christ's Object Lessons" and our other religious literature throughout the field; loyally to support the health work, including the small health institution recently opened in Orebro; to seek the furtherance of the Sabbath-school work, and to devote the Sabbath-school offerings for the coming year to the mission in Finland, and the First-day offerings to the Icelandic field. A small company was baptized at the

The *Mission World* gives the following extract from a letter from Dr. J. G. Paton, of the New Hebrides, as to the present condition of affairs among those islands:—

"God has given us over sixteen thousand worshipers, and over three hundred and thirty of them native teachers and evangelists, who are now helping us in the work of trying to bring the remaining population, from forty thousand to sixty thousand cannibals, yet on the group, to fear and serve our dear Lord Jesus Christ. On Malekula and its surrounding islands the natives are almost entirely without clothing. They frequently strangle the very aged and those long sick, or bury them alive. When their female children come to be from six to twelve years of age, they knock out their two front teeth, and then sell them to the highest bidder, for from six to ten or twelve hogs for each. The purchaser may have three or more wives already; he may be young, but is generally old. The poor girl may weep, and plead not to be sold, but she has no choice in it. Her father disposes of her at will, and, under a guard armed with loaded rifles, her purchaser takes her to his home. If she runs away, as is often the case, she is forced to return; if she runs away a second time, she is fetched back, and a row of three or more holes is burned in her breast or side by fiery sticks; if she runs away a third time, a hot stone is placed behind her knee, or knees, so burning her that she can not run away again. So some are lamed for life. The buyer can sell her again, or kill her at will, and none dare find fault. She is his own. He bought her, and can do with her as he pleases. So women are slaves, and used as beasts of burden to men.

"The teaching of our dear Lord Jesus is the only effectual cure for all these evils. At the three mission stations on the island of Malekula, occupied only a few years, there are: At Uripiv, fifty-four church-members and three hundred and nine attending the services; at Pangkumu, eighty-six church-members and four hundred and fifty attending the services; and at Aulua, one hundred church-members and five hundred attending the services. These are doing all they can to help the missionary in bringing others to worship and serve Jesus Christ.

"How it would have rejoiced our helpers in the home lands to have seen nearly three hundred assembled on a recent Sabbath, when I baptized eleven adults, and dispensed the Lord's supper to six whites and one hundred and fifty-three of our natives sitting on the green grass, where only a few years ago I baptized the first six converts and celebrated the first communion! Our converts form Christian villages generally, live near one another, and begin and close every day with praise and prayer. They try to work for Jesus in teaching and preaching the gospel to others. By grog, ammunition and fire-arms given the savages, chiefly by French and other traders, many have lately been ruined and killed, and great suffering has been caused."



MOUNDS AND CHAPEL, OLD UPSALA, SWEDEN

respects it was the most remarkable and beneficial. The subject of the spirit of prophecy, as received by believers in the message, was given some attention by Elder Conradi and others, and this important doctrine is now much better understood by the people than heretofore. Another thing that will be helpful to our Swedish brethren was the more complete revelation of the spirit actuating the man who has for several years been seeking to become recognized as a prophet. He was given a hearing, and allowed the use of the pavilion; but this did not satisfy him. When Elder Conradi was ready to address the congregation Sabbath forenoon, he created such uncalled-for disturbance that it was necessary to conduct him from the grounds. Fully half an hour was required to overcome the confusion. After this God's tender Spirit came in with power, and the meeting became one of special blessing. God witnessed to his word. Souls were touched. The difference between the false and the true appeared in great contrast, and decisions for God were made. When those who wished to come into closer covenant relation with God were requested to rise, nearly every one in the congregation responded. The manifestation of Satan's

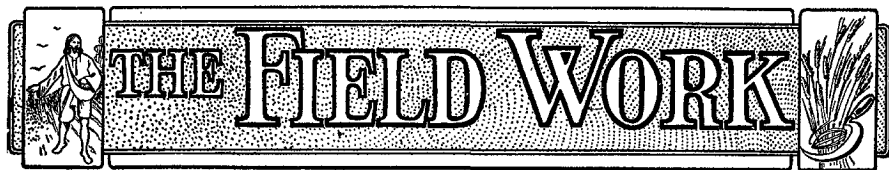
meeting, six or seven candidates taking part in this holy ordinance.

Statistics show that during the year ending Dec. 31, 1902, eighty-one were added to our number in Sweden, making their total membership 784; tithe, \$3,804.1; Sabbath-school donations, \$255.03; First-day offerings, \$13.24; annual donation, \$184.95; general gifts, \$241.36; book sales, \$16,140.30.

The Finnish Committee being so largely represented, there were also several sessions of that body, in which progressive plans were laid for the spread of the gospel in that important land.

Each country presents peculiarities and difficulties of its own. Sweden is no exception. But God is working in every country, and he is at work in Sweden. He will have a chosen and elect body of believers from this nation to meet him with joy at his appearing. Hope and courage must be shown; for God is going before us. O that we may all follow closely in his leadings! It means much—it means that we must give all to service—if we are to help form that glad company out of every nation and kindred and tongue and people, when he appears; but the crown is worth the cross.

Friedensau.



THE FIELD WORK

New South Wales

COORANBONG.—When Sister White was urging our people to take up the work of canvassing for "Christ's Object Lessons," she wrote the following words: "Through the work for the relief of our schools, a fourfold blessing will be realized,—a blessing to the schools, to the world, to the church, and to the workers." "There are souls in desolate places who will be reached by this effort. The lessons drawn from the parables of our Saviour will be to very many as the leaves of the tree of life." "Souls will be converted, and money will come in."

In our work in Australia this promise has been fulfilled, one instance of which I will relate. As our brethren at Avondale were laying plans to send out students to canvass for this book, a worldly young man who was present, but who had never taken the least interest in the present truth, said he believed he could sell some of the books to his friends in the business world. Before undertaking the work, of course it was necessary to know what the book contained, and so he read it through. The first time he went out, he sold several books. From that time a change was seen in his life. He began to attend students' meetings at the school, and finally got up courage to bear his testimony. Tobacco using, liquor drinking, swearing and the taking of the lives of God's innocent creatures have all been given up. Every one, both outside and inside of the church, sees that he is a changed man. Within the past few months his sister, a bright girl of fifteen, has given her heart to Christ, and next Sabbath both expect to be buried in baptism, to show to the world that their affections have been transferred from earthly things to heavenly treasures. Thank God.

E. H. GATES.

Mexico

THERE are many things for which the friends of the message in Mexico feel to praise the Lord.

Those who are in the field with our literature are having some success and many interesting experiences. Brother Harzman began labor in Toluca, and as a result of seventy hours' work the last of July, sold papers and books amounting to \$21.72 Mexican and took thirteen yearly subscriptions for *El Mensajero*. Brother Bodwell has been working at San Luis Potosi, with his usual success. Brother M. V. Erkenbeck has been selling the little paper published by the young people of Guadalajara, and though he can speak but little Spanish, sells about fifty copies a day.

The sanitarium is enjoying a good patronage for this time of year, and the work at the medical mission, which has been a little slack for a time, is increasing.

People come long distances for the sake of being treated at the mission. Recently one made a four days' journey on foot for this purpose, and was so pleased with what was done for him that he sent for his wife and daughter to come, that he might remain and continue to receive treatment.

The work has been carried on in a rented building, but we believe that the time has come for erecting a small building on ground belonging to the sanitarium, thus saving rent, and at the same time having the work where it will be more accessible.

We believe that God is moving upon people to come to Mexico; for we are receiving letters from those who desire information concerning the country and opportunities for self-supporting missionary work. To all interested we can say, There is a great work to be done here, and he whom God leads to come will make no mistake in coming.

We earnestly request our brethren and sisters to pray for God's blessing upon the work and workers in this needy field.

GEO. M. BROWN.

Greater New York

EVANGELISTIC work on Blackwell's Island among the patients and inmates of the different institutions is being successfully carried on. An interest is manifested in each ward of each building. In company with my co-workers from the churches of New York City, I have been faithful in carrying these testing truths to the people during the last eleven or twelve months. God has been watching the seed sown in his name, and in many cases he has given the increase by bringing souls from the darkness of sin and prejudice to the saving knowledge of his truth. Thousands of our printed pages, the *REVIEW AND HERALD*, the *Signs of the Times*, the *Sentinel*, and the *Life Boat* are read each week with much interest. The *Life Boat* and the *Signs* are the two leading missionary papers. These periodicals have been a great blessing in presenting the whole message to the thousands who are living in darkness and sin in the prisons and hospitals and workhouses of our city. God is using these means as well as public preaching and other evangelistic work to bring the people under the direct influence of the word of God. We seek to relieve the suffering, and to bring cheer into these dark places by giving the people Bibles, and eyeglasses so they can see to read, and fruit and other things which will help them bear their unfortunate circumstances and burdens.

But we need more helpers. The loud cry is, Come over and help us. Where there is one worker, we need at least one hundred, and the time has come when I

must relinquish this work. The Lord has graciously blessed the work through his humble instrument during the last few years, and he is leading out into wider spheres of missionary usefulness. The responsibilities are increasing. It has become necessary to take up another branch of work, to conduct an evangelistic missionary enterprise, at 440 West Fifty-sixth Street, New York City, which demands my whole time. This work here must not stop. If a good brother of one of our New York churches, who has the ability to conduct these evangelistic services, and who has a strong voice for leading the singing, would take my place, so I could be relieved to continue the work in my field in this part of God's vineyard, I would appreciate it, as I can not keep up the two branches and do justice to either.

The work of Fifty-sixth Street has been an established enterprise for several years, but not of our faith. It had almost ceased when the dear Lord gave us the opportunity of working in the field, and he is leading out to give the third angel's message. It is in a Roman Catholic vicinity, and we have to be very careful and use the best tact God gives us. Our work in his name is prospering. The visiting from house to house is a success, and many who were against us are now coming to the meetings every night. God is richly pouring out his blessing upon this work, which is entirely independent of any conference or church. The Lord has marvelously opened up this way. If any brother or sister feels led to give their Sunday afternoons and two evenings or afternoons a week to this needy field on Blackwell's Island, among the prisoners and inmates of these institutions, where there are twenty thousand people who are not privileged to go to any means of grace, and who do not hear the gospel only through our lips, let them come over and help us, and God will bless and give them many souls for their hire. In his name, I beg of you to think of the times in which we are living. Soon the King will come in his glory. Pray for this work that the Lord will send forth more laborers into the harvest. "Fear God, and give glory to him; for the hour of his judgment is come."

FREDERICK P. CULLUM.

House of the Lord Mission,
440 West 56th St., New York City.

Prince Edward Island

CHARLOTTETOWN.—Since my last report to the *REVIEW*, we have moved from Woodstock, New Brunswick, to Charlottetown, Prince Edward Island. At our conference session in June, it was decided that this change should be made. Before we left Woodstock, we were made glad to see a young man and his wife take their stand to obey the Lord. Later they united with the Fredericton, New Brunswick, church.

We have enjoyed our work since coming here, and it is becoming more interesting as the days go by. Almost every day brings some new experiences which show that the Lord is working. June 2

we began a series of meetings, and have continued five meetings weekly up to date. We expect to continue until November, as the interest is steadily increasing. Some are now in the valley of decision; we hope soon to see them on the mountain top of faith and obedience. We have been conducting studies on health and disease, every Monday night, illustrating our subject with charts and experiments, and the interest is deepening. The Tabernacle is almost filled at these studies, and many are practicing the instruction.

Recently a lady who had formerly been a Roman Catholic, expressed a desire to unite with us. She had studied the question of the Sabbath some years ago, and began to observe it, but circumstances were against her, and she did not continue. She did not unite with any other church, as she found many errors in them; but as soon as she found us, she felt at home. She has been at every service for the past two or three weeks. We thank the Lord for this soul, and trust she may continue to grow in grace.

We propose to organize a Sabbath-school next Sabbath, as several interested persons unite with us every Sabbath in studying the Word.

A prominent worker in the Presbyterian Church leaves her own church services to come to the Tabernacle, and brings other ladies with her occasionally. She attends our Sabbath studies.

The Tabernacle is a well-arranged building, and is suitable for conducting the work in this field. The seating capacity of the hall is about one hundred. It is well seated and lighted, and we have suitable mottoes on the walls. In the rear of the hall we have four good-sized living rooms, which make it very convenient for the work. The building is water-tight and substantial. It presents a neat appearance, and with the flag announcing the services, is a standing witness for the truth.

Elder W. H. Thurston spent several days with us, and was pleased with existing conditions. His talks were much appreciated by the people, who showed their interest by coming in goodly numbers to the services.

I have two invitations to conduct services with those not of our faith. I will preach to the Orangemen in about two weeks, and next Sunday in the Christian church. These are opportunities which I trust will bear fruit to the glory of God. We are of good courage, and mean with God's help to push the battle to the gates.

J. GREER HANNA.

British Guiana

We closed our tent meeting in the village of Kitty, July 19, having continued just nine weeks. It rained during the entire time, but the services were well attended. We have rented a room, in which the meetings are continued by Brethren Giddings and Brown. When the weather permits the services are held in the open air.

It is difficult yet to say just how many have taken their stand for the message. Fourteen have been baptized, and others

are awaiting baptism. The Sabbath-school has an enrolment of forty.

Our great need now is a small place of worship. It will require about two hundred and fifty dollars to buy the necessary materials to build what is needed. The people are gathering money as fast as they can, but it will take a long time to raise the amount necessary. We are praying earnestly that the Lord may give us, in whatever way is best, the needed help. How anxious we are to provide for this needy company, and hasten on to carry the message to others, who are calling earnestly for the truth.

It is now twenty-five years since I first began tent work, and in all my experience I never saw such deep conviction resting upon the people. The message has a power attending it which I never before experienced. On every hand, people are calling for the truth. We are unable to meet the calls, and it seems that each day multiplies the demands.

An interest was awakened in Albuoystown, by Brother Downer. We considered it advisable to pitch our tent there for a short time. Tuesday morning, July 28, we erected our tent, scattered handbills, and by 7 p. m. the tent was crowded to its utmost capacity. Each night since, it has been impossible to seat one half the people in attendance. Deep conviction rests upon all. Surely it is the loud cry. What peace, joy, and comfort fill the soul when all is surrendered to God!

We are in much need of a small tent for the East Indian work. Our experience has taught us that we can not persuade the coolies to attend services in a place of worship generally occupied by other nationalities. We have in our midst more than one hundred and twenty-three thousand of these darkened souls, who do not believe that Jesus of Nazareth is the Son of God. Many of them say they would come and hear what we have to say if we did not ask them to come where the black people worship. Brother Hyder, our Hindu laborer, is anxious for his own people, and weeps over their sad condition. He is doing all he can. We need help. We could fit up a tent, suitable for that work for fifty dollars.

Our canvassers who have entered the interior, are doing a good work. One young brother went to Morawhanna, in the northwest district, and in a short time sold over sixty dollars' worth of books. The inhabitants are largely Indians, and as it is near the Venezuelan line, many Spaniards come over, and buy our books. Another brother went into the Pomeroon district, and is finding ready sales for our literature. He gives many interesting accounts of his labors among the people, and already his efforts are bearing fruit.

The climate is severe, and at the present time, from seventy-five to one hundred new cases of smallpox are reported each week. Sickness is prevalent everywhere, and only the power of God can save the workers from the terrible fever in this colony. Sister Giddings has been quite sick again, which necessarily calls Brother Giddings from the field. This increases the burdens of our present force

of laborers, and it seems sometimes, under the hot August sun and dry weather, that we shall have to succumb, but the Lord hears our cries, and knowing that we are homeward bound, we march on, claiming the victory in Jesus' name.

I kindly ask our dear people to send us copies of the REVIEW, *Signs, Instructor, Little Friend*, and other literature for free distribution. If our missionary societies in the United States and elsewhere could see how anxious the people are for reading matter, it would greatly encourage them. Let us fight on until the Lord says it is enough.

D. C. BABCOCK.

Georgetown.

A Personal Experience

THE Master has richly blessed me in the work the past week, although many were harvesting.

I canvassed near the territory where I made my first delivery in June, and people tell me that a man has been up north selling some wonderful books called "Daniel and the Revelation." Their neighbors are now getting interested in the books, and are ordering them. I met some who have read the book, and are much pleased with it. My daily prayer is that this book will do the people some good, and that God will help me to have the true missionary spirit in my work for the salvation of souls.

O that God would stir us up mightily with the realization of the times in which we are living, and put within us a spirit of consecration for service! May we all arise and finish the work that the Master has given us to do. Rom. 13:11-13.

I gave a man a canvass the other day, and when I was about half through, he said that he did not want the book. In 1898 there was a man around, he said, selling the same kind of book, and the ministers had forbidden them to read the book, telling them that it was false. After talking with him for a time, he signed for the book. He then told me that it would be of no use for me to stay in the neighborhood, as many had the book. But you know that a Seventh-day Adventist canvasser must not flee from the enemy. In the Christian's armor the Lord made no provision for the back. He does not expect us to flee, but to be strong in the power of his might, and to stand, like the brave, with our face to the foe. Eph. 6:10, 11. I can see how the Master is fighting the battles for me. O how good it is know the Lord is going before us!

I had a rich experience with a man whose son was killed by lightning three weeks ago. When I first gave him a canvass for the book, he was quite indifferent. I told him that I made a delivery up north at the time his son was killed, and the people liked the books very much. As soon as he saw I knew something of the circumstances connected with the death of his son, he appeared interested, and told me all about it. He then took me into the house, showed me the picture of the boy, and said that he could not understand why he was taken. This gave an opportunity to read a few passages of Scrip-

tures to him. After reading Job 5:17, 18; 33:29, 30; and 22: 21, he seemed comforted, and with tears in his eyes said that he supposed that there was a lesson in it for him, and that it must be for the best. When I was about ready to go, he subscribed for a book. I trust that it will do him good.

I am glad to have a part in the Lord's harvest field. It is good to go where the Lord wants me to go. Pray for me, that I may do my work for the Master well.

OTTO EISELE.

Oklahoma Camp-Meeting

THE Oklahoma camp-meeting was held this year at El Reno, August 13-23. The camp was pitched on the open prairie, and the first night of the meeting there was a severe storm, but after that we had nothing to contend with but the hot sun.

It was a large meeting. Over one hundred tents were pitched on the ground. There were sixty-four covered wagons. One young man rode two hundred miles on horseback in order to come to the meeting.

From the beginning, the interest was good, and the Holy Spirit moved upon the hearts of both old and young. Backsliders were revived, and made a new start. Others began to serve the Lord for the first time. The hearts of parents were turned to their children, and it was an impressive scene to see fathers and mothers embracing their children, some of whom had passed the middle of life.

Elder Warren rendered valuable help to the children and young people. Dr. Droll, from Wichita, Kan., was of much assistance in giving medical instruction. Elder M. H. Gregory, being sick with fever, was unable to attend the meeting.

There were one hundred and one baptized during the meeting. To some of this number it was a rebaptism. Three brethren were ordained to the gospel ministry. There were eleven new churches added to the conference, while two were dropped in consequence of the brethren moving to a different locality.

The Oklahoma Conference is in a prosperous condition. Elder Haffner has the good will of the people, and was re-elected to the presidency of the conference. May the Lord continue to bless this conference to the salvation of many souls.

N. P. NELSON.

Canadian Sanitarium

THE Canadian Sanitarium located at Knowlton, Quebec, was dedicated July 22, and many from the surrounding country came to witness the ceremony and look through the building.

The exercises began at 2:30 p. m. The Rev. Mr. Taylor offered the opening prayer. The chairman then made a few remarks, setting forth the object of our locating in Knowlton, and assuring the people of our good intentions. The mayor was not able to be present, but sent a letter of welcome, which was read by the chairman. Elder Farnsworth then gave a brief history of the work, and Doctor

Ball, of Melrose, delivered a brief address, presenting the object and importance of sanitariums and the methods pursued. A song was then rendered by Mr. Davis, after which Judge Lynch made an interesting speech, commending our work, and wishing the institution every possible success. Judge Foster was then introduced, and he presented some practical truths in a frank, courteous manner, which were well received. Doctors Harris and McGowan, of Knowlton, and Doctor Page, of Quebec, each gave a brief talk, expressing thankfulness for the institution, and Doctor White, of the sanitarium, followed with brief remarks respecting our intentions and the object of our work. Rev. Mr. Stevens gave a brotherly talk, emphasizing the importance of spiritual as well as physical help. Rev. Mr. Taylor made brief remarks, and after singing, Elder Rickard offered the dedicatory prayer, and the exercises closed with benediction.

The company was then shown through the building, and all expressed themselves as well pleased and thankful that an institution of this kind had been established in their midst.

The prospect is hopeful, and we believe that the starting of this sanitarium is in harmony with the instructions which we have received, and that, under God, a good work will be accomplished. We solicit your support and your prayers.

W. H. THURSTON.

Virginia Camp-Meeting

THE annual camp-meeting of the Virginia Conference was held July 31 to August 9, in a beautiful grove in a country place called Wellington, D. C. The location was all that could have been desired, except that we were not near the multitude.

The meetings were well advertised for miles around the place, and from the opening service were well attended. On Sunday there were fifteen hundred people present, besides the two hundred of our own people who were encamped on the ground. The good order maintained by the visitors surpassed that of any other public gathering I have ever seen.

Present truth, the message of reform that called us out as a people, was clearly presented from the beginning to the close, and was gladly received as the word of God by eager listeners. A company of workers was left at the place to follow up the interest awakened by the camp-meeting.

Elder L. S. Wheeler and his wife had charge of the young people's services, and a good work was done for them, several of whom gave their hearts to the Lord for the first time.

The business meetings were just as spiritual in their nature as the praise meetings, which was a characteristic of the spiritual presence of the Lord upon the encampment. I am sure such should be true in every business meeting.

The conference has been struggling for several years under the burden of debt,

and this has greatly hindered aggressive work. The General Conference having recently appropriated two thousand dollars to this field, which freed it from debt, the brethren are now prepared to give their attention and means to extending the work into new fields. The people of Virginia greatly appreciate the help the General Conference has rendered them.

Elder R. D. Hottel was again elected president of the conference by unanimous vote. Other officers of the conference remain about as last year.

Unity prevails among the workers and people to the glory of God's grace. All were filled with new life and courage to press the work on to victory, which we are assured will be realized in this generation.

Elder Wheeler and his wife, who have been laboring in this conference for some time past, will now take up work in connection with the Melrose (Mass.) Sanitarium, as Bible instructors.

H. W. COTTRELL.

Oshkosh (Wis.) Camp-Meeting

THIS meeting opened at the appointed time, Wednesday evening, August 12, and closed on Monday, August 24. The harvest throughout the State was ten or twelve days later than usual. This kept many of our people from the camp-meeting at the beginning, but the numbers increased up to the last Sabbath and Sunday, when there were probably seven hundred persons present.

Nearly all points of present truth were presented from the desk. It was the general opinion that this was by far the best meeting ever enjoyed in Wisconsin, and in some respects this was certainly true. The great burden of many discourses was calculated to inspire in the minds of those present a desire to seek the Lord and to study his Word. Twenty-five persons were baptized, but during the early part of the season there had been an effort made throughout the State to baptize all candidates who were ready for the ordinance before the camp-meeting began, so as to avoid a very large baptism at the camp-meeting. Had this not been done, the number would probably have been twice as many as it was. Many aged brethren and sisters were present, who rejoiced greatly at the evidences of the soon coming of the Saviour.

Elder J. S. Washburn, of Washington, D. C., was present the first five days of the meeting, and Elder Smith Sharp, of Graysville, Tenn., was in attendance during the first seven days. Professor Magan and Dr. Morse were on the ground the last two days of the meeting.

The last Sabbath of the meeting, when those who desired to seek the Lord were invited forward, almost the entire congregation responded, and there followed what was probably the most solemn occasion of confession ever witnessed in Wisconsin. There was a depth of feeling manifested far greater than has been seen in the past. The people desired to get right before God.

The brethren and sisters in the camp donated in cash and pledges to the work at Washington, D. C., \$600; to the new sanitarium at Graysville, Tenn., \$515; to the sanitarium at Madison, \$371; to the \$6,000 fund that we are raising in Wisconsin for the General Conference Association, \$308; to a Chinese school, \$500; to the Scandinavian fund, \$65.10; Sabbath-school donations, \$60; to other interests, in Wisconsin, \$250; making, in all, \$2,669.10, given in cash and pledges during the meeting.

The attendance from without was quite good. The camp was a pleasant one, and the people expressed themselves as satisfied with the entire arrangement.

Four churches were admitted into the conference at this session.

Thus one more annual occasion is numbered with the things of the past. The prospect at the present writing indicates that a series of meetings, both in the English and German languages, should follow the camp-meeting, and workers in these two languages have been provided to carry the interest forward.

WM. COVERT.

The East Michigan Camp-Meeting

THE first East Michigan camp-meeting and conference was held at Flint, Mich., August 18-27. The meeting was held in a nice grove about one and a half miles from the city. Our brethren in Michigan have been used to very large camp-meetings in the past. Owing to the division of the former conference into three parts, the brethren had looked forward to this first camp-meeting and conference since the division with considerable interest as to its results and the general effect upon those who attended. Some were fearful that so small a meeting of our people would be discouraging; but so far as I could learn, no such feeling existed among the brethren. Many said that it was the best camp-meeting they had ever attended in Michigan. The meeting was quite largely conducted by the local ministry. Elder I. H. Evans was present two or three days, and the writer was present during the larger part of the meeting. The meeting was too far from town to secure a large attendance of those not of our faith. However, some became much interested in the truths, and requests were made that the meetings be continued in town after the camp-meeting closed.

The school work and other branches of the cause received considerable attention. About one thousand dollars was raised in pledges and cash donations for various branches of the work during the meeting. The real conference meetings, which touched in a practical way various branches of the work of the conference, were held during the last two days of the meeting. Many of our people had returned home before these matters were considered. This left but a small number to transact the business of the conference, and to consider important matters that affect the prosperity of the whole conference. It was necessary that I leave for my next appointment before the con-

ference closed, therefore others will report that feature of the meeting.

This was my first experience in laboring with the larger number of the workers in the East Michigan Conference. My acquaintance with these workers was very pleasant. If all unitedly press the whole message, especially into those places where the truth has not yet been established, new life, courage, and power will come to all the churches.

The conference report showed a membership of sixty churches, and over one thousand nine hundred Sabbath-keepers. There were thirteen or more church schools conducted last year. Most of these were reported to be a success. A State fund was started at the camp-meeting to assist the various church schools. May God greatly bless the labors of this conference, and give those in charge of the work the spirit of Caleb and Joshua to move on to a glorious victory with increasing power and courage; for soon our God will come. R. A. UNDERWOOD.

An Opportunity to Help

IN March, 1891, I came to Lapwai, Idaho, to labor among the Nez Perces Indians. The work has moved slowly, partly because I supported myself, and was somewhat in debt when I came here. Some have accepted the truth, including health reform, tithes and offerings. Some sleep in Jesus, whom I hope to meet in the morning of the resurrection. Others are interested, so I am of good cheer.

At the camp-meeting in May, held at Pendleton, Ore., a resolution was adopted to raise a fund by subscription to educate one or more Indians at our W. W. College, and Brother C. C. Lewis will gladly receive money sent him for that purpose, giving receipt for the same. I will gladly answer any questions in regard to this important work.

Brethren, help in this work with your means and also with your prayers.

J. W. BARTLETT.

Lapwai, Idaho.

Increasing the Offerings

THE plan of gathering the offerings for missions weekly was presented to a large Western church a few weeks ago. The elder writes us of the success of the plan, which has been taken hold of very encouragingly. The first Sabbath after the envelopes were distributed, eighty-four of them were handed in, containing \$16.47. The next Sabbath one hundred and sixty-nine were returned, with \$30.30 enclosed. He says:—

"The church is taking hold of the matter quite enthusiastically. By this means nearly \$47 was contributed on these two Sabbaths, to the foreign mission work, by this church, the greater part of which, had not the plan been adopted, I presume would not have been received."

This is another evidence of what may be accomplished if this work is taken hold of faithfully. It means a larger increase in our offerings, much of the money coming in from those who perhaps

would otherwise not have their attention called to it. As new fields are entered, and our work is enlarged, all must have a part in it; and there is no better plan by which all may share in pressing the work into new fields, than by remembering it weekly in gifts and in our prayers.

MISSION BOARD.

Following the Pillar

[THE following communication has been received, accompanied by the statement, "My heart is so overjoyed to know and see how God is leading us, that I felt I must write something."—ED.]

As our dear REVIEW came to-day, it was with a thrill of joy that my eyes rested on the new place of publication,—Washington, D. C. What happiness it gives to know that the pillar of cloud is lifted, and we are following! For though only a few of our workers have actually gone to Washington, the rest of us follow by faith. What a spectacle to the world!—a people, at great sacrifice, severing old ties and associations, and marching like Israel of old, at the voice of their God, to the place of his choice! Though contrary to human judgment and worldly wisdom (which is, after all, only "foolishness with God"), the move was made by faith, and we rejoice to be of that honorable company who "confessed that they were strangers and pilgrims on the earth," and who "through faith subdued kingdoms, wrought righteousness," and "out of weakness were made strong." We know that our God will lead his trusting children safely through to the heavenly Canaan, though a trackless Red Sea or the billows of Jordan confront them.

As the pillar has now rested over our capital city, may it indeed be true that modern Israel are "the most aggressive Christian people on the face of the earth." How doubly appropriate that in the representative city of our nation should be planted our representative institutions! We are confident that this new order of things will be the harbinger of victory to God's true children, will give a new impetus to the work, and hasten the latter rain and the coming of our King. Truly "God moves in a mysterious way." Let us praise him that though Satan's forces are working mightily in the earth, "a new light and life and power are descending from on high." Let us praise him that he has called us to be his remnant people, and that each of us may act some humble part in his closing work. "But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city."

"And O, the blessed haven nears,

Where there will be no grief nor tears.

Haste, flying years!"

FLORENCE WHITE JOHNSON.

An Open Letter

Review and Herald,

Battle Creek, Mich.

DEAR BRETHREN: The experience that has come to me of late has been so precious that I want to tell you something

about it. As I have watched the development of events in connection with the removal of the REVIEW to Washington, my heart has been made glad to see that God is leading his people on to the triumphs of the message.

How any one can live in the message without the REVIEW is more than I can tell. A sister told me yesterday that she puts in all her time reading the Bible, and has no time for other reading. With me the Bible and the REVIEW go hand in hand, the one telling what God has done and will do, and the other telling what he is doing week by week through human instrumentalities in these last days.

The coming of Christ is the hope and anchor of my soul, and as the omens of its nearness thicken around, my heart rejoices more and more. When I catch the thought that the Saviour said, "Verily," that is, *positively*, "this generation," the generation which shall see all these things, "shall not pass, till all these things be fulfilled," then my heart is aglow with rapture, and I press to the work with new energy, hoping to help a little in hastening the coming of the Just One. May heaven continue to bless the good old missionary, the REVIEW, and give it constantly renewed life and power in holding up the standard for the people.

A lowly servant of the Master,

A. CAREY.

**Summary of the Canvassing Work
Reported for July**

Conference:	AGTS	ORDERS	VALUE
Atlantic Union Conference:			
Maine	1	24	\$45.00
Vermont	6	65	149.25
New England	8	208	678.50
New York	4	73	453.00
Eastern Penn. ...	9	244	501.83
Western Penn. ...	10	414	862.75
Southern Union Conference:			
Georgia	4		85.30
Tennessee River..	4		190.65
Alabama	4		204.20
Cumberland	8		336.10
Carolinas	4		318.00
Louisiana	2		83.05
Lake Union Conference:			
Ohio	11	218	259.90
Northern Mich. ..	5	163	191.25
Southern Illinois..	11	267	599.82
Wisconsin	9	60	184.50
Superior	3		14.95
Central Union Conference:			
Kansas	27	934	1,295.80
Colorado	22	370	1,006.90
Iowa	7	179	444.85
Pacific Union Conference:			
Washington	6	206	728.05
Western Wash. ...	9	73	237.00
California	22	519	1,273.19
European General Conference:			
Sweden	24	1,942	1,661.45
Germany		1,329	3,401.97
Australasia:			
Australia	70	1,143	5,227.94
Summary:			
A. U. C.	38	1,026	2,690.33
S. U. C.	26		1,217.30
L. U. C.	39	708	1,250.42
C. U. C.	56	1,483	2,747.55
P. U. C.	37	798	2,238.24
E. G. C.	24	3,271	5,063.42
Australasia	70	1,143	5,227.94
Grand total	290	8,429	\$20,435.20

NOTICES AND APPOINTMENTS

New California Conference Headquarters

THE offices of the California Conference, the California Tract Society, and the Secretary of the Sabbath-school Department, have been transferred from 301 San Pablo Ave., across the street, to 306 San Pablo Ave., Oakland, Cal. Our P. O. Box number is still 534. J. D. RICE, Secretary California Conference.

Notice

THE second session of the West Michigan Seventh-day Adventist Conference will set in the Adventist church at Charlotte, Mich., Oct. 9-14, 1903. The first public service will be held Friday, Oct. 9, at 7:30 p. m. The first regular business meeting of the West Michigan Seventh-day Adventist Conference Association will convene Monday, Oct. 12, at 9 a. m., at which time the officers will be elected, and such other business transacted as may be found necessary. All regular delegates to the conference are members of this association. A. G. HAUGHEY, President, E. A. MERRIAM, Secretary.

THE Atchison Seventh-day Adventist church wishes to know the whereabouts of Lydia Shifner. If no satisfactory report is received, the name will be dropped from the church roll at the next quarterly meeting, October 4, 1903. Address Mabel Watson, Clerk, R. F. D., No. 1, Atchison, Kan.

Business Notices

WANTED.—Tailoress, two experienced pantaloon makers (one finisher and one machine operator). Steady work and good pay. Can keep Sabbath. Address G. F. Rusch, 224 1/2 Washington St., Room 10, Portland, Ore.

FOR SALE.—In College View, Neb., a comfortable 6-room cottage with stone foundation and cellar, all in good repair. Two lots, barn, very large shade trees, about 50 young fruit trees, and a never-failing well, less than 20 ft. deep. Address L. C. Christofferson, 321 N. Market St., Wichita, Kan.

WANTED.—Pant and vest makers. Steady employment and good wages to experienced tailoresses. Sabbath-keepers preferred, who would be glad to find a good home, missionary opportunities, and an abundance of work. Address, at once, stating experience, Wood & Niergarth, Coldstream, Ontario.

Publications Wanted

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

The following persons desire late, clean copies of our publications, postpaid: Phynia Smith, Hackleburg, Ala. Mrs. C. E. Burgeson, Star Lake, Minn., Signs, Instructor, and tracts. H. C. Hege, Winston, N. C., S. D. A. literature. Mrs. E. L. Foote, Centerville, Iowa, Signs, REVIEW, Instructor, Life Boat. Mrs. P. E. Frost, Guffey, Tex., periodicals (old or new, but clean) and tracts. Walter C. Moffett, Waterstown, Ohio, literature on the message. W. L. Bird, Hackleburg, Ala., periodicals and tracts. Bert Cool, Murdockville, Pa., has sufficient literature.

Mrs. Blanche H. Gwynne, of Marshall, Tex., has sufficient papers for the present. Walter Anderson, Greenwood, Ill., REVIEW, Signs, Instructor, Little Friend, Good Health, Life Boat.

Miss Nora Lee Shields, Box 424, Roswell, N. M., REVIEW, Signs, Sentinel, Life Boat, Good Health.

Mrs. A. M. Saunders, 727 East Houston St., San Antonio, Tex., all our periodicals, and tracts.

Mrs. Eliza Graham, Box 253, Du Quoin, Ill., REVIEW, Signs, Sentinel, Life Boat, Instructor, Bible Training School, Little Friend, tracts

Herbert Crippen, L. Box 240, Alamogordo, N. M., Signs, Life Boat, Instructor, Educator, Little Friend, Good Health, Southern Watchman, and tracts.

Geo. E. Taek, 1118 W. Franklin St., Baltimore, Md., REVIEW, Signs, Sentinel, Advocate, Instructor, Little Friend, and tracts

J. W. Buckland, Great Bend, Kan., REVIEW, Signs, Instructor, Little Friend, Life Boat, and tracts—"Is Man Immortal?" "What Do These Things Mean?" "Signs of Our Times."

Camp-Meetings for 1903

ATLANTIC UNION CONFERENCE	
Maine	Sept. 3-13
New York, Lacona	Sept. 10-20
CANADIAN UNION CONFERENCE	
Quebec, Ayers Flat	Sept. 3-13
Newfoundland	September
CENTRAL UNION CONFERENCE	
Nebraska, Grand Island	Sept. 3-13
PACIFIC UNION CONFERENCE	
British Columbia, New Westminster	Sept. 17-27
Western Montana, Hamilton	Sept. 11-21
Western Washington, Whatcom	Sept. 3-13

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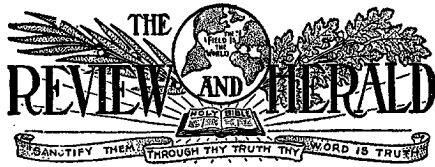
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WASHINGTON, D. C., SEPT. 10, 1903

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

THE address of the REVIEW AND HERALD and of the *Youth's Instructor*, as well as of the editors of these papers, is 222 North Capitol St., Washington, D. C.

THE picture on our first page is a view on the Sligo, the stream which flows through the tract of land recently purchased at Takoma Park, near this city. The place shown in the picture is about half way across the tract, and the photograph was taken in the spring of the year, when the water was high, and before the trees were in leaf. The work of clearing this land was commenced last week.

Extracts From Our Correspondence

WE are deeply touched in reading the letters which come to this office since our removal to Washington, and feel that it would be of interest to our readers generally to understand how the change is regarded by the people in the field. The following paragraphs from letters received will indicate the sentiment expressed by many others:

"I have been watching the movements of the committee in moving to Washington, D. C., with great interest. I wish to say to you all that I believe it is what the Lord has wanted his people to do for more than twenty years. We are at least that much behind, brethren. I am almost through with this present life,—I am in my eighty-fourth year,—but I glory in my God that his people have started on the right track. If they will follow to do all God tells them, they will soon have a hundredfold greater outpouring of the Holy Ghost than in the beginning. God has wonderful things in his storehouse for us, if we take him at his word. I bid you, Go forward. Christ is coming in this generation. May his people send their treasures to glory beforehand. I felt as though I ought to let you know that I was pleased with your action, in harmony with the Lord's will. I am willing to drop asleep in Christ now any day when he sees best."

"I am heartily in sympathy with the move you have made, because I believe it is the mind of the Lord, and I write to advise you of my sympathy and hearty co-operation in your efforts to advance the cause. Will be glad to assist in any way possible."

"My beloved brethren in Christ, Greet-

ing. I can not help but express my satisfaction and gratitude to God in helping his cause and his people in such a wonderful manner, in leading them out of Battle Creek to the place appointed by himself. I had been watching with intense interest for weeks the outcome of this move. And not only that, I have been praying all the time that God's special guidance might be manifested in your efforts to carry out his instructions. I remember you, my dear brethren, daily on my knees, that God may give you abundant wisdom, especially in this time when it is much needed."

A Voice From Egypt

THERE are thousands of women in Egypt who can be reached only by a woman missionary. We have no one in Egypt who can devote her life to this work. There is a young woman in Ohio who is competent and willing to answer this most pressing call for help. She is anxious to come. She is willing to trust in God to care for her after she gets here. There are those here who will furnish her a home while she is learning the language, and preparing for this work. But how shall she get here? She has no money. The Egyptian Mission has no money. The Mission Board is not able at present to send her. It will require at least one hundred dollars. Will not some brother respond to the call of God and furnish the necessary means to accomplish this grand object? Surely this would be a splendid investment. Communicate with the Secretary, W. A. Spicer, 222 North Capitol Street, Washington, D. C., or with the undersigned.

W. H. WAKEHAM.

Cairo, Egypt.

Literature Wanted for Ships in San Francisco Harbor

THE California Tract Society desires to raise a large fund with which to pay for clean copies of the *Signs, Sentinel, Youth's Instructor, Life Boat, Good Health, Pacific Health Journal*, to be placed in reading racks on the following ships sailing to and from San Francisco: "Australia," "Acapulco," "Aurora," "Alameda," "Apache," "Columbia," "City of Pueblo," "Corona," "Capt. Weber," "J. C. Corcoran," "Curacao," "City of Peking," "City of Sidney," "Colon," "City of Para," "Contoura," "Gen. Frisby," "Geo. W. Elder," "Str. Gold," "Monticello," "Mariposa," "Modoc," "Newport," "Pride of the River," "Peru," "Pomona," "Queen," "Sunol," "Santa Rosa," "Sonoma," "Sierra," "San Jose," "San Juan," "State of California," "Unalita," "Zinfandel," "T. C. Walker," "Ventura."

Brother Milton St. John, who has charge of our San Francisco Ship Mission work, reports that racks have been placed on all the vessels named, but that he is practically out of papers. He says:—

"There are about forty vessels in all. We should supply these vessels with fresh, new, up-to-date papers, and about half of them should be supplied every week; because they leave port once a week.

"I could use to good advantage two hundred and fifty of each of our different periodicals every week. The *Signs, Life Boat, Health Journal, Sentinel*, and *Good Health* are all well adapted to this kind of work, I believe.

"We are sure these papers are read, for when I return to the vessels to refill the racks, I find they are almost always empty. This, I think, is a good indication.

"We are supplying the sailing vessels with bundles of one hundred papers of our different periodicals, and we use about two hundred monthly in this way. Older papers can be used very well for this purpose, but are not at all suitable for regular passenger steamers."

Let all who can, send money to the tract society at once. Others who can not contribute cash will kindly send clean copies of the papers mentioned above. We would suggest that churches interested in this important missionary work arrange to donate a certain number of copies of the *Signs, Sentinel, Life Boat*, or other papers, regularly, making it a part of their church missionary work.

How many churches will contribute twenty-five *Signs* each week to this work, in addition to those needed for their own local work? How many will contribute twenty-five copies of the *Life Boat, Health Journal*, or *Sentinel*, or *Good Health*? Perhaps some smaller churches will be able to contribute five or more copies each week.

It will cost you only \$2.25 to contribute five copies of the *Signs* each week for six months, or \$4.50 for ten copies; \$9 for twenty and \$11.25 for twenty-five copies for six months. Clubbing rates on other papers will be cheerfully furnished all applicants.

Mail all papers to M. H. St. John, 2315 Jackson St., San Francisco, Cal., but send all cash contributions and orders for clubs to be used, to the California Tract Society, 306 San Pablo Ave., Oakland, Cal.

A. J. BOURDEAU, Secretary.

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	\$861.43
Ida M. Willard	1.00
Mrs. C. J. Christianson	5.00
Lydia Johnson	25.00
Hattie H. Weller	200.00
Mrs. A. M. Spradling	4.00
Mr. and Mrs. E. H. Little	5.00
Mrs. Hada Nugent	1.00
A. C. Kier	5.00
Lars Hansen	5.00
Mrs. Clara McDonald	1.00
R. T. Dowsett, Treas.	1.00
Mrs. Agnes H. Duncan	1.25
Mrs. M. Boyd	2.00
J. J. Bauer	5.00
W. A. Waters	2.50