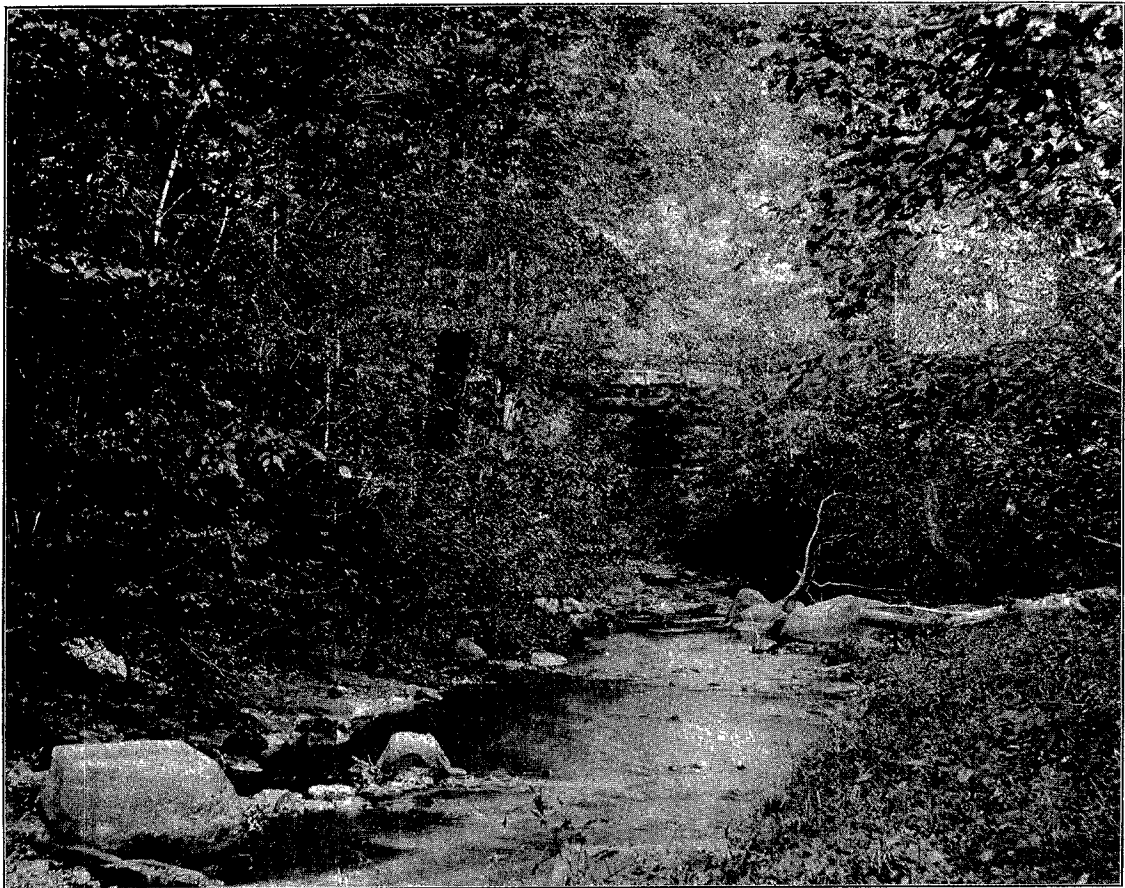


The Advent *HOLY BIBLE* *THE FIELD IS THE WORLD* And Sabbath *AMERICA* **REVIEW HERALD**

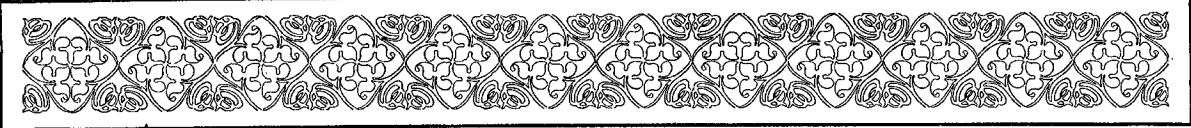
Vol. 80

WASHINGTON, D. C., THURSDAY, SEPTEMBER 17, 1903

No. 37



IN THE WOODS AT TAKOMA PARK, D. C.



Publishers' Page

Conducted by the Department of Circulation
of the Review and Herald Publishing
Company

Our Paradise Home

ON August 4 the first copy of the book, "Our Paradise Home," was finished. No announcement of the book was made, nor any advertisement sent out, prior to its completion. Yet on September 4, one month from the day the first book was finished, eight thousand of the books were sold, and the orders were coming in so rapidly that a new edition of ten thousand was immediately provided for.

This prompt demand is in itself an excellent testimonial in behalf of the merits of the book; but with the orders for the books came many letters, from which we select the following testimonials:—

I feel free in recommending "Our Paradise Home" as a book well worthy the careful reading and study of every one whose eyes turn longingly toward the promised inheritance. The book will inspire a desire in the heart of the reader to meet the difficulties of the way now, that his place shall not be vacant in the circle of the Lord's home, to which he will welcome his children.

It being a small book, the price is within the reach of all, and it will no doubt enjoy a wide circulation.

T. E. BOWEN,

Secretary of N. Y. Tract Society.

I have just read "Our Paradise Home," and find it an interesting, instructive, and readable little book, filled brimful of present truth from cover to cover. It would seem that all our canvassers should esteem it a privilege to carry this book to the people. The price is low, and the subject-matter of general interest to religious people of all denominations. It can be used as a "help," and will do much to enlighten the mind on the important subject discussed in the light of Holy Writ. May this little volume have a wide circulation.

Yours for the circulation of good literature,

E. W. CARY,

Secretary of Cumberland Tract Society.

"Our Paradise Home," while compact and brief, is very comprehensive, and the author has succeeded in holding forth in new setting the everlasting gospel. It is just the book to place in the hands of all who are longing for that better home.

Very sincerely,

ELDER S. B. HORTON.

Brother Lane has certainly done well in the subject-matter of "Our Paradise Home." Its presentation of the message now due to the people is clear and pleasing, though in simple language and straightforward; and while calculated to avoid controversy, it is none the less convincing. It deals in present truth, and that is what imparts power to a book. In considering it with our State agent, we have thought to use it in our fall campaign. We wish it success.

LYMAN D. RANDALL,

Secretary of South Dakota Tract Society.

After a most thorough examination, I consider the book "Our Paradise Home" one of inestimable value. The author's plain, forcible style of dealing with the subject can not help but win from all profound admiration. No one can read the book without having his love increased, and his desire renewed for a home in that paradise.

A. M. NEFF,

Secretary of Virginia Tract Society.

I have examined the new book, "Our Paradise Home," and pronounce it a most valuable book for the money. I know of

no small book which so nicely outlines the great plan of redemption. I trust it may have a large circulation.

ELDER E. J. DRYER,

President West Pa. Conference.

Order of the State Tract Societies, of the Review and Herald, Battle Creek, Mich.; 222 North Capitol St., Washington, D. C.

The Eastern Question

WHILE nearly every man and woman in this country is much interested in the unsettled condition of affairs in the East, the book written by H. E. Robinson, "The Eastern Question," should be presented to them. These governmental upheavals should be made to serve in warning the world of the event foreshadowed by them. Our people should stand as minutemen, ready to improve all the favorable openings for the circulation of our literature.

"The Eastern Question" throws the searchlight of prophecy and history upon one of the greatest and most important questions now agitating the world. It explains the Eastern question, "the sick man of the East" and the time of his end, and the nations that are most intimately concerned in his downfall, and also tells the outcome of the struggle. These are some of the questions now puzzling the world's keenest intellects, and this book answers them, and countless other questions bearing upon the Eastern question, with an accuracy and foresight born only of a careful study of history and the prophetic books of the Bible which deal directly with this great issue.

The book contains 276 pages, nicely and substantially bound in cloth; price, \$1. postpaid. Kept by the Tract Societies.

Hymns and Tunes

By the time this issue of the REVIEW is out, a new edition of "Hymns and Tunes" will be ready and orders can be promptly filled.

The complete book will hereafter be bound only in four styles, as follows: Cloth, Russia, Turkey Morocco, and Levant, flexible.

The cheap style with words only will be bound in Russia, plain edges, and calf, gilt edges.

Order of the State Tract Societies.

Daniel and the Revelation

A NEW edition of this excellent book has just been completed. Orders for all the styles of binding can be promptly filled, with the exception of the paper covers.

BEREAN LIBRARY, NUMBERS TWO AND THREE

These books will be ready after September 15.

Order of the State Tract Societies.

The Bible Text Book

A NEW edition of this book is just completed. There has been a steady, growing demand for this little work. It is a compendium of Bible subjects, containing forty-nine Scripture readings. Being of a convenient size to carry in the vest

pocket, it is a very desirable little companion.

It contains 208 pages, a table of contents, and a complete index of subjects; bound in cloth and leather. Prices, 30 and 50 cents.

An Excellent Sabbath Tract

Number 26 of the Words of Truth Series

A NEW edition of this tract has just been printed. It contains a letter—written by an honest non-professor who knows the teachings of the Scriptures—and is addressed to the ministers of the popular churches, requesting them to explain why they do not teach in harmony with the Bible relative to Sabbath observance, and his replies to their answers. It is a good tract for general circulation.

Price, one cent a copy. Kept by all State Tract Societies.

Friend in the Kitchen

A PRACTICAL vegetarian cook-book. It contains over 400 palatable and wholesome recipes free from flesh foods, also many suggestions on foods and their combinations, and miscellaneous instruction of practical value and importance to every housekeeper. Bound in two substantial bindings: Oilcloth and oil paper; prices, 50 cents and 25 cents, postpaid. Kept by all tract societies and publishing houses.

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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 17, 1903.

No. 37.

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

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Editorial

Times of Testing

THOSE who have followed the course of God's providence and the history of this work during recent years ought to be able to recognize that the time of test and of trial, sometimes called the shaking time, is now here. Events are now shaping which will bring a separation between those who have either never been converted to this message or have lost their first love and those to whom this truth is a living reality. Unbelieving indifference is now changing to open opposition, and the quiet doubters are becoming the out-spoken scorners. At the same time those who really love this advent message are being stirred to new activity and a new consecration to its advancement. Here is the fulfilment of the statement that a new power would soon be revealed both for and against the truth. This experience indicates that the time is near for the final decision of character in the judgment of the living, and the final decree from the court of judgment, "He that is unjust, let him be unjust still: . . . and he that is righteous, let him be righteous still: . . . And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." This is indeed a most solemn time. The daily decisions now have a strong influence upon the final decision. Only in the light which shines from the heavenly courts

can we understand what these things mean. Only in the power of endless life can we be kept from being overcome by the enemy. Only in perfect submission to the will of God is there any safety for us. "Behold, the judge standeth before the doors."

Following Christ

It is such a simple thing to follow Christ when the heart is really yielded to him. The difficulty arises when we attempt to follow Christ, and yet are not willing to separate from the world. There is nothing in common between Christ and the world. He tells us plainly that his kingdom is not of this world. When we profess to be followers of Christ, but cherish in our hearts a love for the world and the things of the world, there is a constant conflict between the claims of Christ and our worldly projects, and we have no rest of soul. We can settle all these difficulties by cutting every cord which binds us to the world, and giving ourselves unreservedly to Christ and his service. We shall even then have a warfare on our hands, but it will be an open warfare with the enemy of Christ, and we have the assurance of victory. "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." In this warfare we have peace in the soul, and enjoy a foretaste of the fruits of the final victory. But in following Christ we must not attempt to justify our course by an appeal to the wisdom of the world. Even Christ's own brethren could not account for his course of life, and their advice, which he did not follow, was from the worldly standpoint. In reply the Master said, "The world can not hate you; but me it hateth, because I testify of it, that the works thereof are evil." In following the world, we place the material things first; but in following Christ, we must give the first place to the spiritual. In following the world, we seek the honor that is of the world; but in following Christ, we seek the honor which cometh from above. As followers of Christ we identify ourselves with the meek and lowly Nazarene, and our Lord will not rest until we are iden-

tified with him in his glory. To each one of us the Master speaks to-day, saying, "Follow me," and he listens eagerly for the hearty response, "I will follow thee, my Saviour."

A Willing People

THE successful accomplishment of the Lord's work demands the hearty co-operation of the people with the divine purpose. Human instrumentalities are to be used in the work of reaching humanity with the saving truth. "It pleased God by the foolishness of preaching to save them that believe." The power for the work is all of God, but this power needs the channel of humanity, in order that it may touch fallen humanity, and bring lost sinners back to a loving Father. A refusal to be used in this way is the same as saying, "We will not have this man to reign over us," and invites the wrath of God. The curse was upon the inhabitants of Meroz "because they came not to the help of the Lord, to the help of the Lord against the mighty." In the psalm which gives the assurance of the triumph of the Son over his enemies, the Lord says, "Thy people offer themselves willingly in the day of thy power, in holy array." This day which is so near to the time of final victory is the day of power, even the power of the Holy Spirit poured out abundantly, and the call now is for a people who will offer themselves willingly. The Lord has waited long for this people, and has earnestly and repeatedly urged them to give themselves wholly to his service, but the time has now come for him to have a willing people, and such he will have. Those who refuse to offer themselves willingly do not recognize the day of their visitation. "Who then offereth willingly to consecrate himself this day unto Jehovah?"

"Remember Lot's Wife"

FOR the joy that was set before him, Jesus Christ, our example, "endured the cross, despising the shame," and persevered without fainting or faltering to the end. His earthly pathway was darkened by the shadow of greater conflicts and

greater suffering than fall to the lot of any of his followers.

Jesus looked before him, and beheld the joy that awaited him at the end of his course. Looking back, he might have beheld the throne of glory which he had left to come into the human family, and thought of all that was once his in the royal courts; but he looked not back. Not once did his mind turn with longing to the pleasures left behind. His eyes were ever steadily fixed on the joy that was set before him, which he counted greater than all that had been relinquished.

How essential to the Christian that he look not back! He is called to leave pleasant homes and pleasant associations and occupations, to go to strange lands and suffer the loss of many things, and how natural that his thoughts should turn with longing to the pleasures he has left. Yet it is not this which will nerve him for the difficulties of the way in which he has set out. Its effect will be just the contrary. Longings for the things left behind quickly bring feelings of bitterness that paralyze the moral energies. "Remember Lot's wife."

The Christian, like his Master, must keep in view the joy that is set before him. That joy is greater than any that he can leave behind in this world. He leaves the pleasures of this world, not to go hopelessly into a joyless realm of hardships, but to go to a greater joy and to attain an "eternal weight of glory." Let us keep in view the things to which we are going, and not those from which we are going. "Remember Lot's wife."

L. A. S.

Deliverance in the Tiger Jungle

WHEN the monsoon rains have raised the rivers of India over banks, travel along the low country is even now attended with difficulty. Forty years ago there were still less facilities in the way of roads and river boats. About that time, Dr. Jacob Chamberlain was pioneering the Godavery district, of west central India. He had made a long journey into the interior, where foot of missionary had never before passed, and was returning with his party of coolies and guides and several native preachers.

At a point where they expected to find a government steamer, they learned that the boat had broken down in battling against the fierce current. Their only course was to make a seventy-five mile journey through the jungle. The coolie carriers deserted, followed by the armed guard, rather than attempt the journey through the deadly jungle, with rivers in flood. Other carriers were secured and

the missionary pressed on through the uninhabited country. Just before reaching the fords of a stream across which was higher ground on which they could camp for the night, they met two hunters who told them that the fords were impassable, and that there were no boats or material for rafts in all the region. Night was coming on, and the tigers had begun to roar about them. The guides and the party felt the situation hopeless.

Then Dr. Chamberlain went aside and sought God for direction.

He pleaded with the Lord that the journey was for his sake; that he had promised, "I will be with thee." "Now we need thee," he cried. "We are in blackest danger for this night. Only thou canst save us from this jungle, these tigers, this flood. O Master, Master, show me what to do."

"Turn to the left, to the Godavery, and you will find rescue," came the reply, not audible to the ear, but as clear and distinct as though spoken aloud.

Guides insisted that to go to the left meant certain increase of the danger. The river was overflowed, and there was no high ground. The missionary again went aside and pleaded with God.

"Turn to the left, to the Godavery, and you will find rescue," came the reply again.

But the guides, who knew the country, were only more determined that to go to the left would defeat their plan of making a high bluff, six hours' journey beyond them. It would surely mean all night in the swampy jungle, with tigers all about.

For the third time the missionary rode apart to send up the petition that heaven would not allow him to follow any false impression of his own mind. Again there came the same distinct command, "Turn to the left."

"It is God's answer to my prayer," he said, "I can not doubt it. I must act immediately."

By exercise of arbitrary authority he led the party to the left into the low land along the river. To all who inquired or remonstrated, he could only cry out, "There is rescue at the river."

Approaching the river, the missionary pressed on ahead, looking expectantly for the sign of the promised rescue. As he came out of the jungle upon the river bank, there at his feet he found a large river barge, tied to a tree. Two men were in it, who explained that in spite of their efforts, the boat had broken from its moorings away up the river. It had, they said, acted like one possessed, and they had been unable to stop it till they reached the point where the missionary

came to the river. The promised rescue was assured, for the missionary had full authority from the government to take possession of the barge for his journey down the stream. Dr. Chamberlain says:

"Who had ordered that tidal wave in the morning of that day, that had torn that boat from its moorings, and driven it so many miles down the river (and across from the north to the south bank), and that had thwarted every endeavor of the frightened boatmen to force it back to the north shore, and had brought it to the little cove-like recess, just at that point where we would strike the river? Who, but he on whose orders we had come,—he who had said, 'I will be with you,'—he who knew beforehand the dire straits in which we would be in that very place, on that very day, that very hour,—he who had thrice told me distinctly, 'Turn to the left, to the Godavery, and you will find rescue?' I bowed my head, and in amazed reverence thanked my God for this signal answer to my pleading prayer.

W. A. S.

Turning of Our Captivity

"WHEN the Lord turned again the captivity of Zion, we were like them that dream." Ps. 126:1.

How contrary to all human expectations, how far beyond all human calculations, are the workings of the providence of God! Men may form their own conceptions of things to come in the fulfilment of prophecy, and become so accustomed to those conceptions that they would be in no wise surprised by their realization; but when they come face to face with the workings of the mind that is infinite, all their human conceptions sink into insignificance, and they can only stand still and behold with wonder the salvation of God. "How unsearchable are his judgments, and his ways past finding out."

How like a dream are the changes that have come to hasten the work of God in the earth to its completion; for verily the turning of Zion's captivity has begun. No longer will Zion be bound and the work delayed by the old order of things. How wonderful the sudden change from that order of things! and how foreign to all human calculations a few short months in the past!

But there is more to this happy dream. "Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, the Lord hath done great things for them." And verily this part of the inspired prediction will not fail. The time has come for God to do great things to exalt his name among the heathen. The truth of God, the last *saving* truth the world can know, has gone in comparative quietness along the byways of the earth; but it is now to

go "with a loud voice" along the highways.

And all this will be not because the instruments through which God will work will be greater or better than any he has used in the past, but because he can do that which he pleases with humble instruments which offer no resistance to his will. It will be because of the willingness of his people in the day of his power. Let every obstacle be removed from the King's highway.

L. A. S.

What Was Abolished by the Death of Christ?

THE death of the Son of God on the cross did not abolish the law of God, but gave the strongest possible testimony to the fact that the law of God could not possibly be abolished or changed.

It put an end, not to the law which condemns sin, but (through faith) to the sin which the law condemns.

It did not change God's standard of righteousness, but changed man's standard so as to bring it into harmony with the divine standard.

It did not reconcile God to human sinfulness, but reconciled sinful man to God, by slaying the enmity which sin had put between them.

It abolished, not the law, but death which man had incurred as the penalty of the law's transgression.

It abolished, not God's rule of right, but the law of sacrificial offerings by which men had shown their faith in the coming true Sacrifice for sin.

It did not obviate the necessity of keeping the law, but provided a way whereby the law might be kept.

It did not abolish that which condemned the carnal heart, but abolished the thing that was condemned, putting in its place a new heart which God approves.

It did not abolish the law, but abolished the curse of the law, Christ "being made a curse for us."

It did not destroy the law which the devil has so long and persistently warred against, but made sure the destruction of the devil, who has opposed that law.

It provided, not that the law should be abolished, but that the righteousness of the law should be fulfilled in those who walk by faith.

Without the law, there could be no foundation for the gospel.

L. A. S.

LIFE'S sorrows still fluctuate; God's love does not,
And his love is unchanged, when it changes our lot.

—Lytton.

The Fruit of Church and State Union

SOME "reasons" in favor of a union of church and state in the French republic, appear in a recent issue of the *Catholic Mirror*. The basis of what the *Mirror* says is an article by a French writer, M. Hubert-Valleroux, published in a French journal, showing to the satisfaction of the Catholic mind that the threatened disruption of the relations between the church and the state in France would be unfortunate for the people and the cause of religion in that country. What the article really does show in a most striking way, though seemingly unconsciously to the writer, is the utter worthlessness of the papal religion, judged by the fruit it has produced at the end of a long period of uninterrupted supremacy. The article really amounts to an unsparing arraignment of that religion by one of its adherents, and as such it is worthy of note. We quote some of the statements made which show what the union of France with the papacy has done for the French people:—

Without the permission of the civil authorities, and particularly without official encouragement, they are slow to embark in any new undertaking. Even in matters affecting their temporal interests, they show great apathy. As to ecclesiastical affairs, they are the concern of bishops and priests. It has never occurred to the people that they should be one day called on to provide for religious worship. Their church is the property of government. Why it is so they know not, nor do they care to inquire. Their priest is paid by the government—in their eyes he is a government servant. Their bishop is paid by the government—he is also a government functionary. These simple folk never ask themselves whether such a system is good or bad, whether there is not a better one; in fact, they hardly think the question worth a thought.

If the Concordat, or agreement which unites church and state in France, were dissolved, and the people were called upon to support the clergy by voluntary contributions, "they would tell you," this authority says, "that it was none of their business to provide for church or cure—that was the affair of the government. And thus in many parishes public worship would cease, as the peasants would make no attempt whatever to meet the necessities of the occasion."

As it is, there is no little murmuring in many places against even the payment for seats in the church, although the charge is but a trifle, people objecting (of course erroneously) that everything is amply provided for by the government. Something like a surgical operation would be necessary to get it into the heads of the French peasantry that they are under any obligation to pay dues to their pastor.

In considering this question of the maintenance of the clergy, M. Hubert-Valleroux has omitted any reference to a most important circumstance—he does not take into account the profound and widespread religious indifference that prevails among his countrymen, an indifference which the events of the past year or two have forcibly brought home to us all. If the faith of the so-called Catholics of France were genuine and profound, there would be small difficulty in procuring ample means for the carrying on of public worship, but, as we know, multitudes of Frenchmen are simply hostile to religion, while to the great majority anything and everything pertaining to divine worship are matters of absolute indifference. From such people no sacrifices may be expected for the maintenance of religion.

And since all this is so,—since under the union of the French government with the papacy the people have been brought to a state of utter religious indifference, so that they have no concern whether their religious system is good or bad, regarding that as a question for the priests and the government alone; and since they feel no personal interest for the support of religion, and since "multitudes of Frenchmen are simply hostile to religion, while to the great majority anything and everything pertaining to divine worship are matters of absolute indifference,"—since the union of church and state in France has borne such fruit as this, therefore the writer gravely argues that such a system ought to be continued! Surely the mind must be strangely affected which from such premises can arrive at such a conclusion.

The tree is known by its fruit. And such fruit as that described by this Catholic writer affords conclusive evidence that the tree which bears it is not of divine planting.

L. A. S.

It is said that a line could be drawn inside the Sudan, enclosing an area of a million and a quarter square miles and from sixty to ninety millions of souls, and yet find that inside of that line there is not one missionary, not one Christian, and scarcely any have so much as heard of Jesus Christ. Where are the missionaries who will enter such fields for Christ's sake?

At Asyut, situated about half-way between Cairo and the First Cataract, the United Presbyterians have a mission, with a flourishing school of five hundred pupils. In a recent revival one hundred and twelve volunteered for missionary work. One of the college students, a Greek, receiving a bequest of \$6,250, gave it to the forward work in the Nile Valley. The converts in Egypt paid thirty thousand dollars last year for evangelizing work, in addition to what they contributed toward sustaining the one hundred and eighty Christian schools.—*Selected.*

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.

At Rest

A. CAREY

BLEST sleeper, angel hands have smoothed
The sorrows of thy careworn brow.
Thine anguish hath the Spirit soothed,
And all at rest, thou sleepest now.

"Asleep in Jesus," safely there
Thy rest shall e'er unbroken be,
Till his sweet voice shall clothe thee fair
In gorgeous immortality.

Weep not; for heaven hath called her
"blest."

But this one thing make sure with thee,
That in the morn when breaks her rest,
Thou'lt join her in eternity.

When morning comes!—the night all past,
And sin and death all gone,—O joy!
What meetings then, ever to last!
What ceaseless bliss, free from alloy!

To us who wait the trial comes,
To her the victory is sure.
Then set your faces, weeping ones,
Toward Zion. To the end endure.

Carrying Forward the Work of the Lord

MRS. E. G. WHITE

As we see the strife and confusion that fill the world, we ask, What will be the end of all these things? We are given courage to press on in the work of the Lord by the waving of the banner of victory, on which are inscribed the words, "The commandments of God, and the faith of Jesus." The kingdom of Christ is to be enlarged. The workers are to grow in power and efficiency. This they will do if they will believe as the disciples believed. The Lord will act his part. But when human beings refuse to be the Lord's helping hand, they break the link that connects them with heaven.

To us as a people God has given great light, and he calls upon us to let it shine forth to those in darkness. By us the light, the power, of a living truth is to be given to the world. From us there is to shine forth to those in darkness a clear, steady light, kept alive by the power of God. We are charged to use the light given us to create other lights, that our fellow men may rejoice in the truth. Let us not disregard the charge. Suppose that the sun should refuse to shine, what terrible darkness and confusion would result! For us to refuse to let our light shine to those in darkness is to contract guilt, the magnitude of which can not be computed.

Christ's commission to us is, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and, lo, I

am with you alway, even unto the end of the world."

We have before us a great work. False teachers will preach false theories. They do not desire the truth. They are afraid to have the truth presented to the people. They do not want the facts to appear as they are given in the Word of God. Let all who believe the third angel's message take up the work that God has committed to them. Let them seek to realize its greatness and importance. Let believers do all in their power to arouse an interest in present truth in the neighborhood in which they live. Let all act an earnest, disinterested part. Some will labor in one way, and some in another; but all should do something. The books containing the reasons of our faith must be translated into all languages. This work must make more rapid progress than it has made.

When we act our part with faithfulness, Christ will work with power upon minds. We are to be God's helping hand. We have no time to devote to self-pleasing. With freshness and power the truth for this time is to be presented to the people of the world. Christian workers are greatly needed.

GOD'S PLAN FOR PROCLAIMING THE GOSPEL

MESSAGE

"The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

These words outline God's plan for the promulgation of the gospel. His instrumentalities, divine and human, are to unite in an effort to save the lost. These souls are to be rescued from the bondage of sin. God calls upon those who have taken his name to obey his orders. All are called to take some part in his work.

"I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. I have united divinity and humanity, and my office invests me with all power in heaven and in earth. I have ordained that angels and men shall be employed in my work. Divine and human instrumentalities are to unite. I have given the churches instruction regarding what they are to do. My work is to be carried forward until I shall arise and proclaim with a loud voice, It is finished. I have opened a fountain of living waters for a perishing world. Agencies from the heavenly courts unite in urging the members of the church on earth to give the invitation to come to the water of life. Each one, feeble though he may deem himself, is to repeat my words and perform some part of my work. Let all take up the work entrusted to them. Do your best. Proclaim the gospel invitation. Unite with those who are already at work. I testify that if any one shall alter the words of the prophecy of this book, causing unbelief, and turning aside my words from the practical application which I thus fully and authoritatively give them, I will visit him with signal marks of my displeasure."

THE POWER OF THE TRUTH TO CONVICT AND CONVERT SOULS

It is through the transforming influence of divine grace on human hearts that the power of the word of truth is revealed. The message, proclaimed in regions where it has not yet been heard, makes an impression on hearts. It seems to have greater power in transforming character than when presented to those who are familiar with its office work. Truth has little power on the hearts of those who walk contrary to it for advantage to themselves—those who follow a course opposed to its principles. Such ones profess to believe the Word of God, but they give no evidence that they are sanctified by it.

The truth is to take possession of the will of those who have never before heard it. They will see the sinfulness of sin, and their repentance will be thorough and sincere. The Lord will work upon hearts that in the past have not been appealed to, hearts that heretofore have not seen the enormity of sin.

Christ is the only successful antagonist that sin has ever encountered: Let the full light of his life stream into the souls of those who are in darkness. Under the direct power of the gospel thousands have been converted in a day.

When a sinner becomes sensible of the fact that only through Christ can he gain eternal life; when he realizes that obedience to God's Word is the condition of entrance into the kingdom of God; when he sees Christ as the propitiation for sin, he comes to the Saviour in humility and contrition, confessing his sins and seeking forgiveness. His soul is impressed with a sense of the majesty and glory of God. The blessedness of an eternal life of peace and joy and purity is felt so deeply that an entire surrender is made.

I am instructed to say that some who outwardly appear the most fully given to sin will, when light flashes into the soul, make most successful workers in places where there are just such sinners as they themselves once were.

I write this because those engaged in canvassing work and in house-to-house labor often meet men and women who are coarse and forbidding in outward appearance, but who, if won to the truth, will be among its most loyal and staunch adherents. The spirit of truth is indeed of value in any church. Those whom the Lord uses may not always have outward polish, but if they have integrity of character, the Lord accounts them precious.

POWER FROM ABOVE

As the end draws near, the work of God is to increase in full strength and purity and holiness. The workers are to be filled with love for God and for one another. They are to cherish principles of the strictest integrity. When the true keynote is struck, God will reveal himself as a God of mercy and love. Angels of heaven will draw near to the members of the church on earth to aid them in their necessity. Let us ever remember that we are laborers together with God. In this heavenly union we shall carry forward his work with com-

pletteness, with singing and rejoicing. In every soul will be kindled the fire of holy zeal. Company after company will leave the dark standard of the foe to come up to the help of the Lord, to the help of the Lord against the mighty.

God's workers must gain a far deeper experience. If they will surrender all to him, he will work mightily for them. They will plant the standard of truth upon fortresses till then held by Satan, and with shouts of victory take possession of them. They bear the scars of battle, but there comes to them the comforting message that the Lord will lead them on, conquering and to conquer.

When God's servants with consecrated zeal co-operate with divine instrumentalities, the state of things that exists in this world will be changed, and soon the earth will with joy receive her King. Then "they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

The Evangelization of the World in "This Generation"

WM. PENNIMAN

In the REVIEW of August 4, we read from a brief editorial the following forcible words: "The time of the promise is drawing near. Tell it out. This generation will witness the consummation of God's purpose for his people. Tell it out."

The spirit of prophecy says that "all heaven is astir," and that the "angel of mercy is about to depart from the earth," and that "we are on the verge of the eternal world." In view of these things, why should not all God's people be awake, and "tell it out"?

The evangelization spirit is increasing in the world, and seems to be permeating churches which are not Adventists. They used to talk much of, and pray for, the conversion of the world, but the more intelligent class have given up the idea, and now talk more of its evangelization. And why should they not abandon the thought that the world is growing better and ripening for the millennium, when crime of every description is so terribly on the increase?

It is not in the province of this article to prove the increase of criminality, but it may not be amiss to state one fact for the benefit of some. The Pittsburg Dispatch says:—

"Bishop Coleman, of Delaware, has been telling an audience that crime in the United States has increased enormously since 1850. In that year there was one criminal in every 3,412 of population. In 1890, forty years later, the proportion had increased to one in every 715." No doubt the true statistics will show a constant increase of wickedness from 1890 to the present time, not only in the United States, but throughout the world. Notwithstanding all this increase of wickedness and the increase of the power of Satan, *the world must and will be evangelized in "this generation."*

Some branches of the Young People's Christian Association have caught some of the evangelizing spirit. Some time ago

I heard a Christian, a Disciple, preacher say that he thought the world might be evangelized in fifty years, but it can be in one-fifth of that time if all are wide awake.

We can not better close this article than by quoting briefly from an able and stirring editorial in *The Word and Way*, a Baptist paper, published in Kansas City, Mo. The editorial is in the issue of June 25, under the heading, "Missions the Greatest Work in the World. Awake. Awake! Put on Thy Strength, O Zion." Note that the writer uses the significant words, "*The present generation of God's people,*" etc. It has the right ring, so far as it goes, and we only wish it had the full ring of the third angel's message. We quote briefly as follows:—

"To save lost men God gave his only begotten Son. To save men Christ gave his life. After he had purchased eternal redemption on the cross for lost man, and just before he ascended into heaven to take his place as intercessor at the right hand of the Father, he proclaimed that all authority in heaven and on earth has been committed to him, and invested with this universal authority, he issued the command that the gospel should be preached to all the world.

"This tremendous and transcendently important work is only partly done. Millions are to-day without the gospel—have never heard it. The present generation of God's people must give the present generation of the benighted millions the gospel, as the present generation that has no gospel will grope its way through darkness to death without the light of the knowledge of the Saviour's name. Every child of God and every church is under orders. To carry out this commission of our crucified and risen Lord is the one thing before us. For this the church exists; for this the world stands. The time is short."

Thy Kingdom Come

J. W. COLLIE

It was the Saviour's desire that we should pray for the restoration of his kingdom upon this earth.

Four thousand years had wrought a wonderful change in the condition of this earth; and the ravages of sin were to be seen upon every hand. God's own professed people had so far forgotten him and the true worship, that religion with them was a mere form, and earthly pomp and glory was more than all else. Their grand temple worship was about to pass away, and they were soon to wander over the face of the earth. In tender pity Jesus tried to lead them to a knowledge of his spiritual kingdom, and in his inaugural discourse he gave them a conception of his kingdom. But their hearts were hardened, and they turned away from their King, cruelly murdered him, and thus ended their day of grace.

Before his departure, however, he gathered the little band of earnest men together, whose adherence to truth was to be an incentive in the ages to come, and among other things taught them to pray. That prayer contained the won-

derful words, "Thy kingdom come." This was not only to inspire their faith in his second coming, but it was the Saviour's design that they should understand that the kingdom of God was of transcendent importance. It was to be greater than the visible church, and if of absorbing interest to his followers, earthly governments, pomp, glory and all else would fade away into insignificance.

He knew that we should stand upon the mountains and see the kingdoms of this earth and their glory. He knew also that we should be tempted and tried with the glittering baubles of earth, and to offset this he desired that we should see the greater grandeur of his spiritual kingdom. Paul possessed this experience when he said, "But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ."

Centuries have passed away since the Master returned to his Father. His church upon earth has passed through severe vicissitudes and trials, and yet the words, "Thy kingdom come," have given courage to each succeeding generation. Living in the closing hours of this world's history, the great clock of time rapidly ticking off the hours, do we grasp the meaning of the coming kingdom? Are we praying, "Thy kingdom come"? Are we preparing for it every day? or are we living over the experience of the past? We fear that many are absorbed with the things of this world. Money that should be used in the cause of God is used in speculation, and where the highest rate of interest may be obtained, while the cause of God suffers because of a lack of means.

A glance at the condition of things existing in the world to-day ought to stir every Seventh-day Adventist as he was never stirred before. Prophecy is being fulfilled very fast. Mob violence fills the earth, the great strife between capital and labor is becoming more intense, all the time. The nations of earth are arming themselves as never before; and while all the world wonders after the beast, and we see fallen Protestantism fawning upon the papacy, what should all these things mean to us?—Simply that the work is almost done, and now we are to get ready for the greatest event the world has ever seen.

While things are moving with such rapidity, the church of God should awake and stand in its place to finish the work speedily. Personally, we are glad that there is to be no longer any delay in the finishing up of the work; but this should be a time of deep heart searching, of putting away those things that hinder the work of grace in our own hearts. If this is done, we are promised a large measure of God's Spirit to go forth and proclaim this last message, and soon we shall see the work completed, and our Lord and Saviour take possession of his kingdom. Let us pray in the spirit and with the understanding, "Thy kingdom come."

THE WORLD-WIDE FIELD

Canton From Day to Day

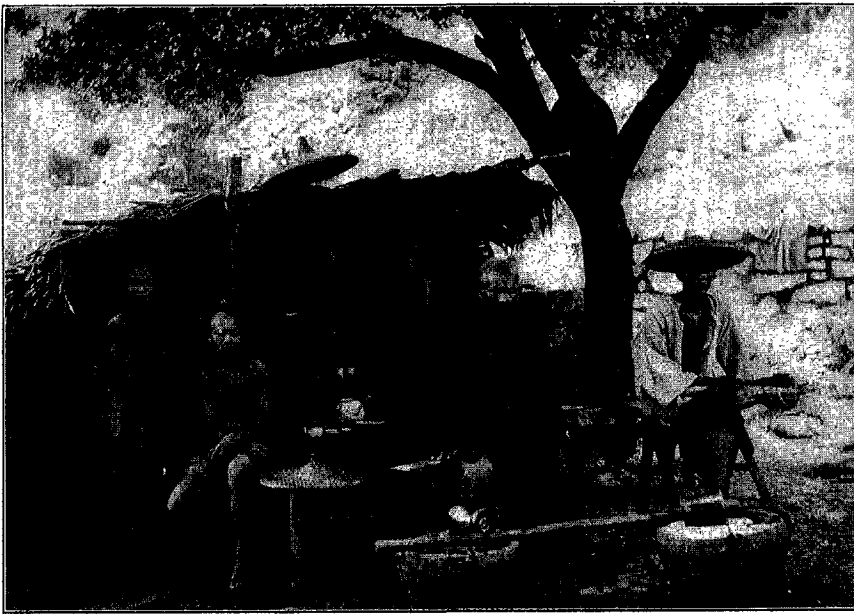
MRS. J. N. ANDERSON

COMING to China has cast us into a strange new-old world so foreign to that in which our lives have been spent as to make us almost feel uncertain of its reality. After several months of study it is still only an occasional word of the ordinary rapid conversation that appeals to our ears. I am therefore unable to form correct estimates of things Chinese in a general way. I can speak only of what I day by day see going on about me,—sometimes things that are strange, much that is charmingly simple and natural intermingled with the grotesqueness of heathenism, and often that which is pitifully miserable.

Our present home is on the south side of the city of Canton, facing the Pearl

its bank, and its bosom alive with all manner of craft—junks, sampans, fish boats, leper boats, merchantmen, and the largest gunboats of the Chinese southern fleet, from whose flag staffs the great black dragon on folds of yellow silk speaks imperial protection to all,—lay on our left.

These sampan people, as that part of the native population which lives in boats is called, are a class by themselves, always full of interest. Each boat is a home complete, supplied with all that is necessary to this mode of life. That small, dirty boat is a local ferry. The woman sits under her broad bamboo hat, one hand on the big oar, waiting for her boat to fill with passengers, when she will take them across the river at the rate of five *cash* (one-fourth cent gold)



A BOOTH RESTAURANT IN THE STREET

River three miles down stream from the foreign settlement, known as the Sha-meen. For days together we do not see a white face except as we go up for provisions and mail, or visit some missionaries, but are daily surrounded by a teeming native population. It is just the place to study Cantonese,—this multi-millioned metropolis of southern China,—and plenty of people there are with leisure to give "the foreigner," as he seeks to practice what he thinks he has learned, while he probably speaks but a small fraction correctly, and much there is of interest about us to lead us out into the narrow streets, and to call out all the language we are able to command.

Two days ago we set out in the morning before breakfast for the flower garden, about the length of three city blocks in distance, to get some plants for the small inclosure we call our garden. Passing up the street, the Pearl River, bordered with a deep fringe of house boats along

per capita. This boat next the wharf is fairly alive with youngsters climbing over the top, down the sides, and hanging over the deck, the balance of probabilities in favor of a tumble into the water. The tiny maiden, with freshly oiled hair tied with an abundance of pink cord, wears a wooden float dangling on her back, as a precaution in case she should fall overboard, while the wee one of all is fastened into a sort of go-cart, against which he struggles till his spunky cries bring some one to his relief, when he is bound to the back of an older sister or brother, there to join in the general scramble. The wife dips up a bucket of yellow water from the current, and proceeds to wash a dish of rice with one half of it. The other half will be used to boil it in, and this with some green vegetables or a bit of salt fish, with which the father will presently return, will supply a satisfactory breakfast. The chickens, from a coop on the rear of the boat, set up a noisy

cackle, thus signifying their willingness to contribute to the family support. In the meantime, as the boat is scrubbed, and the preparations for breakfast go on, the mother as priestess of the family touches fire to a few sticks of incense, and sets them at the bow of the boat, and places another smoking emblem before the wooden idol at the stern.

Presently there is an unexpected stir among the boats, and we hear a panting from behind us, then at a given signal a sedan chair is let down near the wooden pier, and the occupant steps out. A fine-looking specimen of the better class he is,—rather tall, erect, almost commanding in bearing, with well-cut features, clear olive complexion, bright dark eyes, and a heavy, glossy black queue falling down his back. The long, pale-blue silken robe falls down over creamy silk trousers so low as just to clear the feet, which are clad in snowy-white stockings and black satin slippers. Servants bustle about, seemingly anxious to render at least some slight service, if only to lift the silken skirt as he steps from the chair. A bundle of lacquered boxes, camphor-wood chests, bundles tied up in big, bright-colored kerchiefs, and baskets of food, let down near the chair, indicate that he is about to set out on a journey; and now a boat is required to row him to the steamer landing. That one on the outer edge with the decks so freshly scrubbed, the seats covered with fresh, new matting, and the bright interior walls draped with scarlet cotton decorated in gilt figures, is the one that will doubtless be chosen.

A few paces farther on, an old, worn-out house boat rests on the river's bank. The broken hulk can scarcely support the rickety, arched framework, over which is spread the tattered matting roof. Inside is a bunch of straw, over which are thrown the remains of wornout garments, two cracked bowls, a teacup, a pair of chopsticks, a small earthen teapot, a blackened cooking utensil, and a small burnt-clay stove. Here a little, thin, old woman sits all day on her heels, with her long, lean arms hanging over the bony knees. The attitude, together with the almost expressionless eyes, and prominent jaws protruding from between the sunken cheeks, offer a suggestion not pleasant to entertain. This is one of China's homes for the aged, and the sampan people are its principal benefactors.

On that pile of stones under the cool shade of a ban tree a group of sampan girls have gathered to enjoy a rest from the cramp of the boat, and to chat awhile, perhaps about a new bracelet one has bought, or about the gaily bordered suits they are preparing for the coming dragon-boat festival. One rests her head on another's shoulder, and gently strokes her hands, while others entwine their arms in the schoolgirl fashion of more highly-favored lands.

The right side of the street is lined with places of business, most of which have the homes of the occupants either in the rear or overhead, or as is the case in the smaller shops, the place of business is one with the home, and is probably

occupied by several families. In that section of the street where it is broadened by a turn in the river, mat sheds have been erected in the middle of the street. Some are open booths occupied as restaurants, but by far the greater part of them are closed in all around, leaving only an entrance, through which an almost constant stream of men and boys is passing, and the click, click of metals and the clank, clank of bone, mingled with noisy and angry voices within, tell us these are gambling booths. So early these places are thronged, and what might appear to be the overflow has gathered in groups here and there on pieces of matting spread on the tile pavement, eagerly pursuing this national vice. Here is a stand where men and boys shake dice for the rice-flour pancakes baked by the man at the griddle. Another stand invites passers-by to venture their few remaining *cash* at a species of wheel-of-fortune, offering prizes of preserved dried fruits or ginger root, while a runner from the lottery down the street cries tickets of fabulous possibilities, loud enough to be heard above all. Across the street, under a mammoth umbrella made of thatched palm leaves for a top and a bamboo pole for a stalk, is a portable lunch counter, where weary toilers may buy a cup of tea, a bowl of rice with relishes unmentionable, and squat anywhere on the ground to eat it.

We were just at the entrance of the garden, where long rows of flowering plants stood waiting in the morning sun. There were the showy dragon-boat flowers, brilliant with scarlet clusters; long ferns, cool palms, the Bak Yuk Lau (*Magnolia conspicuus*), perfuming all the air with the marvelous fragrance of its white waxen buds tucked away under the glossy green leaves; and there, most of all, the long-coveted beautiful white lotus plants, folding and unfolding their ample green leaves to the play of passing breeze, and lifting graceful, nodding heads of snowy white. It was such a delightful prospect in contrast with the street through which we had just passed that our steps began to quicken with anticipation when a peculiar sound drew our attention to the opposite side of the street. There, on a pile of logs lately drawn up from the river, crouched nine wretched lepers, each with a brown earthen dish with which to solicit *cash* or food to eke out the existence of the poor decaying bodies that are literally falling to pieces while they stand on their feet. Two were women, seven were men, and none of them advanced in years. Several had lost parts of their feet, and had left only poor stubs on which to hobble about. Others had so little of their hands left that both were required to hold the dish. In other cases the hands remained red and swollen, while part of the face—the nose, an ear, or a lip—was gone. Their soiled and tattered garments were not sufficient to conceal the fact that from the top of their heads to the soles of their feet they are living realities of Isaiah's picture—"wounds, and bruises, and putrifying sores." Next to impossible to dress

the hair, they neglect also the care of the entire body, in order the better to beg. Perceiving that our attention had been arrested, one reached out his dish, banteringly calling "*Cumshaw*." Sometimes they become really saucy, and seek by thrusting themselves into close proximity to intimidate people into giving large alms.

Only a few steps away at the base of another pile of logs, sat another victim of some fell malady. His emaciated body inclined against the hard wood, and the shrunken limbs stretched out upon the matting bed upon which he sat revealed the feet, thick and swollen. At the side lay a broad-brimmed splint bamboo hat and a brown earthen dish. He said nothing, only looked appealingly from great black eyes set in sunken sockets. What could we do? We did not know the nature of his disease. Perhaps friends had placed him there to receive the benefit of the morning sun. To attempt to do anything might be considered an interference. Remembering repulses we had met on other occasions, we felt compelled to pass on and leave him to his hard lot. But urged by the memory of those eyes, I again passed that way later in the day. Yes, he was still there, and the street was well-nigh deserted, so I passed nearer, and as the pinched face turned upward, I inquired, "Are you ill?"—"Yes, very ill," he replied in a hollow voice, and then hesitatingly reached out the dish.

Some boiled rice is just what he needs, I thought, and with a promise to bring him something soon, I started for the nearest respectable eating house, feeling this wiser than to bring something prepared at my own home; but no rice could be had at that hour. The only thing available was some good bread. It will satisfy hunger, I thought, so I took a loaf, but I could see a shade of disappointment pass over the pale face as the trembling hand received the gift.

Next day I came again. He was not there, but the piece of matting lying just where it lay before, the battered hat and the empty brown dish gave clue to the sequel. Seeing me pause, the man at the shop across the way came out. "He died last night," he replied to my inquiry. "I saw you give him the bread; I gave him some tea, but he was too ill to eat," he said, as with one foot he brushed aside the paper wrapping to show that but a small part of the loaf had been eaten. And thus he died, died a heathen, alone in the street, at night.

China is dark and desolate. The case I have mentioned of a man lying at the roadside for several days, and finally dying there alone, would be an impossibility in a gospel land. And a group of lepers, all in the advanced stages of the disease, begging about the streets, suffering privation and want, and endangering the health of the community, would not be allowed. But the tender, pitying love of Christ, the sympathetic ministration born of his gospel, have been shut out of men's hearts, and much of pride and selfishness has taken their place, and grasping officials, I am told, squeeze the imperial

allowance granted for the support of leper villages, till the inhabitants are forced to the city to beg for support.

Your hearts were touched by the appeal Mr. MacWade, the American consul at Canton, made in behalf of the famine-stricken Province of Quangsi. There have been two successive crop failures. Men are selling cattle, houses, and gardens, yea, and wives and children, that they may be able to buy food. Children sell for five cents a pound (Mexican silver), while rice costs thirty cents. Men, women and children are starving by the cities full. Such was the import of the message he sent the American people several weeks ago, and back over the wires came a swift response that meant five thousand dollars U. S. gold, to buy them food. Boat loads of rice are passing up the river to the relief of the suffering people.

But do you not know there is a famine all over the land? Not one province, but an empire of four hundred million souls is involved. Not a famine for bread,—that were sad enough,—but the spiritual starvation, the soul agony, of a great nation "having no hope and without God in the world."

Canton, China.

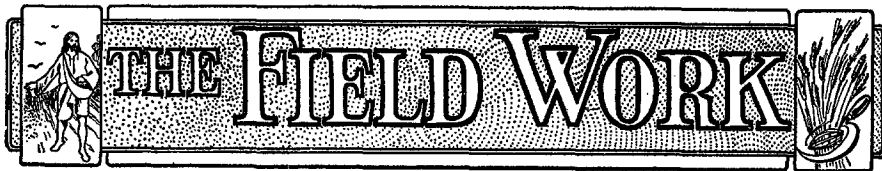
Mission Notes

ROAD making is done on the Congo in African style. As soon as the roadbed is ready, half a hundred elephants are driven over it to and fro, and after a while it is as hard and smooth as if a steam roller had been at work.

SINCE the martyrdom of James Chalmers in New Guinea, reports have been received of unusual progress in the missionary work. Rev. Mr. Abel, of Kwato, reports that ten men and women have been admitted to the church at Logea, and that twenty-five men and women came from another place for the express purpose of seeking admission to the church.

AN aged Chinese woman had become a Christian, and wished to keep the Sabbath holy, but could never remember when it came. After much difficulty, she hit upon her own plan. Six chopsticks were laid on a shelf, and each morning when she arose, she took one away. The day when the shelf was bare was the Sabbath, and work was stopped. The next day all six sticks went back again, and so the fourth commandment was kept.

THE railway across the Andes, between Chile and the Argentine Republic, which was projected twenty years ago, is at last to be completed, the Chilean Congress having recently passed a bill for the purpose. The loftiest part of the pass, which lies not far south of the great Andean giant, Aconcagua, and which has an elevation of thirteen thousand feet, is to be penetrated by a tunnel, which will serve both to avoid snowdrifts and to decrease the maximum elevation of the road.—*Selected.*



THE FIELD WORK

Prince Edward Island

OUR first year's work in this beautiful but sin-trodden province is now in the past; but we feel sure that the effect of the work in seed sowing will be felt till the Lord comes. There are many of the Lord's people in this island province, and we are made happy by the fact that the good seed has now been planted, and is beginning to take root.

Our first year's work was not crowned with all the visible results that we desired. But we rejoice that a few souls have been made glad by the proclamation of present truth. We have now the work well started, and it is gaining the confidence of some of the best people in the city, and with the Lord's blessing will bring forth fruit to the glory of God.

We have a portable tabernacle in use now, which is far better than the tent we used last year.

We wrote a special appeal to raise funds to help us in this enterprise, and our brethren can never know how grateful we were for the help we received from those whose hearts God moved to help us in this work. In harmony with our promise, we give the names of the donors, together with the amount donated:

Annie Anderson, \$1.50; Amanda Anderson, 50c; Elmer Anderson, 25c; Mrs. Charles Smith, 15c; Dixon Smith, 10c; Mrs. Mary Hughes, \$5; C. W. Neal, \$2; Jacob Shiveley, \$2; Jacob Bloom, \$4; J. T. Rogers, \$2; Enyart Church, \$1.75; John Heald, \$2; Ann Grammer, 50c; Ida S. Herr, \$2; Minnie B. Killen, \$1; Mollie R. Long, \$1; C. N. Weeda, \$2; Vesta Cash, \$2; I. M. Whitney, \$2; H. C. Mitchell, \$1; Wm. Hartz, 50c; B. F. Carr, 25c; Jas. Larsen, 25c; James Peterson, \$1; O. R. Brown, \$1; Mrs. G. Dimmson, 50c; Mrs. C. Anderson, 50c; Ole Oleson, 50c; Christ Peterson, 25c; Geo. McDowell, 25c; J. B. Clymer, \$2; Allir Guthrie, \$2.25; Pagosa Sabbath-school, \$3; Hester Casteel, \$1; Estella G. Norman, \$2; Maggie Bell, \$2; Birdie Cruzan, \$2; Ellen Powelson, \$2; Cyrus Whisler, \$2; W. E. A. Aul, \$2; Hester Knapp, \$5; I. N. Williams, \$1; Florence Martin, \$1; Afton Church, \$2. Total, \$67.

Brother James G. Hanna is now in Prince Edward Island. He has charge of the tabernacle, and is pushing the work forward. It seemed good to the Lord to call us to labor in connection with the church at Halifax. While we regret to leave Prince Edward Island, we pray that all may work for his glory. The work is moving onward here. The sisters have gathered about one hundred and fifty dollars by soliciting from house to house in the city. The Lord has greatly blessed them, and we trust by his help soon to have a church in this military city, where soldiers are seen on every hand. We are yet in need of about

four hundred dollars, but we are sure that the Lord will provide this in his own way and time.

How much this people need the pure gospel none can tell but those who are here. Our prayer is that we may be used in the work of saving souls until the Master comes, or until we are called to rest.

WM. GUTHRIE.

Jamaica

MONTEGO BAY, situated on the north-western coast of Jamaica, contains a population of about seven thousand souls, and is of considerable importance in the island as a shipping point. For some reason it had not been entered by our workers until the latter part of last February, when a tent effort was begun there. The great enemy of present truth, operating through human agents, tried hard to prevent the proclamation of the third angel's message therein, but God, who

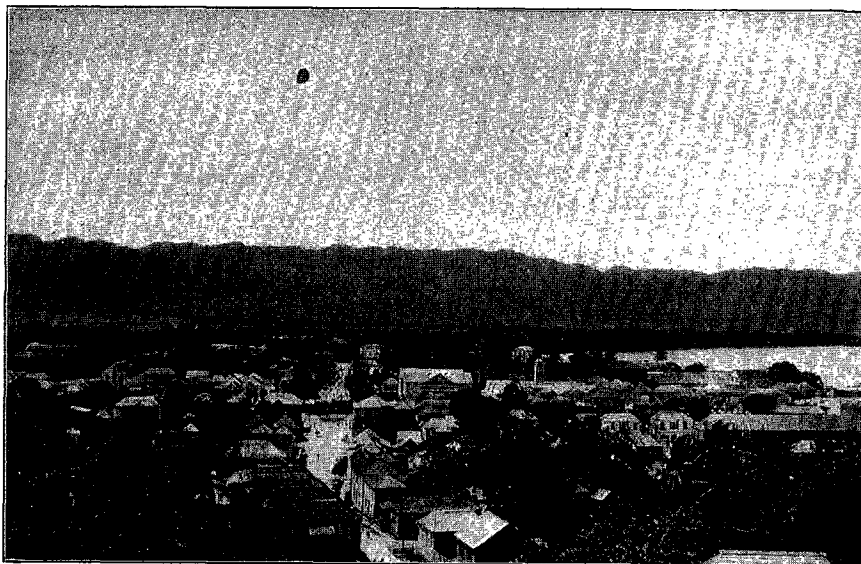
tendance at our services each evening, and some have begun to obey the truth.

A terrible hurricane swept over Jamaica recently, and wrought awful destruction all over the island. Great trees were uprooted or twisted off, houses were wrecked, many lives lost, and multitudes made homeless. Some towns were almost wiped out of existence, and in some parts of the island the frightful storm was also accompanied by an earthquake shock, which made the houses shake. It was the worst storm that has ever visited the island. It has caused great suffering, and will cause suffering in the future, as the fruit business is ruined for twelve months to come. Montego Bay and Orange suffered the damage of much property. All our people at both places escaped unharmed and without even a slight damage to property, for which we are truly thankful to him who hath his way in the storm.

J. A. STRICKLAND.

Italy

THE camp-meeting of the Latin Union Mission Field, of which Italy is a part, was held the latter part of June, in a beautiful orchard in the picturesque city of Lausanne, Switzerland. But I shall not stop to describe the beauties of the place



MONTEGO BAY, JAMAICA

overrules in all things, led his cause to victory, and now a happy little company of Sabbath-keepers is there to keep the light of the blessed gospel truths shining continuously. The brethren there expect soon to begin the construction of a church building, ground for which has already been given by one of the sisters.

I am now holding tent meetings at Orange, about six miles and a half from Montego Bay. Our present location is in a hill country, and is much cooler and more pleasant than on the lowlands of the coast. We feel stronger and better able to stand the fatiguing strains of the work during a tropical summer. We are endeavoring daily to get upon higher ground spiritually, that we may be strengthened with might by his Spirit in the inner man. Large crowds are in at-

or the excellent meetings that were held there, as some one else has been assigned that task. Still I should not fail to mention the pleasure that we experienced in meeting again on this occasion Dr. Paulson and Elder Irwin, and hearing their stirring messages of God's goodness and power. We were glad of the special interest that Dr. Paulson took in the openings for medical missionary work in Rome. And Elder Irwin's stay with us in "the Eternal City" will be remembered among the bright experiences in our work here. At this camp-meeting we also met for the first time Elder Conradi, who gave us a hearty welcome, and showed himself intensely interested in the progress of the work in Italy, and we have cause to believe that amid his many burdens he will not forget the land of Garibaldi.

As others will speak of the camp-meeting in general and the resolutions passed there, I shall call attention only to the matters that pertain directly to the Italian field. Therefore I give the resolutions that bear upon the interests of this field, that there may not only be resolutions but also results. The resolutions are as follows:—

"In accordance with the recommendation of the president of the General Conference at the last General Conference, that young people from America be encouraged to come to Italy to fit themselves for work in Italy, and by entering into training together with the young Italian workers become mutually helpful to one another, be it,—

1. "Resolved, That we make a strong effort to secure such suitable young people from America as we have reason to believe will develop into efficient workers for Italy, and invite the same to come to Rome or whatever place may be most suitable, with the view of fitting themselves for workers in the Italian field.

2. "Resolved, That wherever we find suitable young people among the Italians whom we have reason to believe will develop into efficient workers for Italy, we encourage these persons to enter into the same training with the young people from America.

"Whereas, The medical work has proved itself to be an entering wedge in introducing the message in new fields, and,—

"Whereas, In Italy this work has been wholly confined to the Catholic Church, which realizes its value and importance, and,—

"Whereas, Among Protestants we now have the opportunity of being the pioneers in this work in Italy,—

3. "Resolved, That we invite our American brethren to send us a missionary doctor and encourage such nurses to come to Italy as we have reason to believe will to make the workers for this needy field,

In a place like Italy where we have so few Sabbath-keepers it is impossible to obtain the necessary material of which to make the workers for this needy field, and therefore we shall need to look to the American young people for the future workers for this country until we are able to develop a membership here from which we can draw. We believe in the policy of using those who are born and brought up in the country, as we are satisfied that with their superior knowledge of the language and customs of the people, they will prove to be a most valuable aid. Yet in the initial stages when such help is wanting, it will be necessary to have workers from America take up the work. And I feel sure that the workers who come from America will prove to be invaluable helpers not only to start the work, but to help push it until the Lord comes. So we desire those upon whose heart the Lord is laying a burden for the lands beyond the seas, to pray and study to know if it is not to the home of the papacy that he wants them to go. And every Italian wherever he may be should be praying and striving to know what duty the Lord wants him to bear with respect to his native land.

That the time has come when medical missionary work should be begun is evident from the last article that I wrote for the REVIEW. I shall not speak further on this subject here, but let our American physicians whom the Lord is impressing to engage more definitely in missionary work, read the article prayerfully, and then try to discover if the Lord is not calling them to take up their work in "the seat of the beast." Likewise will not our consecrated nurses, whose work is so effective in places of this kind, strive to know if the Lord wants them to come.

This land that has "sat in the region and shadow of death" shall surely see a great light, and that is the light of the third angel's message. But what we do we must do quickly; for there is coming a time of which we read, "The fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness." We must work while it is day; for the great, eternal night, when no man can work, will soon be ushered in.

CHAS. T. EVERSON.

79 Via Napoli, Rome, Italy.

The Vermont Camp-Meeting

THE Vermont camp-meeting was held in Randolph, a city of about two thousand inhabitants. The camp was located within a few blocks of the principal street, in the midst of the residences of the place. The weather was cool, so that camping was pleasant without shade trees. The surroundings of the ground were very pleasant. The view across the valley to the hills that rose one above another in the distance, and which were covered with a beautiful verdure, was exceedingly pleasing.

There were about two hundred and fifty of our brethren and sisters in attendance. This was about one half of the conference membership. The attendance this year was a little lighter than usual, owing to the backwardness of the season. Many of the farmers had not gathered their hay nor harvested crops that needed attention just at the time of the meeting, but which in an ordinary season would have been gathered before the meeting began. For some reason, the citizens of the town did not turn out well to the meetings. Every reasonable effort was made to advertise the meetings, and invite the people to come. The few who came were quite regular in their attendance, and seemed much interested. It is hoped that the good seed that was sown will spring up and bear fruit to the glory of God and the salvation of some precious souls.

This was my first visit to Vermont. I greatly enjoyed meeting these brethren and sisters, many of whom have been in the truth a long time, and have proved themselves loyal to every phase of the third angel's message. A sweet Christian spirit pervaded the camp from the beginning to the close. The people seemed hungry for the Word. This made the preaching a great pleasure. I do not think that it was necessary to send out a special invitation during the entire meeting to press people to leave their

tents and their visiting to come to the preaching. Although the meetings were numerous, the whole camp seemed to be on hand at every appointment, and entered heartily into the service, whether it was a Bible study, a sermon, or a business meeting.

The blessing of God has rested upon the Vermont Conference in a special manner during the last year. One year ago at the annual conference the people responded to the call from Great Britain for help. Although they had but few laborers and a light tithe, they decided to share what they had with a more needy field. They released Elder W. A. Westworth for Scotland, with the understanding that they would pay his traveling expenses to the field, and support him there. This seemed to be a large sacrifice for this small conference; but it has turned out to be a gain. The annual tithe during the conference year just closed amounted to \$5,079.54, an increase over the preceding year of \$672.22. During the past year the conference has had the largest number of laborers at work in the field that it has had for several years. It has supported one laborer in the South Lancaster Academy, besides supporting Elder Westworth in Scotland. The total amount of tithe paid to laborers outside of the conference amounted to \$1,048. The donations received during the year amounted to \$3,356.44. The amount sent out of the State for missionary purposes was \$2,016.32. This experience has greatly encouraged the brethren and sisters. They feel that God has come to their help, and placed the seal of his approval upon their effort to assist a needy field.

The Vermont brethren were much interested in the removal of our headquarters to Washington. Their hearts were deeply impressed with the account we gave of the providences of God that attended our efforts to make this change. All present signified their unbounded confidence that God had led in this move, and they all expressed a determination to do all in their power to assist in the development of the work in Washington. Although they were called upon to raise considerable means for their tent and camp-meeting fund, they raised in donations and pledges five hundred and seventeen dollars for the work in Washington. Under all the circumstances, this was a good donation; but the better part of all was the deep interest felt by the people in the work itself. This interest is such as to lead the brethren to duplicate this donation, and even to do more, when another call is made for help.

I have never seen campers leave for their homes with more good cheer and excellent courage than these brethren manifested. I shall always remember the good meeting of Randolph, Vt., and I most earnestly desire that the signal blessing of God shall rest upon that conference during the coming year.

At the close of the conference I visited Burlington and Rutland, two of the largest cities in Vermont. Two of the largest churches of the conference are located in these cities. At the latter

place I had the privilege of meeting some of the church-members and speaking to them in their neat little house of worship. On this trip I passed through two towns of interest to me: one was Waterbury, the birthplace of Elder Geo. I. Butler, and the other was Rutland, the birthplace of my father. This was my first visit to my father's native town, and I spent the day in learning what I could regarding my father's people. About all that remains of the family are the mute marble slabs that mark their resting places. I found that the finest white marble produced in the world is now being taken from a large quarry located on the land that my grandfather owned one hundred years ago, and which was sold by his children about fifty years ago for three hundred dollars. It is now worth millions. Time has wrought striking changes in these Eastern States. As far as I was able to trace providences, it was the removal of my father to Iowa that brought the truth to his family, and thus gave me the inestimable blessings I have received from this glorious message. I could not change its imperishable riches for all the wealth that has been found on the old homestead. This message fills the hearts of believers with a hope and a joy that the world can not give.

A. G. DANIELLS.

The Missouri Camp-Meeting

THE annual camp-meeting of the Missouri Conference was held in Windsor, August 13-23. A beautiful location was secured for the camp, in a grove just in the edge of the town. Windsor has a population of about eighteen hundred or two thousand, with a prosperous farming community round about.

The attendance from the town was excellent from beginning to the close, and every courtesy and kindness was shown by the citizens. People from the country were also in attendance daily.

About four hundred of our own people were encamped upon the grounds. Two conference sessions were held daily until all phases of the work had received consideration. One feature of the program, which worked out in a specially satisfactory way, was the institute for church officers and workers. The late forenoon hour was devoted to this work. A question box gave opportunity for practical questions to be put, and in the institute the whole field of church, Sabbath-school, and day-school work was canvassed.

Too often, I believe, in our general meetings we fail to make the application of general principles to the details with which our brethren in the churches have to deal. This camp-meeting institute seemed to commend itself to our brethren as one of the most profitable features of the meeting.

The laborers from without the State were Brethren Russell and Hoopes, who remained but for the first part of the meeting; Brother H. Shultz, who remained throughout, laboring for the Germans; Brethren Hardesty and Hall, who worked in the interests of the circulation of literature; and Dr. Paulson, who was with us two days.

The spiritual interest of the meeting grew from day to day as the people sought the Lord and profited by the daily Bible studies. The Holy Spirit's power was manifested in the conviction of sin and setting souls free for service. The last Sabbath was a season of special blessing. God is surely calling sinners and backsliders into line again, and sending conviction of the sin of coldness and lukewarmness in this stirring time.

The revival of prosecution for Sunday work in Missouri has led to a great interest in one part of the country. The people are calling for meetings. Our Missouri brethren have every reason to be of good courage in pushing the campaign in their conference. About six hundred dollars was raised one morning for new tents. Of this, the citizens of Windsor gave about fifty dollars, in this practical way indicating their desire for a tent to be left for a series of meetings in the town.

The coming World's Fair in St. Louis will bring millions of people to Missouri, and our brethren in the conference are planning to conduct a literature and evangelistic campaign in the city, in which they desire the help of sister conferences, for the work is great.

Twenty-eight souls were baptized during the meeting, the baptistery of the Baptist church being kindly offered for the service.

The following persons were elected as conference officers: President, R. C. Porter; Vice-President, W. T. Millman; Secretary and Treasurer, Jas. Cochran; Corresponding Secretary, S. J. Quantock; Conference Committee, R. C. Porter, W. S. Cruzan, W. T. Millman, E. A. Merrell, L. W. Terry; Educational Secretary, W. S. Cruzan; Secretary Sabbath-school Department, Mrs. A. E. Daniels.

W. A. SPICER.

Northern Illinois Camp-Meeting

THIS meeting was held as appointed, at Streator, August 20-30. Owing to the division of this conference a year ago, the attendance was smaller than in past years. Seventy tents were pitched, and about three hundred and fifty of our people were on the ground. Besides our own ministers, we were favored with the help of Elders J. M. Rees, W. A. Spicer, Wm. Covert, and Smith Sharp. The preaching was close and practical, the keynote being the soon coming of the Lord. As the result, our brethren were strengthened and encouraged, and engaged earnestly in the different branches of work presented. The outside attendance was good, and there is an earnest call to have the work continued in the city. The medical work was represented by Drs. Paulson and Edwards. Brother Blosser, the genial agent of the Lake Union Conference, was present, and took charge of the canvassing interest. About the middle of the meeting, Elder W. C. White came onto the ground, and his preaching and counsel were very helpful.

Thirteen meetings of the conference were held during the session, and the business was pleasantly transacted. The treasurer's report showed over two thou-

sand dollars' increase in the tithe; also the work done by our tract society was a large increase over last year. The officers of the conference remain about the same as they were last year. All our laborers were retained, and some new ones added. Brethren M. L. Andreason and Wm. Lewsaddler were ordained to the work of the gospel ministry.

The feeling of the conference and its workers were decided, and may be briefly summed up as follows: we have no time to spend in undenominational work. Seventh-day Adventists must preach the third angel's message to a lost world. The interest of our youth and children was faithfully considered, and twenty-eight desired baptism. Our tent companies are hastening to their different fields of labor to do as much as possible before cold weather closes the tent season.

Our people left the camp-ground with renewed hope and courage, and with an earnest desire that the coming year may be glorious on account of the blessing of God and the faithfulness of his people. "Anywhere, dear Saviour, to work with thee."

ALLEN MOON, *President*.

L. D. SANTEE, *Secretary pro tem*.

General Meeting in Santa Maria, Espirito Santo, Brazil

THIS meeting was held July 3-12. There are two organized churches and a few scattered brethren, numbering one hundred, or a few more, in the State of Espirito Santo, and about ninety of these attended the meeting. As Elder Graf could not attend on account of sickness, the work devolved upon Brother Walde-mar Ehlers, a licentiate and the only laborer in this State, and the writer. Two preaching services were held each day, besides a business meeting, in which the needs of the work were considered. Two question meetings were held, which called forth explanations, regarding various points of truth and the work in our field, which will, we believe, enable all to work more intelligently and harmoniously.

The meeting was a success. A general interest was taken in all branches of the work. The Lord was present with his blessing; and as the meeting was brought to a close, all felt that a decided victory had been gained. Four were baptized and united with the Santo Maria church. On the last Sabbath, preceding the celebration of the ordinances of the Lord's house, upon the unanimous request of the brethren present and in harmony with the counsel of the conference committee, Brother Ehlers was ordained to the work of the gospel ministry, the writer offering the prayer and giving the charge. The Lord's presence was especially manifest on this occasion.

The German portion of this State seems to be an especially hard field. The foundation of the work was laid upon the part of both the ministers and canvassers amid bitter hatred, persecution, and threats, and it is only by special providences that the Lord protected them. Brethren have suffered ignominious abuses, whippings, and the despoiling of

their goods on account of their faith, and this spirit seems not to have abated during the last six or seven years. Brother Ehlers has to meet it at almost every turn. Disagreement in the counsels of the enemy, causing them to seek to devour one another, has frequently saved him. Only once has he been hurt, and then not seriously. Sister Ehlers and their two-year-old son are left alone in the forest, with no house in hearing or seeing distance. The nearest neighbors are not friends, and there is no lack of effort on the part of the opposition "to molest and make afraid." Yet the truth moves steadily on. It is brought alike into the homes of friends and enemies. In connection with his preaching and Bible work, Brother Ehlers has sold nearly two hundred dollars' worth of books during the last ten months.

The brethren gave liberally of their means for the support of the work, and one of their number, a young man, is now with me on his way to attend the Brusque training school. As an evidence of their interest in the work and the means by which the Lord works, I would mention the following:—

On learning of the burning of the Review and Herald buildings where our German paper, *Christlicher Hausfreund*, was published, several of the children made small donations of their own accord to assist in the work of restoration. This at once stirred up the hearts of others to do something, and in the course of a few weeks about forty-five dollars was on hand.

In the closing work of the message, God has some in this field who will stand in the front of the battle.

J. W. WESTPHAL.

Victoria, *Espirita Santo*, Brazil.

The Southern Illinois Camp-Meeting

This meeting was held at Newton, in a beautiful park in a suburb of the town, August 27 to September 6. From the beginning the blessing of God was in the camp. This is the first camp-meeting and conference held by this conference since the Illinois Conference was divided. The Southern Illinois Conference has about two-thirds of the territory of the State, while it has less than one-third of the membership and financial strength. The small membership of about four hundred and fifty, and the large territory of the conference, which is mostly unworked, has no discouraging effect upon the brethren and sisters, but rather it serves as a stimulus to active labor.

The ministers have had good results from their tent efforts this summer. The canvassing work is taking the lead, at present, of all the large conferences in the Lake Union Conference. This shows the good spirit that exists.

At the camp-meeting funds were raised to purchase tents and to assist the school at Du Quoin, to the amount of about five hundred dollars. The outside attendance was good. The conference arranged for laborers to follow up the interest with a tent effort. The second Sabbath, near

the close of the day, a good congregation gathered on the banks of the river running past the camp-ground, and a great blessing rested upon them during the baptism of thirty dear souls.

The meeting, as a whole, was a source of strength and much encouragement to the work in Southern Illinois. Elder J. M. Rees was elected conference president. He enjoys the full confidence of the laborers and of the brethren and sisters. All go from the meeting full of courage and faith, rich experiences and precious victories having been gained by many during this occasion. May the good spirit of the meeting ever be cherished by all.

R. A. UNDERWOOD.

The Summer Grounds at Berrien Springs

In establishing the educational work at Berrien Springs, Mich., it was decided to procure some woodland, and prepare a grove in it for summer-school work. It was also planned to use this same grove for such assemblies as the interest of the cause might demand. In harmony with this purpose twenty-seven small summer cottages capable of comfortably accommodating four persons each, have been erected upon the finest part of the wooded lot. Also a pavilion that will seat an audience of three hundred and fifty persons has been built in the grove.

This pavilion is circular in form, seventy feet in diameter. A circle of cement composes the foundation, and one center pillar, or pole, about thirty feet high, supports the upper end of its rafters. The other ends of these rafters rest upon plates supported by four-inch by six-inch posts, which rest upon the circular wall. These posts are each directly beneath the lower end of the several rafters. The rafters are also steadied and strengthened by four circular bands of bridging of equal distances apart between the center and the outward circles. The rafters are sheathed solid with hemlock, and then covered with fifty thousand shingles. The wall of lumber is three and one-half feet high at the lower extremity of the posts, and at the top of the posts there is a three-foot drop of wainscoting. The central space is filled with screen wire. An awning is provided as a covering for this screen, and this is rolled up or down as the condition of the weather demands.

This tabernacle is seated with desks which were brought from the chapel of the Battle Creek College. The ground where the building stands is about three feet lower at the east edge of the circle where the rostrum is placed than is the west side at the main entrance. The placing of the seats, and the natural incline of the ground are such that every person seated in the audience easily sees the speaker's desk by looking directly forward. Six inches of sand slightly mixed with cement constitutes the floor. In this sand floor wooden blocks are placed, and upon these blocks the feet of the desks are made secure by screws. The whole pavilion, including the lamps, but not the desks, cost about eight hundred dollars. Five hundred dollars of this

was donated by two persons, the remainder being made up by donations from friends.

WM. COVERT.

The Battle Creek Sanitarium

In the autumn of 1898 I left the Sanitarium for Australia, our former field of labor. We went at the earnest request of the union conference, and during our absence from this country labored in Queensland, Sydney, Auckland, and to a small extent in general work. Last April, at the request of the Medical Missionary Board, we returned from Auckland to the Sanitarium, to resume the work of Bible instruction in the Training School and to edit the *Medical Missionary* monthly. I take the liberty thus to refer to my movements for the benefit of the readers of the REVIEW who have known us in the past, but may not have heard from us for some time. As a family our hearts and lives are still bound up in this work, and we are of good courage in the Lord. It has not been from my own choice that we have shifted about so much in our work. We have always been content in every place, and have only wished to be where the Lord wanted us. This was the light that brought us back, though it was with the understanding that we were not to return that we took the second trip to far-off Australia.

We reached Battle Creek on May 15 of this year, and found matters at the Sanitarium in a state of considerable commotion. The building was approaching completion, the date of the dedication was set, and everybody was doing his utmost to get things into shape for that event, and at the same time to carry on the regular work of the institution. At the time of the dedication the building was hardly in a state of readiness for occupation by guests, but it was quickly placed in that condition; and even before this could be done, the usual summer inrush of patients had begun. The surrounding buildings were soon full, and the main building was occupied as fast as it could be put in readiness. It was necessary to issue emergency calls to many nurses scattered about the entire country, and they readily responded. In a short time the number of the family ran up to a large figure. During July the number of guests reached seven hundred, and in August another hundred was added to that. The number of helpers was not far from the same. The novelty of the situation consequent upon moving into new quarters and using new facilities brought a degree of embarrassment, and for weeks the workmen on the building mingled their noise with the work of the house. But the evidences of confusion soon disappeared, and things assumed a normal condition. The departments were newly organized, and department meetings arranged for twice a week. These meetings are principally of a devotional character, and matters pertaining to the interests of the work are also discussed. On each than twenty-five, meet with the doctors Sabbath afternoon the heads of the departments, of which there are not less for religious counsel, and to hear reports

from all departments. These meetings unify the work, and are the means of organic and spiritual strength.

It is very noticeable that the patrons of the institution are of a most intelligent and earnest class of people. They are receptive of the principles of the institution and of religious influences. Many of them are attracted to us by the fact that God is recognized here, and there is spiritual comfort to be obtained. The religious services are well attended, and not a few have manifested the deepest interest in them, while universally there is manifested the utmost respect for our principles. Several have been led to accept the special truths for our times. Lectures on the cardinal points of our faith are held twice each Sabbath, and these are well attended by the helpers, and a few patients are generally there, though no pains are taken to induce them to come, as they are especially for the benefit of our helpers.

On the evening of August 24 graduating exercises for medical missionary nurses were held in the Tabernacle. For some years the custom of giving diplomas has been discontinued, but it is now thought best to resume it. Consequently the privilege of receiving diplomas was extended to all who are entitled to them, but have had no opportunity to get them. About one hundred and forty diplomas were given out to those who were present on that evening, and as many more are being sent to those who are absent. The granting of these diplomas was made conditional upon the passing of satisfactory examinations both in professional efficiency and in loyalty to the principles of hygienic reform and the work of a missionary of Jesus Christ. On the latter condition we are gratified to be able to state that with the privilege of withdrawing their former declaration of their determination to live and work as missionaries, not one availed himself of the opportunity to withdraw. This was a most extraordinary meeting, because there were sent forth at this time the largest number of Christian missionaries that were ever ordained at one time. The Spirit of God witnessed to the occasion in power.

I am glad to report that God and the truth are being exalted in the Sanitarium, and as we draw near to him, we realize his precious blessing. The Sanitarium needs as never before the prayers and sympathy of its friends. It is a splendid equipment, but without the blessing of God in a special degree it will come far short of being what it should be. The Lord is gracious to us, but we long for more of his blessing and power. Since the opening of the surgical ward, two months ago, there have been one hundred and seventy-five operations without a single death, and in no case has there been even the rise of one degree in the temperature. This is a record that shows what the Lord will do when we come into harmony with his will. As we come into accord with the divine mind in all things, we shall see the mighty working of God in our midst. The question of what to do with the people that come to us for help and comfort will, from present appearances, be one which

the Sanitarium will have to confront again. It is hoped that it will find its solution in the establishment of sanitariums everywhere. The world is sick, and is getting worse year by year; and while this is so, there is no cause for fear that the work of providing places of refuge and healing will be overdone.

G. C. TENNEY.

Mexico

WE are glad to report progress from this field. We are enjoying much of the Lord's blessing, and feel of good courage in the work.

The quarterly meeting of the little church at Mexico City was held July 4. Brother and Sister Blachly, who have accepted the truth during the past year, united with the church. He is a colporteur of the American Bible Society and an earnest worker. Sabbath, the 11th, was another day long to be remembered because of the presence of the Lord. A brother who has been studying the truth for some time was baptized and admitted to church fellowship.

The place of baptism was on a hillside overlooking the beautiful valley of Ankuac, in which is located Mexico City and its suburbs. Here live the best educated, richest, and most influential men of the republic, those who rule the state and church. As I looked at the little group of Mexicans who were reverently watching, for the first time, the ordinance of baptism administered in harmony with the Scriptural command, and over them at the great city lying at our feet, I thought, "How shall these poor souls who are in darkness be brought to see the light?"

Then my mind went back to the time when the gospel commission was given to the disciples, and the triumphs of the gospel through the ministration of Spirit-filled men were brought vividly to mind. They overcame the opposition of Jewish prejudice and pharisaism, Roman pride and heathenism, winning converts from among Jewish priests and Roman nobles. By the power of the same Spirit may we not win men as converts to the everlasting gospel from the priesthood of the fallen church here dominant, and from the ranks of the unbelieving liberals who rule the state? May God grant that this may be so, and that this baptismal scene may be the first in a series that shall end only when the honest ones of this valley, of this republic, and of every country, shall have heard the message of our Lord's return, and prepared themselves to hail him as their King.

Brother and Sister Hartman, from Keene, Tex., have recently come to work as self-supporting missionaries. Brother Hartman has met with good success in selling our literature in the United States, and we believe he will do a good work here.

The brethren at Guadalajara are passing through a trying time on account of the hostility of the Catholic priests. They have never been so active as at the present time in exerting their influence to keep people from the medical mission and sanitarium. These things are only what

we may expect, and show that the work of the missionaries is making an impression on the mass of the people.

Now is the time to push the battle; our literature must be scattered everywhere. The gospel of physical and spiritual healing must be carried to the millions whom the priests of Rome are trying to keep in darkness.

Brethren, think of 13,500,000 people lying in darkness at the very doors of the country where the third angel's message has been sounding for more than fifty years, and pray that God may show you how to help send the truth to these millions.

GEO. M. BROWN.

Michigan

MAPLE GROVE AND HASTINGS.—Friday, August 21, I spoke in the church at Maple Grove, on the work of the Holy Spirit. A number not of our faith were present; they urged us to return and hold more meetings with them. Sabbath, August 22, the Maple Grove Church met at Hastings, and the power of God witnessed to his Word, and one who had become discouraged gave his heart anew to the Saviour, and requested to be buried with his Lord in baptism. At three o'clock we met on the bank of the river, where three received baptism.

B. HAGLE.

Field Notes

THE tent company at Reading, Pa., report that several have taken a firm stand for the truth there, and others are deeply convicted.

A SERIES of meetings held recently in the vicinity of Addington, I. T., has resulted in the acceptance of the Sabbath truth by fourteen persons.

A SIX-WEEKS' tent effort at Fergus Falls, Minn., conducted by Brother O. O. Bernstein, has resulted in twenty conversions to the truth, and the workers there are greatly encouraged.

BROTHER A. G. CHRISTIANSEN, who has been working among Mormon communities in Utah, reports that two have accepted the message of present truth at Lehi, and two at Pleasant Grove have asked for baptism.

BROTHER A. R. HYATT reports two recent baptisms at Corning, N. Y., and that several have recently become Sabbath-keepers at Elmira, where some are deeply interested, and are seeking to arrange their business in harmony with a proper observance of the Lord's day.

BRETHREN GARDNER and Curtis report from Hampton, Iowa, that twelve persons have taken their stand to obey the message of truth there. Brethren Bergersen and Rorholm report six keeping the Sabbath at Story City, Iowa, and at Little Sioux eight adults have covenanted to obey the truth, besides five young persons, under the labors of Brethren Everhart and McClintock.



Money Received on the Missionary Acre Fund

The total cash received on the Missionary Acre Fund up to July 15, 1903, is \$4,022.95.

NAME	AMOUNT
Thomas Thornton	\$25 00
Edna Gillispie	35
A believer, Elk Point	10 00
Blanche Payne	25
Beulah Payne	25
Elizabeth Cook	5 00
L. H. Denver and family	10 00
C. W. Kellogg	7 00
Mrs. N. E. Buckridge	2 00
Addie Vollmer	2 00
Mattie Hughes	1 32
Andre Murphy	50
Estella Murphy	50
Josephine Floding	1 50
P. E. Brotherson	2 60
Elmer Brink	3 48
Homer Howe	3 24
Thomas Gallion	3 24
C. G. Leitzmann	5 00
A. & N. H. Druillard	11 00
R. Magnuson	1 50
Mrs. L. E. Taylor	2 00
J. I. Taylor	9 85
C. W. M. Reed	1 00
Lettie Reed	1 00
Mrs. Lizzie Osgood	1 00
A. M. Hallock	1 00
Mrs. C. D. Anderson	1 05
Ray Anderson	3 50
F. J. Harrison	5 00
Paul Henug, Jr.	2 30
Mrs. Lydia Stratton	1 00
Nellie Curtis	20
Alison Shufelt	10
Delia Shufelt	10
Mr. & Mrs. William H. Brown	5 00
R. E. Brasier	2 10
Hattie Brasier	2 53
Inez Brasier	23
Helen Brasier	10
Elva Brasier	10
Elwin Brasier	05
Ora Barber	10 00
Mrs. Cora Olson	5 38
Clark & Lee Horlacker	7 78
Mr. & Mrs. J. F. Burke	10 00
J. J. & Amy D. Evans & G. E. Rogers	8 00
Marion Beesley	2 00
C. A. Thompson	7 50
Per California Tract Society	6 60
Per Iowa Conference	149 35
A friend	5 00
Marie Buhalts	2 00
C. J. Buhalts	3 00
Mrs. C. J. Buhalts	3 00
Dr. C. F. Dail	2 50
Mrs. J. H. Hodge	25
James Hodge	2 50
J. W. Bressie	1 00
Mrs. S. E. Hill	1 50
Mr. N. L. Hill	5 50
Rosa Gallion	1 50
Lewis Wood	1 00
Chas. W. Peters	1 00
Harry Bond	50
Henry Livingston	05
B. Swindall	1 00
John Livingston	10
E. Bond	1 00
Minerva Brown	25
G. W. Cady	2 00
Geo. Cary	2 00
T. G. Cady	50

Washington Church Fund

Received on Washington church to July 15, 1903	\$318 93
Lee June	2 00

Total received by P. T. Magan. \$320 93

NOTICES AND APPOINTMENTS

The absent members of the Waterloo church at Cassville, Wis., are requested to report each quarter. It is thought best to notify them through the REVIEW rather than by personal letter.

WATERLOO CHURCH.

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, October 9, at 7:30 P. M. The first regular business meeting of the West Michigan Seventh-day Adventist Conference Association will convene Monday, October 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.

Opening of Walla Walla College

THE fall term of Walla Walla College begins Wednesday, September 30, four weeks later than last year, in order to give students more time to labor in the field.

It is our expectation to cover as much ground in our studies during the school year of eight months as we have formerly covered in nine months; hence it is important that every student be present the first day. From September 27 to October 2 the college team will convey students and their baggage free from the depots to the college. After that a uniform charge of fifty cents will be made for each passenger with baggage. Students should notify C. M. Christiansen, College Place, Wash., on what train they expect to arrive.

The prospect is good for a large attendance of earnest students. There are calls from all departments of the Lord's work for consecrated, sturdy, well-qualified laborers; and to meet these calls the college has courses of study adapted for the preparation of ministers, Bible workers, teachers, business managers, canvassers, and nurses. Thorough instruction also will be given on the organ and the piano, in singing and voice culture, and for those who wish to prepare for a medical course.

God is calling these days for volunteers to enlist under the banner of the cross until the war is over. Who will respond, "Here am I, send me," and will enter our training schools to receive a drill for effective service?

We are calling especially for men and women of experience and mature judgment, and such will be allowed to select the studies they most need. Younger students will be welcomed, and will find work adapted to their needs, no matter in what grade they belong.

For calendars and further information, address Walla Walla College, College Place, Wash.

C. C. LEWIS, President.

Change of Address

Elder B. F. Stureman's address from now on will be 327 W. 8th St., Flint, Mich.

Business Notices

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

WANTED.—Good all-round baker. State age, experience, salary expected. Address Healdsburg College, Healdsburg, Cal.

WANTED.—A competent engineer and steam fitter at the New England Sanitarium, to take charge of the heating and electric-light plant. Some knowledge of carpentering also desirable. Applicant should be a Seventh-day Adventist with good references. Address New England Sanitarium, Melrose, Mass.

Camp-Meetings for 1903

- ATLANTIC UNION CONFERENCE
New York, Lacoba.....Sept. 10-20
- CANADIAN UNION CONFERENCE
Newfoundland.....September
- PACIFIC UNION CONFERENCE
British Columbia, New Westminster
.....Sept. 17-27
- Western Montana, Hamilton..Sept. 11-21
- SOUTHERN UNION CONFERENCE
Carolina, Salisbury, N. C.....Sept. 17-28.
- Florida, Bartow.....Oct. 22 to Nov. 2.

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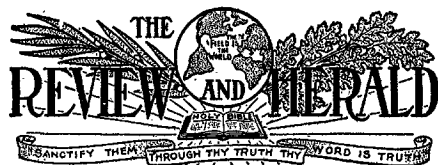
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WASHINGTON, D. C., SEPT. 17, 1903

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

In acknowledging the donations for the Gold Coast in our issue of August 11 we credited \$4.25 to J. W. Whetstone. It now appears that this was from several members of the Boise (Idaho) church, but being sent in by Brother Whetstone, it was by mistake all credited in his name. The list of donors is as follows: J. W. Whetstone, \$1; Mrs. Alice Afton, 50c; Daisy Afton, 50c; Earl Afton, \$1; Edith Whetstone, 25c; Mrs. Minnie Whetstone, \$1.

THE picture on the first page of this week's issue is a view at Takoma Park just on the southern boundary of the tract of land recently purchased for school and sanitarium purposes. The bridge over the Sligo in the background is on the Baltimore road which forms the southern boundary of the property. Such surroundings as are presented in this picture are certainly conducive to health and happiness, and will attract those who have lost their health in the stress of city life.

SUBSCRIBERS who have paid for the REVIEW during the past month may wonder why the dates have not been changed on their labels, and may perhaps have some anxiety lest their remittances have not been received. We will explain the matter by saying that owing to our removal we have not been able to correct our lists at the usual times. We expect to have our linotype set up in our office this week, and we shall correct the lists as soon as possible. We ask for the indulgence of our subscribers until this can be done.

"WASHINGTON Home of Adventists" was the heading of quite a long article in the Washington *Sunday Times* of September 6. The article was written in the most friendly spirit, and gave a particular account of the removal from Battle Creek, with the reasons for the change, together with a full statement concerning the purchase of the church building in this city, the organization and work of the Review and Herald Publishing Association, and a general view of the organization and beliefs of the denomination as

a whole. The three leading papers of Washington, the *Post*, the *Star*, and the *Times*, have all viewed in a favorable way our plans for the work in this city.

THERE has come to our desk the fall announcement of "Emmanuel Missionary College, successor to Battle Creek College," which gives full information concerning the plans of the institution together with a schedule of studies, statement of expenses, etc. The announcement says, among other things: "The school which to-day trains workers for Christ, can safely follow the principles of education made known to Abraham. The removal of Battle Creek College from Battle Creek to its present site near Berrien Springs, Mich., and its rechristening as Emmanuel Missionary College, were in harmony with those principles." The fall term of the institution will open on Wednesday, October 21.

IN the *Southern Watchman* of August 13 Brother Geo. I. Butler writes an interesting article under the heading, "Washington, D. C., as the Headquarters of Our Work." We take the following paragraphs from this article:—

For one, I confess to a feeling of great satisfaction as I read in the dear old REVIEW AND HERALD statements in Sister White's article and the decision of the committee in favor of making Washington, the capital of our nation, the headquarters of our General Conference from this time onward.

Washington is a commanding center in many respects. Leading men there congregate, consider and debate the most important interests of this great country. They come from every part of the United States, yes, and from the Old World also.

The writer fully believes this move marks a new and important era in this work. Shall we not, as Southern men, regard it as a happy omen that the headquarters of our work will now be in the South? Washington was a Southern city. Slavery once existed there. Under the shadow of the Capitol building slaves were once auctioned off. It is of interest to us that the headquarters of the cause is now in the Southern field. We down here are glad now to be brought into closer relations as brethren. Great good, we believe, will come of this removal.

A Prompt Response

THE Lord is constantly giving us glimpses, since coming to this place, of the great things he has in store for his people at this time. Our hearts are cheered to-day (September 13) by the receipt of a gift of one hundred dollars to pay the transportation of a young woman to Egypt. This comes in response to the appeal from Brother Wakeham which appeared in the last issue of the REVIEW. The friend who sends the money is not

connected with our denomination otherwise than that he is in sympathy with the gospel truths which we teach. This is only a fulfilment of some of the good things which the Lord has said concerning his work in these last days. While we thank our friend most heartily, and know that in so doing we voice the sentiments of our laborers in Egypt, our hearts go out in gratitude to God, the giver of every good and perfect gift.

MISSION BOARD.

An Open Letter Concerning Battle Creek College

THE circumstances in the opening of Battle Creek College are such as to lead me to say a word regarding it. I am a member of the Board of Trustees of this institution, and was a member at the time it was closed, and its work moved to Berrien Springs. While the matter of thus moving the College was being discussed, I did not see light in such a move, and was opposed to it until the instruction from the spirit of prophecy was received indorsing it. Since this instruction was given, I have ever believed that it was a wise and right thing that Battle Creek College should be closed, and its work transferred to a place where different influences would surround the school; and now I can not consent in my own mind to the reopening of this school, and the calling again of our young people to Battle Creek.

I have hesitated much about saying anything in a public way concerning this matter; for I feel no disposition to encourage anything like a spirit of controversy in regard to this or any other question relating to the interests of our educational work or of the work of the cause of truth in general. But being a member of the Board, I am naturally held responsible, both legally and morally, to a certain extent at least, for its action. However, no such responsibility can be reasonably attached to me in this matter; for not only did I not receive a notice of any of the meetings of the Board at which the question of reopening the College was to be considered, but I was not apprised officially or otherwise of what had actually been done until I received the twenty-sixth annual Calendar of the College.

I do not mention these facts from a personal feeling in any sense whatever, but because I believe what the spirit of prophecy has said concerning our school work in Battle Creek, and feel that a serious mistake has been made in again presenting to our young people opportunities for obtaining an education at Battle Creek under conditions against which the Lord has directly spoken, and thus calling them from places and surroundings where the environments are far more conducive to spiritual growth and to the preparation required to fit them for service in the cause of present truth.

FREDERICK GRIGGS.