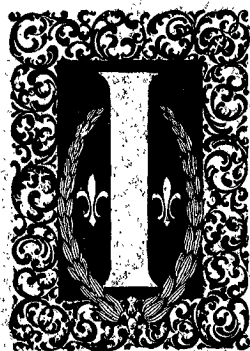


The Advent HOLY BIBLE REVIEW THE FIELD IS THE WORLD And Sabbath HERALD

Vol. 80

WASHINGTON, D. C., THURSDAY, OCTOBER 29, 1903

No. 43



If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal. 2 And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. 3 And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing. 4 Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, 5 doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; 6 rejoiceth not in unrighteousness, but rejoiceth with the truth; 7 beareth all things, believeth all things, hopeth all things, endureth all things. 8 Love never faileth: but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away. 9 For we know in part, and we prophesy in part; 10 but when that which is perfect is come, that which is in part shall be done away. 11 When I was a child, I spake as a child, I felt as a child, I thought as a child: now that I am become a man, I have put away childish things. 12 For now we see in a mirror, darkly; but then face to face: now I know in part; but then shall I know fully even as also I was fully known. 13 But now abideth faith, hope, love, these three; and the greatest of these is love.

—1 Corinthians 13, American Standard Revised Version.





CAPITAL AND LABOR



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WASHINGTON, D. C., THURSDAY, OCTOBER 29, 1903.

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Editorial

Our Present Duty

We are now called upon to be laborers
together with God in a most earnest and
practical way. The closing message of
salvation through the merits of a cruci-
fied Redeemer is to reach every home in
every land, and is to be carried even to
the homeless ones. Every one of us has
an appointed part to act in union with
every other believer. Our literature is
to be placed in the hands of all the
people. The Lord's treasury is to be sup-
plied with needed funds. Workers are
to go to unentered fields. A great work
is to be done, and it is the duty of every
one to act his part. Let us unite heartily
in doing our present duty.

Fruitless Branches

FRUIT bearing is the essential condition
upon which life is continued to any
branch. "Every branch in me that
beareth not fruit he taketh away." "He
that abideth in me, and I in him, the
same bringeth forth much fruit: . . . if
a man abide not in me, he is cast forth
as a branch, and is withered; and men
gather them, and cast them into the fire,
and they are burned." Life is too pre-
cious a thing to be wasted in a mere
existence. The life which is given out
in fruit bearing is preserved in the lives
of others, and he who thus loses it will
save it unto life eternal. And since the
harvest time is now at hand, the differ-
ence is being plainly revealed between
the fruitful and the fruitless branches.
The Master is now looking for fruit. He
is hungry for fruit. We shall disappoint

him and seal our own condemnation un-
less we bear fruit to his glory. "Every
tree which bringeth not forth good fruit
is hewn down, and cast into the fire."
Is your life without fruit to God? Trem-
ble at the fate of the fruitless branch.
Even at this eleventh hour there is now
opportunity for a transformation. Do
not delay. Become joined in vital union
with the true Vine, and let the heavenly
life have free course. Soon the harvest
will be past, and the summer will be
ended. The fruitless branch will soon
be taken away. Its end is to be burned.
Be fruitful.

We Are Able

IN the face of the evil report which
the ten spies had made concerning the
land of Canaan, Caleb said, "Let us go
up at once, and possess it; for we are
well able to overcome it." To this cou-
rageous exhortation the overwhelming
majority replied, "We be not able to go
up against the people; for they are
stronger than we." Then Caleb declared
the ground of his confidence: "Rebel not
ye against the Lord, neither fear ye the
people of the land; for they are bread
for us: their defense is departed from
them, and the Lord is with us: fear
them not." The whole question of suc-
cess or failure turns upon our relation
to the Lord. We are nothing without
him, and we can do nothing without him.
But when he is with us, we can do all
that is included in his purpose for us.
His instruction to do a thing has in it
the enabling power for doing that very
thing, however difficult it may seem to
us. When we are under his leadership
and are obeying his commands, our be-
lief that he is able will make us able.
Discouragement comes when we leave
the Lord out of our reckoning, and base
our hope of success upon our own ability
to meet the difficulties. We need to be
often reminded of these principles, and
to apply them in our present work. The
Lord has called upon us to go up and
possess the land in this generation, and
over and over again he has promised to
supply all our need in meeting the dif-
ficulties, which are many and real. We
are able to do this work in this brief
time because the Lord is with us, and he
is able. Let our faith make this real to
us. Our murmuring and our unbelief
have long hindered the advancement of

this message, and it is time for all this
to cease. "Believe in the Lord your
God, so shall ye be established; believe
his prophets, so shall ye prosper." The
Lord's call is, "Go forward," and we
are able.

The Outlook

THERE has been no time in recent years
when the outlook for the speedy triumph
of this message has been so hopeful as it
is just now. It is true that we face se-
rious difficulties, but it is plain to those
who have eyes to see it that the Lord
is putting his hand to the work with the
purpose to remove the hindrances, and to
reveal his power in behalf of his truth
and his people. We have believed from
the living Word that "there shall be
delay no longer," and now we are be-
ginning to see it. The professed adher-
ents to this movement who have really
been standing in opposition to the coun-
sel and the plain providences of God will
either be converted or set aside. The
many solemn messages of fearful warn-
ing and of blessed comfort which have
come to us in the recent weeks through
the spirit of prophecy indicate that the
Lord has a controversy with his people
which must be settled at once, and that
he plans to lead a company of loyal,
obedient soldiers of the cross to the final
conflict and victory in our day. In view
of this we take courage. We have not
hoped and prayed and believed in vain.
"We have not followed cunningly de-
vised fables." Our feet are upon the
solid foundation of the truth of God.
This advent movement did not originate
with men, neither has it been developed
through human leadership, and men will
not be able to overthrow it. It is a part
of the eternal purpose of God as set forth
in the scriptures of the prophets, and
this third angel's message will do the
work of preparing the way of the Lord.
To faith's eye the outlook is most en-
couraging. Let no one be discouraged
now, when the glory of the coming day
can already be seen. Be strong and of
a good courage."

"If Daniel had not been courageous to
resist "the king's dainties and the wine
which he drank," he never would have
been the leader of Babylon's wise men.
Resistance of evil is only another name
for persistence in good."

Brief Outline of the Sabbath Question

In Four Parts

No. 1—Jesus a Sabbath-Keeper

CHRISTIANITY is the life of Jesus Christ in his followers. Christ, the divine Son of God, lived as the Son of man in this world to show how man ought to live, "leaving us an example, that ye should follow his steps." 1 Peter 2:21.

"He that saith he abideth in him ought himself also so to walk, even as he walked." 1 John 2:6. Jesus was a commandment-keeper, and a Sabbath-keeper. Christians ought to walk even as he walked.

He now dwells with the believer and walks with him, and Jesus Christ is "the same yesterday, and to-day, and forever." Heb. 13:8. Therefore the person who allows Jesus to live in him and walk in him in Christ's own way, will be, like Christ, a Sabbath-keeper. And therefore Seventh-day Adventists, who desire to follow Christ, keep his holy Sabbath day.

Jesus says that he kept his Father's commandments, and he commended all who should "do and teach them." Matt. 5:17-19. His gospel, through faith, saves men from sin, which is "the transgression of the law" (1 John 3:4), and makes them obedient. Jesus came not to save men in sin, but from sin. Matt. 1:21. Sabbath-breaking is sin, and Jesus saves the believer from it, and makes him a Sabbath-keeper.

Not Salvation by Works

It is not that any are saved by keeping the ten commandments; they are saved from sin, through faith in Jesus, in order that they may keep God's holy law, which is the righteousness of Jesus Christ. Rom. 8:4. But the man truly saved will be obedient to God's law. Only the "carnal mind" is "not subject to the law of God, neither indeed can be." Rom. 8:7.

So the very promise of the new covenant is that God will write his law in the heart and in the mind. Heb. 8:10. When it is so written, it will be lived in the life, for out of the heart are "the issues of life." Jesus had the law in his heart. Ps. 40:8. Therefore he lived obedient to it. Every heart that by faith lets Jesus in will have also the power of obedience, as Jesus had it, and still has it.

Freedom to Obey or Disobey

Some seem to think Jesus came to set men free from obeying God's law. But he came to set us free from disobeying it, so that we may through his indwelling power keep it now and evermore. Breaking it is bondage, condemnation. Keeping it is liberty. Ps. 119:45.

Who walks the streets free from the civil law against stealing? The man who keeps the law? or the man who breaks

it? The man who steals is under the law at once. Just so the man who through faith keeps God's law, is free from the condemnation of the law. But the man who breaks God's law is under its condemnation at once.

Who is "under the law"? — The one who breaks it. Who is "under grace"? — The one who accepts the grace of Christ that brings pardon and the power of obedience; for grace reigns "through righteousness," or right doing.

This modern preaching of freedom to disobey is but making a religion of lawlessness. It will yet, according to the Word of God, fill the earth with violence and lawlessness as in the days of Noah.

When we teach people to follow Jesus in Sabbath-keeping, some, we find, feel very hardly toward this teaching. But surely it is not a bad thing to teach that we should live as Jesus lived, and walk as he walked! Jesus did nothing bad.

It is surely safe also to take the Scriptures as the authority in religion, for they only are able to make the man of God "perfect, thoroughly furnished unto all good works." 2 Tim. 3:16, 17.

This great advent movement for which Seventh-day Adventists stand is but a call to the world to follow now in the footsteps of Jesus Christ, so that, when he shall come the second time, all who believe may follow the Saviour in eternity.

W. A. S.

The Message for This Time*

(Concluded)

THE message for this generation is designed to detect and to expose the very perversion of gospel truth which Satan has prepared as a snare for this generation. Can we believe that, having made the sacrifice of himself in the person of his Son, and having endured for these centuries the burden of sin in the earth, our God will permit his salvation, his gospel, to be covered, hidden, perverted, misinterpreted to the world in this closing generation, and not let a great light shine upon it which will reveal the difference between the true and the false? I tell you Nay.

If the threefold message in Revelation 14 is the preparation for the coming of the Son of man on the white cloud, just according to the setting given to it, it is the revelation of truth to the world that will make that Son of man stand out in his true character before the world before he appears on the white cloud, that every cloud of darkness, misinterpretation, and deceit may be removed from him, and that the people may see the Son of man without clouds between them and him, before they see him coming on the cloud. That is the purpose of this

message. This message, preached at this time as God would have it preached, will do that work. And if it is not doing that work under our ministry, it is our fault, and not the fault of the message.

Now note further in this setting of this message. This message in its beginning and its ending is built upon the very same idea that the prophecy of 2 Thessalonians, the second chapter, is built upon. That is, if the prophecy of 2 Thessalonians, second chapter, had been given to a people who had never heard of the salvation of God as set forth in the sanctuary and its services, that prophecy would not have been a light to them. Note that with clearness. I say again that if the prophecy of 2 Thessalonians 2 had been given to a people who had not been taught, and had not become personally acquainted with, the true salvation of God, as taught and set forth and ministered in the sanctuary and its services, that prophecy could not have been understood; but when to a people who knew God as their salvation, from the ministry that he himself had provided, there was read that prophecy which said, There shall arise one who will exalt himself above all that is called God or that is worshiped, so that he as God will take his place in the temple of God, and set himself forth as God, they knew what it meant; they knew that there would be such a perversion of the gospel of Christ as set forth in the sanctuary and its services, as would leave it simply the gospel of man, and not the gospel of God at all. And in the gospel of man there is no salvation. God is our salvation.

The prophecy of Revelation 14 is built upon the same basis. To one who knows the truth of God as set forth in the sanctuary and its services, the prophecy stands out with clearness. It fits into the prophecies from the same source which have gone before. It fits in exactly with that prophecy given so many centuries ago, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

And this movement in this generation to preach the gospel of the kingdom anew in the way that the true idea and the true conception of God shall be made plain to the world as salvation, not as abstraction, but as personality, for a personal experience in the flesh,—this movement is not a thing apart from God's other providences, or apart from the other experiences in this gospel work. This movement fits into every teaching and Scripture interpretation of the past in such a way as to make one undivided whole of it. The past would be incomplete without the present; the present would be incomplete without the past. Present and past are joined together in this message. The third angel's message throws light upon the past; it gives us

* A sermon by the editor, Sabbath, Oct. 10, 1903, in the Second Seventh-day Adventist church, Washington, D. C.

understanding of the present; it throws light upon the future.

Now note how this is done in this scripture, in the fourteenth chapter of Revelation. First, "The hour of his judgment is come." That is the first foundation stone, as it were. The everlasting gospel is to be proclaimed now with a great voice, "for the hour of his judgment is come." And every one who was familiar with the great day of atonement in the sanctuary service, would know where that scripture applied; and through the prophecies he could fix the time. That of course brings in not simply the element of time, but the work for the time. It is not simply that the hour of his judgment is come, but his judgment is come. So that it is not simply to demonstrate that we have reached the time, but the message here involves the work also for that time. "The hour of his judgment is come," which means that to the people of this generation must be made plain anew the whole teaching of the sanctuary and its services; which means that this truth, so familiar in the olden time, this truth which was like a great object lesson before the minds of young and old, familiar to them in every detail, but which by this perversion of the gospel had been set aside, and a new temple introduced, a new leader, a new sacrifice, a new service, a new priesthood, and *no* salvation,—it means that all that is to be brushed aside in this generation, and the old truth is to come forward in its vividness and saving power, the truth of salvation through faith in Christ, our sacrifice, our substitute, our surety, our great high priest, our God in the flesh. That, then, is as it were the foundation stone of this message in this day.

Now note again: just at the close, and as the result of this message, we have this statement, in the twelfth verse,—and this is after the most terrible warning given against the false worship,—“Here is the patience of the saints, they that keep the commandments of God, and the faith of Jesus.” These expressions, when they are seen in the right light, will make clear where this issue centers; because the purpose of God in revealing himself as salvation in the person of his Son, the purpose of God in giving his Son to be our sacrifice, our substitute, our surety, the purpose of the whole ministry of the sanctuary in its reality, is not an abstract purpose, but a very definite and real purpose; namely, that, as the result, there should be developed those in this world, in the flesh, who should be the perfect revelation of what God had in mind in the creation of man in the first place. That is to say, that creative power and that wonderful glory which were revealed in the creation of the world through his Son at the beginning, are to be revealed anew in the

re-creation through his Son in the flesh and the sanctuary ministry. And the sanctuary ministry is the channel of re-creation by which that law which was written upon the hearts of men in the first creation shall be written anew in the new creation.

So we read in the sixty-third Psalm, “To see thy power and thy glory, so as I have seen thee in the sanctuary.” And one who does not see, and who does not receive from the ministry of the sanctuary, creative power and divine glory, has not become acquainted with God in his personality as salvation. This makes it clear that the center of the controversy, as of old, is concerning the law of God, the commandments of God.

And the purpose of this perversion is plainly set forth in the very name that is given to the one who leads in the perversion, as stated in the second chapter of 2 Thessalonians, and that is, “the lawless one.” The lawless one works in the mystery of iniquity, and the purpose of it all is so to pervert the true idea and conception of God as salvation in Christ through the ministry which he has provided, that, instead of having the law of God as God knows it, as he himself has interpreted it to us in the person of his Son,—instead of having that law written upon the heart, that law shall be set aside, and at best the human idea of the law shall be written in the heart, which means no salvation.

Now the closing words of this message, or the verse which describes the result of this work in this generation, is, “Here is the patience of the saints: they that keep the commandments of God, and the faith of Jesus.” It may not be quite so clear to your minds at the first that this statement involves the whole question of the sanctuary, just as does the first one; and you may not have seen with clearness that this threefold message is flanked on either side by the sanctuary question. But note the prophecy of the eighth chapter of Daniel, which sets forth the work of the same power mentioned in the second chapter of 2 Thessalonians. It is said that there shall a power arise that shall exalt himself against the Prince of princes; that he shall cast down truth to the ground; that he shall take away what is called “the daily sacrifice,” or, as it is translated in the Revised Version “the continual burnt offering.” In both of these cases supplied words turn aside the thought; because the word “sacrifice” and the words “burnt offering,” the supplied words, do not express the real thought of the prophecy. He shall take away the continual—burnt offering, says the text. He shall take away the continuance. Salvation is a question of continuance. Sin is a question of non-continuance. “The wages of sin is death.” “The gift of God is eternal

life.” This gift of God comes to us through the gift of his Son, ministered to us through the sanctuary service.

If you can so pervert the sanctuary truth that that one thing is left out, you may keep all the rest, and no salvation is ministered. Salvation is a question of continuance. Without salvation from sin no one will continue. If you take out of the ministry of the sanctuary that principle,—not that thought, but that vital principle which means eternal life,—you have destroyed the sanctuary service as the ministry of God’s salvation to man. That principle of continuance was brought to the flesh in the person of Jesus Christ, himself taking the flesh, and becoming in his own person the high priest, and ministering in himself his own presence, his own personality in the Holy Spirit. Leave out that connection with heaven, and you leave out salvation. Put your leader on the earth, put your temple on the earth, put your priest on the earth, and you have taken away the one thing in the sanctuary ministry which means salvation. It was prophesied by the prophet Daniel that this should be taken away; it has been taken away. It is the purpose of this message to restore in the sanctuary and its services, to restore in the church, and to the church, that which has been taken away. And when that is restored,—and it can be restored only through the restoration of the true sanctuary idea and the true conception of God as salvation through that ministry,—when that is restored, the work is done. When that is restored to the world through the church, that is the thing that accomplishes the work in this generation. That is restored by giving to Christ his own place, and to God in Christ as interpreted to the world in Christ, his true place in the gospel of salvation; and giving to man as man his true place: one in the dust, and the other on the throne.

When this work is accomplished, it will be said, just as in the words of this prophecy, “Here is the patience of the saints,” or as the marginal reading of the American Standard Version gives it, “Here is the steadfastness of the saints.” The very word used here and translated “patience” or “steadfastness” is the word that is used in the second chapter of the epistle to the Romans, eighth verse, where it speaks of those who by patient continuance in well-doing seek for glory, honor, and immortality; and this expression “patient continuance” was simply the effort of the translators to give the meaning of this same Greek word in that connection. Now we have the whole thing here under this message, and as the result, the restoration of the truth that God is salvation, the giving to Christ his true place, and to the Word of God its true place; in other words, the simple, plain ministry of the gospel

as Christ himself taught it in the earth, taught now for this generation through the sanctuary and its services. There will be restored to the church as their salvation that presence and power of the continual One that will give them victory over all the power of the enemy, and bring them safely into the eternal kingdom.

That is the work of this message. That can only be done through the right gospel teaching of the sanctuary and its services. And in the prophecy, and in this threefold message which God has given to us as the basis of our work, this is set forth; and I say to you that there can never be a giving of this threefold message to the world in a way to accomplish God's purpose for the world in this time, except it be given in the setting of the sanctuary and its services. To ignore that question in the true light of the Scripture now, or to pervert that question from the true light of the Scripture now, means to pervert this message. In view of this, it seems very evident to me that it is the duty of this whole people—and if we can emphasize at all, it is doubly the duty of the ministry of this people—to present the true gospel of God through the sanctuary and its services as set forth in the Scripture, because, bound up in that truth, set forth in that way, will be the whole truth of a complete gospel of salvation.

"Behold, God is my salvation." "Behold your God!" "Behold, the Lord God will come." "Behold, his reward is with him, and his work before him." "Behold the Lamb of God, that taketh away the sin of the world!" "Behold, I come quickly."

Not Men, but Principles

We can not judge correctly of the merits of any cause merely by looking at the men who may be connected with it. Good men are often connected with a bad cause, and a good cause often has bad men among its adherents. To make comparisons between men as a means of discerning between right and wrong, is totally misleading. We must look not at the men who may be connected with any cause, but at the principles which it represents. All men are sinful and erring, and there is no cause which may not be discredited if it is to be judged by the characters or by the mistakes of some of its adherents.

Men change, but principles remain ever the same. A good principle is good always, and will never lead any person in the wrong path. An evil principle, likewise, is evil always, and can never do else but bring its adherents to grief, sooner or later, no matter how good or how great men may be its champions.

When a controversy arises in the Christian church, the thing of chief importance is not the reconciliation of the

opposing parties, however desirable this in itself may be. There is something more essential than this, and that is the maintenance of the principles of righteousness. But in order to see this, and do it, we must get at the principles which are involved in the controversy, and not merely compare the opposing parties with each other. We must look beneath the surface, disregarding mere appearances, and discover the foundation principles which are staked upon the issue.

When Luther and his associates raised a protest against the practises of Rome, there were many who saw in it only a church quarrel, which called merely for some action that would reconcile the opposing factions. But it was vastly more than a controversy between men; it was a contest between principles. Judged by some of the men who contended for it, the cause of Rome was a good cause, and Luther and the Reformers made a mistake in persisting in their opposition to it, thereby causing a permanent division in the Christian church. And for a like reason many regard it as a great mistake for people to separate from the Methodist, Baptist, Presbyterian, and other churches adhered to by many good and eminent men, and which are doing much philanthropic and Christian work, to constitute a new sect known as Seventh-day Adventists. But a principle is involved which justifies all the sacrifice that can be required to uphold it—the Protestant and Christian principle of obedience to the Word of God as constituting the sole rule of Christian conduct, in opposition to human traditions and the mandates of men.

At all hazards, and at whatever cost, this principle must be maintained in the Christian church. Only by its maintenance can the cause of God move forward in the earth. No unity or peace which is gained at the sacrifice of this principle amounts to anything for Christian purposes. God's way, God's word, and not man's, must be followed. We are never safe when we follow men, but only when we know and follow the voice of the good Shepherd. Let us make no comparisons between finite, erring men, but only between the principles for which men stand; and when we have found the underlying principles involved in any issue which may arise, let us choose the right, and stick to it. L. A. S.

Wesley's Deliverance From Mobs

THERE was a time when Methodism was so unpopular as to draw upon itself the bitterest opposition of the mob. John Wesley had many experiences of deliverance by the manifest interposition of God in turning aside blows aimed at him with murderous intent, or in turning the hearts of violent men in his favor.

At Wednesbury, in England, Wesley

was attacked by a mob that gathered outside the house, shouting, "Bring out the minister!" The leader was invited in, and after a few words became as mild as a lamb. He went out and brought in two others, who were mad with rage, but in two minutes they were as mild as he. Then Wesley addressed the mob, and they cried out, "We will spill our blood in his defense."

In the hands of a Walsall mob he was pulled and dragged about for hours. Amid the tumult he prayed aloud. The leader of the mob turned and said, "Sir, I will spend my life for you. Follow me, and not one soul here shall touch a hair of your head."

A heavy man repeatedly struck at his head with a large oak stick. Every time the blow was turned aside. One man raised his arm to strike, says the biographer, but suddenly dropped it, and stroked Wesley's head, saying, "What soft hair he has." That wild night the greatest profligate in the country carried Wesley through a river on his shoulders to escape the mob, the man later becoming a zealous Methodist.

Experiences while preaching from the pedestal of a monumental village cross at Bolton are thus related:—

One man was bawling at Wesley's ear, when a stone struck him on his cheek, and he was still. Another was forcing his way down to push the preacher off, when a missile struck him on the forehead, and his course was stayed. A third man got close to Wesley and stretched out his hand, when a sharp stone hit him smartly on the joints of his fingers, disabling him.

But with stones flying thus all about him, Wesley preached on unscathed.

In Ireland a mayor sent agents to disturb, and create riot.

The rabble threw whatever came to hand, but nothing hit the preacher. He walked forward quietly, looked every man in the face, the rioters opening right and left as he passed along. When he reached his friend's house, a papist stood in the door to prevent his entrance. Just then one of the mob aimed a blow at Wesley, which knocked the papist down flat. He had nothing to do but step in.

One rioter, who was converted by what he saw of Wesley's bearing before the mob, was afterward asked what he thought of the preacher.

"Think of him?" he replied; "that he is a man of God; and that God was on his side, when so many of us could not kill one man."

Not too often can we take to our hearts the lesson that God actually does things for those who depend upon his power in a time of crisis. He can paralyze the arm that is raised to strike. Greatest of all the deliverances, however, was that wrought by the grace that delivered Wesley's heart from fear and his spirit from resentment in those turbulent times. We need this lesson to-day. W. A. S.

The Gambling Mania

IN answer to the question, "Is gambling on the increase among young business men?" the *Chicago Tribune* of October 14 says:—

While London is concerned over the growth of the gambling mania among women, and New York is compelled now and then to admit that its four hundred is spending too much time at the green baize tables, Chicago is lifting the voice of anxiety over the wayward tendencies of its clerks, bookkeepers, and salesmen.

Additional interest has been lent to the discussion this week by the action of Franklin MacVeagh & Co. in posting an anti-gambling order for the guidance of their employees.

When the clerks and salesmen of the grocery house went to work Monday morning, they found the store placarded with this notice:—

"Respectable and moral associations outside of business hours are expected of every employee. The visiting of gambling houses, whether through curiosity or the intention of playing must be avoided. Any employee who frequents any such places, or indulges in betting on horse races, ball games, or anything of this sort, is subject to immediate dismissal."

In explanation of the action, Rollin A. Keyes, a member of the firm, said:—

"We do not wish this action to be taken as indicating that we have suffered from peculations of employees through their addiction to gambling. We have not posted this warning merely to protect ourselves, but for the good of the men whom we employ. As we would not engage or keep in our employ a person who was not respectable and moral, we would not have our employees cultivate evil associates to their own detriment.

"The gambling fever is so prevalent that numbers of young men are succumbing to it and becoming addicted to a habit that will sooner or later ruin the victim. The only safe course is to steer clear of the temptation by keeping good company and staying away from such places."

Of such moment is the spread of the betting evil considered in the business world that several trade journals have opened their columns to a discussion of ways and means for counteracting it. The current issue of the *Retailers' Journal* contains an editorial setting forth the situation and suggesting remedies.

Rules similar to the one posted at Franklin MacVeagh's have been in force for years in Marshall Field's, Mandel Brothers', Schlesinger & Mayer's, Carson, Pirie, Scott & Co.'s, Siegel, Cooper & Co.'s, and other State Street houses employing large numbers of young men. In the big wholesale houses, such as Hibbard, Spencer, Bartlett & Co., W. M. Hoyt Company, Sprague, Warner & Co., and Morrisson, Plummer & Co., the same strict attitude in the matter of the private conduct of employees has long been observed.

It is a curious fact that the establishment of restaurants in the big stores and wholesale houses, where employees may take their noonday luncheons without leaving the building, has operated to diminish betting on races. When the employees go out for their meals, they are only too likely, it is said, to drop into a saloon or cigar store, and place a dollar or two on a horse.

In this connection the remarks of a bartender in whose place a hand book is made are to the point.

"Why, it's only too true the young clerks and bookkeepers from the banks and the ribbon counter are our best customers. Some of 'em has quite an eye for the ponies, too. They generally come stringing in here about 1 P. M., generally in so much of a rush they haven't time for a friendly glass of beer. They have only got half an hour for lunch, and they have to hustle to get their bets up and get back to work."

The rule against gambling on the part of employees of a business firm is considered necessary because employees addicted to gambling are almost certain to steal money or goods from the firm to make up their losses. There can be no doubt that the chief causes of gambling—the fast life of the present day, with its numerous opportunities for betting, and the desire to get rich quick—are becoming more potent year by year.

L. A. S.

Note and Comment

THE Illinois State Federation of Labor, in session at Chicago, passed by an overwhelming majority a resolution indorsing the policy of closed shops in all industries with which the federation is concerned; in other words, a resolution declaring that in such industries only the union members shall be permitted the right to work.

A RECENT newspaper report states that the general staff of the United States army are convinced that a war for the maintenance of the Monroe doctrine is not far off, and that Germany is the nation which is most likely to attempt to set that doctrine aside. It is expected that the conflict, should it come, will be fought out in some country of South America, and topographical notes of those countries, especially of Venezuela, are being collected by army officers.

On September 5, the "Eldorado," a steamship of 850 tons' burden, carrying an exploration and trading expedition, struck an uncharted rock at the entrance of Hudson Bay, near Fort George, and sank. Every member of the crew, numbering forty-eight, succeeded in getting ashore, but nothing was saved from the wreck, and the men began their long march southward, lacking almost everything needful to sustain life. They trudged through the wilderness for forty-two days, covering nearly 600 miles. Their suffering was intense, but not a single man succumbed.

A SENSATION was created at the meeting of the Christian Women's Board of Missions in Detroit, October 17, by the following statements concerning the lives led by society women of the present day, made by Mrs. Jessie Brown Pounds, of Ohio. Her audience of two

thousand women applauded her utterances:—

Modern life is getting to be more and more a vulgar display. The expenses are so rapidly exceeding incomes that there is no longer any home life. All the adults of families are forced to go out and work to meet the heavy expenses that modern conditions impose. We would much better keep our daughters at home, and let them make a home, than to send them out to work in order to increase the family income. Let us lead simpler lives, and develop more homemakers. The women of the middle classes in this country are dying at present from too much housekeeping, and the women of the upper classes are dying, too, but from a different cause. Too many courses at dinners and too much bric-a-brac to worry over are killing them. American parents are proud if their daughters marry European noblemen, but heartbroken if one marries a missionary.

IN support of what this paper has said of late regarding the attitude of the labor unions toward the "open shop" as constituting the chief issue in national affairs at this time, we quote the following from the *Chicago Chronicle* of October 14. Speaking of the coming session of the National Civic Federation in that city, under the heading "The Real Question," the *Chronicle* says:—

Every spokesman for organized labor who will appear at these debates, will say, if closely pressed for a specific declaration, that Americans not as yet received into the charmed circle of trades unionism are without rights either as working men or as citizens. The highest officials and the wisest leaders of organized labor are on record in this respect. For themselves and their followers they demand privileges, which neither law nor custom justifies, and for the Americans who exercise their undoubted right to remain outside of the unions they advocate a denial of employment, a withdrawal of the protection of the law, and a social and industrial ostracism, which, once recognized, would make this land, where labor once was free, the most odious tyranny on the face of the earth.

Even if there were disputes as to hours and wages, this issue, involving as it does personal liberty and the administration of justice, would be of so much more importance that it would not be worth while to waste time on wage scales and conditions of labor when the very rudiments of industrial freedom are so sharply assailed.

Without being able to guarantee employment to any man, the labor trust assumes the right to forbid employment to whomsoever it pleases, and in many places controls the situation absolutely in this respect. A trades union member can not be sure of retaining his job, but he can be surely shut out of employment by the labor union's opposition. The question of the survival of the honest, independent working man between the upper and the nether millstones of the money trusts and the labor trust, is indeed "the real question" of the hour.

L. A. S.

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 pr^ose, think on these things." Phil. 4:8.

O, Live to God!

In the bright morn of life,
When free from toil and strife,
When light beams all around,
When glad some songs abound,
When dew lies on the ground.
O, live to God!

Give him the fire of youth,
The eager love of truth,
The zeal that burns and glows,
The daring faith that knows
No shrinking fear of foes:
O, live to God!

Serve him in manhood's prime,
With talent, toil, and time,
Give him thy manhood's crown,
Put rebel passions down,
Extol his just renown:
O, live to God!

When evening shadows spread,
When droops thy weary head,
When pleasures lose their zest,
When sorrows banish rest,
Still bow to his behest:
O, live to God!

—John Hugh Morgan.

In the Master's Service

MRS. E. G. WHITE

LET men who are truly converted offer themselves to the service of the Lord; for verily, he has need of them. Emptied of selfishness, they will be vessels unto honor. Partakers of the divine nature, they will be light-bearers in a world of darkness. Their influence will be a savor of life unto life.

God has appointed us to be laborers together with him, and we are to work zealously for the Redeemer's glory by bringing sheaves to the Master. Every soul saved will swell the triumphant anthem of praise that the redeemed will sing. Christ came to the world to "bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." The world is full of men and women who carry a heavy burden of sorrow and suffering and sin. God sends his children to reveal to them him who will take away the burden, and give them rest. It is the mission of Christ's servants to help, to bless, to heal.

My brethren and sisters, do we realize the importance of this subject? Why are we so listless and indifferent? why satisfied to remain so poorly fitted to work for the uplifting of humanity? The heavenly universe looks with amazement upon our Christless work. Neglect is seen in our borders. Slipshod work is tolerated and passed by. How long shall this continue? Shall we not arouse, and with determined effort redeem our neglect? Much is expected of us.

What are our young men doing? God calls for you, young men. He calls for armies of young men who are large-

hearted and large-minded, and who have a deep love for Christ, and for those for whom he died. If you will place yourselves under the influence of the truth, if you will receive the truth into the heart, you will have confidence and power to present it to others. Christ will be made unto you wisdom and righteousness and sanctification. You will be laborers together with God, following Christ's guidance. Such laborers are as sharp sickles in the harvest field. They do not use their God-given powers in arguing and debating. Pointing to Calvary, they cry, "Behold the Lamb of God, which taketh away the sin of the world." Like Moses, they endure the seeing of him who is invisible. Through their efforts, souls are won to Christ; for God is with them.

Young men, Jesus is saying to you, "Follow me." Bear burdens in the Master's service. Our older ministering brethren must drop many of their burdens, or they will be crushed beneath them. The aged standard-bearers may act as counselors, but their younger, stronger brethren should bear the heavy burdens. John says, "I have written unto you, young men, because ye are strong, . . . and ye have overcome the wicked one." You whose eyes are not dimmed, who are not worn by long and constant taxation, should plan and execute, treating the aged workers with tenderness, and looking up to them as counselors.

Looking to Christ

I call upon the young men who are entering the ministry to search the Scriptures for themselves. Know for yourselves what is truth. Do not accept any man's theories as authority. This has been done by ministers to the injury of their experience, and it has left them ignorant and strengthless, when they should be wise in the Scriptures and strong in the strength of God. Take your Bibles, and weep and pray and fast before the Lord.

Do not fix your attention on some favorite minister, speaking his words and imitating his gestures, in short, becoming his shadow. Allow no man to put his mold upon you. Let the hand of God mold and fashion you after the divine similitude.

Do not seek wisdom from men. Those to whom you go may be bewildered by the temptations of Satan, and may plant in your minds the seeds of doubt. Go to Jesus, who "giveth to all men liberally, and upbraideth not." He is unchangeable, the same yesterday, to-day, and forever; and he can not err. Has not his invitation reached your ears, and touched your heart? He says, "Come unto me, . . . and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Go to the Lord with the simplicity and confidence of a little child. Tell him your needs and your troubles, withholding nothing. Ask him to teach you how to use your entrusted talents for him.

Long Sermons

I beg of you not to think that the preaching of long sermons is an unmistakable evidence of ministerial ability. Let your discourses be short. Long sermons will wear out both you and those who hear. Often if sermons were only half as long, it would be well. And remember that to be a true minister for God means much more than merely to preach. A minister is one who ministers. Put forth personal effort for the people. Visit them in their homes, pray with them, search the Scriptures with them, and you will bring them the blessing of heaven.

Carefulness in Speech

As you go forth to labor for Christ, keep strict watch over yourselves. Be careful of your words. Do not waste precious moments in foolish conversation. Live so near to Christ that you will always be ready to speak a word in season to him that is weary. Put away all pride, all selfishness, all lightness and trifling. Jest and joking are an offense to God, and a denial of your faith. They unfit the mind for solid thought and earnest labor, making men superficial and inefficient. Be circumspect, and at the same time cheerful and happy, showing forth the praises of him who has called you out of darkness into his marvelous light.

How to Gain Success

In order to be successful in your work, you must feel the need of learning every day in the school of Christ. Learn of the great Teacher, and then go forth in the strength of him who has said, "Lo, I am with you alway, even unto the end of the world." Put your whole soul into your efforts, and never leave a work half done. Bind off your work thoroughly. Leave no dropped stitches for some one else to pick up.

Do not disappoint Christ. Resolve that you will succeed. Ask for divine grace and efficiency. You will not be left to labor alone. Christ will be with you, and you will receive precious souls for your hire.

Christ died that we might enter into possession of the eternal riches. With hearts filled with gratitude, let us improve the opportunities for service placed within our reach, that we may be prepared for the mansions that Christ has gone to prepare for those who love him. Heaven is a holy place; into it there can enter nothing that defiles. But those who have washed their robes of character, and made them white in the blood of the Lamb, will receive an abundant entrance into the heavenly courts.

At the last great day, Christ will say to those who have been true and faithful, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." "Enter thou into the joy of thy Lord." They will understand the meaning of his words; for they will have done the work that Christ gave them to do. They have co-operated with him in the saving of those for whom he died, and they are prepared to share in his joy.

Prophecy Being Fulfilled

WM. PENNIMAN

"AND all the world wondered after the beast." Rev. 13:3. "Keep your eyes on Rome." We have used these two quotations as they are so closely connected, and it is necessary to look out for a power which all the world admires, or "wonders after."

We have been much interested in watching the fulfilment of this prophecy which relates to the world-wide admiration of the papacy, and more especially in the case of Leo XIII. Both before and since his death there has been much catering among Protestants to Rome. For years in the Protestant churches there has been a trend Romeward. This trend is constantly increasing all over the world; for the prophecy says "all the world," and the United States is not behind any other nation in its homage and admiration for the papacy. The literal meaning of the Greek which is translated "wondered" is "to admire."

A correspondent of the *Christian Evangelist* of July 30 says: "Passing along the street (Kensington, Ind.) on my way to the Sunday evening service, my attention was attracted by a brilliantly lighted window in which was a large picture of the great Roman pontiff, Leo XIII, and underneath it the words, 'The eyes of the whole world are turned toward Rome.'" What a plain fulfilment of the prophecy is this, and who can not see it? Not a part of the world, but the whole world is wondering.

Some years ago President Harrison, although a good man, honored the papacy, or "scarlet-colored beast," by sitting at the right hand of Cardinal Gibbons at the dedication of the great Catholic university at Washington, D. C. What means the recent visit of Emperor William (before Leo's death) to the Vatican? What motive prompted King Edward VII, if not admiration of the beast? What means the friendly correspondence and interchange of gifts between President Roosevelt and the late pope?

Nearly all of the leading papers of the world, both religious and secular, are loud in their praise of the great pontiff, yet several eminent bishops of the M. E. Church have recently passed away, and but little mention is made of them. Since the beginning of the papacy there have been 258 popes in all, according to Bauer's list of popes, and no doubt Leo XIII has been one of the wisest, if not the wisest and the best, of those who have ever sat upon the papal throne; and he is called a good man by many able Protestant writers.

As it is to the point, we will quote briefly from an able editorial in *The Word and Way* of August 6, under the heading, "Was Leo XIII Good?" "When the Roman Catholic Church had the power to enforce its claim, it would have been at the peril of one's liberty and life to raise such a question. There is an abundance of bloody history to attest the truth of this. It is impossible to cleanse the history of popedom from the smell of dungeons, guillotines,

and martyrs' fires. . . . People worship power, even though they may at heart execrate the person or institution in whom the power is vested. This is why the press of the world is serving up fulsome praise, *ad nauseam*, to the alleged high qualities of the dead pope. . . . It is a notorious fact that the secular and political press of our country is largely under Romish influence. . . . Protestants are not found wanting who, to show how gloriously liberal they are, are exploiting the ability and rare goodness of the deceased pope. Shut up to the daily press of the country we would get the idea that Leo XIII is, *par excellence*, the world's greatest saint."

We would like to quote more from the editorial, but will not, for fear of making this article too lengthy, but as to the idea of the pope's goodness, will only ask, How can one be good who assumes to be vicar of Christ and to be infallible?

Mr. Urbain Gohier, a clever Frenchman, gives the Americans the admonition, "Keep your eye on Rome." But he does not mean it in the sense of admiration, but to look out for its rising power. Why should Protestants of America and of the world look out for Rome? One great reason is that Protestantism is divided into hundreds of sects, and Rome is a unit.

The *Christian Evangelist* of July 30 says: "The power of Catholicism is plain to discerning minds in every part of America. The public press shapes its policy and tempers its utterances to suit its Catholic constituency. The outcome of the Philippine issue is that the pope (now Sarto) has the official nomination of one hundred prelacies within American territory. In the recent coal strike, when the operators asked that a clergyman be included in the arbitration committee, the president of the United States chose a Catholic bishop. Why this favor to Rome?—Because Rome, though a minority, is a minority that is homogeneous, organized, and disciplined. They form a solid block in the midst of a heap of crumbling Protestant fragments."

Mr. Urbain Gohier, in *The Independent* of May 14, in an article on "The Religious Situation in America," says: "The Catholic question in the United States is one of extreme interest. Within a few years it will be the Catholic peril. When one expresses this opinion to an American Protestant, he laughs loudly, shrugs his shoulders, and poo-pooes with hearty contempt. He answers that the Catholics of this country are animated by a genuinely republican spirit, that they have no religious fanaticism, that they are a petty minority, with neither the purpose nor the power to trouble the American society. Very well. The following statements will be judged idle by the American public, but they will interest the French public, which has been instructed by experience. The Roman Church, which in the United States numbered 44,500 communicants in 1790, to-day numbers 12,000,000 or more. The total population of the country is twenty

times more numerous than at that epoch; the Catholic population three hundred times more numerous! To this we must add 6,500,000 Catholics in the Philippines, and 1,000,000 in Porto Rico. When there shall be an army of fifteen or twenty millions of Catholics firmly united by a tyrannical faith, trained under the regime of the confessional, blindly committed to the will of their priests, and directed by the brains of a few high Jesuits, we shall see how much of a showing there will be for American liberty."

Mr. Gohier's words are truthful, forcible, and prophetic, and in a few years the people will see the "Catholic peril" more clearly than they do now, when there will be 200,000,000 Catholics in the world, and many of them "high Jesuits" arrayed against Protestants.

We do not believe in opposing Catholics, but their doctrines. There are many good Christian people among them; and if Protestants (all of them, many have, praise the Lord) had the missionary zeal of the Jesuits, the whole world would ere this time have been evangelized.

As may be seen in recent demonstrations, Protestantism has reached across the gulf and shaken hands with Romanism. By an act of Congress, Feb. 29, 1892, this nation was declared to be a Christian nation, and the Catholic religion the established religion. Therefore, is not the "image to the beast" virtually made? When this image has the beast power, religious liberty in our land, if not in the world, is gone forever. O let us pray and work for the everlasting liberty and freedom from sin we shall enjoy in the everlasting kingdom.

The Twelve Spies

ELEVEN days after leaving Mount Horeb, the Hebrew host encamped at Kadesh, in the wilderness of Paran, which was not far from the borders of the promised land. Here it was proposed by the people that spies be sent up to survey the country. The matter was presented before the Lord by Moses, and permission was granted, with the direction that one of the rulers of each tribe should be selected for this purpose. The men were chosen as had been directed, and Moses bade them go and see the country, what it was, its situation and natural advantages; and the people that dwelt therein, whether they were strong or weak, few or many; also to observe the nature of the soil and its productiveness, and to bring of the fruit of the land.

They went, and surveyed the whole land, entering at the southern border, and proceeding to the northern extremity. They returned after an absence of forty days. The people of Israel were cherishing high hopes, and were waiting in eager expectancy. The news of the spies' return was carried from tribe to tribe, and was hailed with rejoicing. The people rushed out to meet the messengers, who had safely escaped the dan-

gers of their perilous undertaking. The spies brought specimens of the fruit, showing the fertility of the soil. It was in the time of ripe grapes, and they brought a cluster of grapes so large that it was carried between two men. They also brought of the figs and pomegranates which grew there in abundance.

The people rejoiced that they were to come into possession of so goodly a land, and they listened intently as the report was brought to Moses, that not a word should escape them. "We came unto the land whither thou sentest us," the spies began, "and surely it floweth with milk and honey; and this is the fruit of it." The people were enthusiastic; they would eagerly obey the voice of the Lord, and go up at once to possess the land. But after describing the beauty and fertility of the land, all but two of the spies enlarged upon the difficulties and dangers that lay before the Israelites should they undertake the conquest of Canaan. They enumerated the powerful nations located in various parts of the country, and said that the cities were walled and very great, and the people who dwelt therein were strong, and it would be impossible to conquer them. They also stated that they had seen giants, the sons of Anak, there, and it was useless to think of possessing the land.

Now the scene changed. Hope and courage gave place to cowardly despair, as the spies uttered the sentiments of their unbelieving hearts, which were filled with discouragement prompted by Satan; their unbelief cast a gloomy shadow over the congregation, and the mighty power of God, so often manifested in behalf of the chosen nation, was forgotten. The people did not wait to reflect; they did not reason that He who had brought them thus far would certainly give them the land; they did not call to mind how wonderfully God had delivered them from their oppressors, cutting a path through the sea, and destroying the pursuing hosts of Pharaoh. They left God out of the question, and acted as though they must depend solely on the power of arms.

In their unbelief they limited the power of God, and distrusted the hand that had hitherto safely guided them. And they repeated their former error of murmuring against Moses and Aaron. "This, then, is the end of all our high hopes," they said. "This is the land we have traveled all the way from Egypt to possess." They accused their leaders of deceiving the people and bringing trouble upon Israel.

The people were desperate in their disappointment and despair. A wail of agony arose, and mingled with the confused murmurs of voices. Caleb comprehended the situation, and bold to stand in defense of the Word of God, he did all in his power to counteract the evil influence of his unfaithful associates. For an instant the people were stilled to listen to his words of hope and courage respecting the goodly land. He did not contradict what had already been said; the walls were high, and the Ca-

naanites strong. But God had promised the land to Israel. "Let us go up at once, and possess it," urged Caleb; "for we are well able to overcome it."

But the ten, interrupting him, pictured the obstacles in darker colors than at first. "We be not able to go up against the people," they declared; "for they are stronger than we. . . . All the people that we saw in it are men of a great stature. And there we saw the giants, the sons of Anak, which come of the giants; and we were in our own sight as grasshoppers, and so we were in their sight."

These men, having entered upon a wrong course, stubbornly set themselves against Caleb and Joshua, against Moses, and against God. Every advance step rendered them the more determined. They were resolved to discourage all effort to gain possession of Canaan. They distorted the truth in order to sustain their baleful influence. "It is a land that eateth up the inhabitants thereof," they said. This was not only an evil report, but it was also a lying one. It was inconsistent with itself. The spies had declared the country to be fruitful and prosperous, and the people of giant stature, all of which would be impossible if the climate were so unhealthy that the land could be said to "eat up the inhabitants." But when men yield their hearts to unbelief, they place themselves under the control of Satan, and none can tell to what lengths he will lead them.

"And all the congregation lifted up their voice, and cried; and the people wept that night." Revolt and open mutiny quickly followed; for Satan had full sway, and the people seemed bereft of reason. They cursed Moses and Aaron, forgetting that God hearkened to their wicked speeches, and that, enshrouded in the cloudy pillar, the Angel of his presence was witnessing their terrible outburst of wrath. In bitterness they cried out, "Would God that we had died in the land of Egypt! or would God we had died in this wilderness!" Then their feelings rose against God: "Wherefore hath the Lord brought us into this land, to fall by the sword, that our wives and our children should be a prey? Were it not better for us to return into Egypt? And they said one to another, Let us make a captain, and let us return into Egypt." Thus they accused not only Moses, but God himself, of deception, in promising them a land which they were not able to possess. And they went so far as to appoint a captain to lead them back to the land of their suffering and bondage, from which they had been delivered by the strong arm of Omnipotence.

In humiliation and distress, "Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel," not knowing what to do to turn them from their rash and passionate purpose. Caleb and Joshua attempted to quiet the tumult. With their garments rent in token of grief and indignation, they rushed in among the people, and their ringing voices were

heard above the tempest of lamentation and rebellious grief: "The land, which we passed through to search it, is an exceeding good land. If the Lord delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey; only rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us. Their defense is departed from them, and the Lord is with us. Fear them not."

The Canaanites had filled up the measure of their iniquity, and the Lord would no longer bear with them. His protection being removed, they would be an easy prey. By the covenant of God, the land was insured to Israel. But the false report of the unfaithful spies was accepted, and through it the whole congregation were deluded. The traitors had done their work. If only the two men had brought the evil report, and all the ten had encouraged them to possess the land in the name of the Lord, they would still have taken the advice of the two in preference to the ten, because of their wicked unbelief. But there were only two advocating the right, while ten were on the side of rebellion.

The unfaithful spies were loud in denunciation of Caleb and Joshua, and the cry was raised to stone them. The insane mob seized missiles with which to slay these faithful men. They rushed forward with yells of madness, when suddenly the stones dropped from their hands, a hush fell upon them, and they shook with fear. God had interposed to check their murderous design. The glory of his presence, like a flaming light, illuminated the tabernacle. All the people beheld the signal of the Lord. A mightier one than they had revealed himself, and none dared continue their resistance. The spies who brought the evil report, crouched, terror-stricken, and with bated breath sought their tents.

Moses now arose, and entered the tabernacle. The Lord declared to him, "I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation." But again Moses pleaded for his people. He could not consent to have them destroyed, and himself made a mightier nation. Appealing to the mercy of God, he said: "I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying, The Lord is long-suffering, and of great mercy. . . . Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now."

The Lord promised to spare Israel from immediate destruction; but because of their unbelief and cowardice he could not manifest his power to subdue their enemies. Therefore in his mercy he bade them, as the only safe course, to turn back toward the Red Sea.—"*Patriarchs and Prophets*," pages 387-391.

"LITTLE Zaccheus climbed a tree for Christ, and he found what he sought. The heart that is determined to find the Saviour will succeed."

God's Message for To-day

A Personal Experience

H. J. FARMAN

I REJOICE in the revival of the old-time message which the REVIEW is now sounding forth. It is "meat in due season," "the present truth," which Peter says we are to be "established in." 2 Peter 1:12.

Nearly twenty years ago I first heard the truth, and began to advocate it. Then it was like fire shut up in my bones; I could no more keep quiet about the Sabbath and the other truths of the message than I could refrain from telling the people about Jesus when he forgave my sins. There was some definiteness to the message. Its clear-cut points stood forth as beacon lights along a rocky shore to warn the mariner of coming danger. I remember of saying to one of my brethren when I first began teaching the message, "How much different it is preaching this truth than it was preaching First-day Adventism. I have something to tell the people."

For years I taught the message, and it was fruitful in the salvation of many. Some of them are still alive to praise God for the third angel's message, and some have fallen asleep in Jesus, awaiting the last trump to sound when they will come forth clad with immortality. In those days the people knew what the third angel's message meant, and pointed it out to others. In like manner all understood the sanctuary question, the nature of man, the intermediate state, the punishment of the wicked, the mark of the beast, and the seal of God. A large share of our people were then taking the *Bible Reading Gazette*, and holding Bible studies with their neighbors. The tithing question and the spirit of prophecy were well understood, and a practical experience in the blessing of obedience was gained. No preacher would have thought of going out to preach the truth without teaching these doctrines as the leading part of his message. Then the reports from the different laborers which were printed in the REVIEW from week to week, all told of fruit gathered for the Master, and in many cases large churches were raised up.

In recent years there has come over the whole denomination a radical change, both in fruit bearing and in teaching. In my own experience I have realized a change, and have often felt much concerned about it. This, especially the lack of fruit bearing, has been a source of discouragement. Jesus made fruit bearing a test of discipleship, and a sure evidence of a call to the ministry. John 15:5-8. Many times I have resolved to return to the old landmarks, and make straight paths for my feet to walk in. But it is not easy, after one has been led away so slyly and so far, to get back. For several months past in almost every sermon I have directed the attention of my hearers to the near coming of Christ. But this is not sufficient; this could be preached in many of the churches without a dissenting voice. The people must be told what the Lord requires of them

in order to be saved. The commandments of God and the patience and faith of the saints are the leading features of our message. Rev. 14:9-12.

The following quotation from the REVIEW of October 8, "Our forces have been much scattered, and our efforts have been to a large degree fruitless for years, because we have been persuaded to smother this message in gospel generalities," seems to me a very fitting statement of our experience in the few past years, or at least it fits my case well. I have no doubt that God was in the teaching of "righteousness by faith." He intended it and Christian Help work and the message, "Receive ye the Holy Ghost," to be closely associated with the preaching and the practise of the Sabbath truth; but in most cases Satan perverted this plan by making these things the leading features, while leaving out the cardinal points of the message. The truths which God intended to be a help in swelling the message into a loud cry, being separated from the message, soon lost their power, and something new was sought. I would not for a moment want to drop any of the helps that God has given us to advance the message, but by all means let us drop the "gospel generalities." What an amount of time, energy, and money have been spent in beating all around the message, and yet not hitting it. It occurs to me that the time has fully come to aim directly at the mark, and hit it. Paul's testimony to the Philippians expresses my determination. Chapter 3:13, 14.

Were it not for God's great mercies and wonderful promises, such as are recorded in Micah 7:18-20 and Jer. 3:13-15, there would be reason for discouragement, but with these promises complied with on our part, God will surely fulfil his part, and we may arise and shine as lights in the world. Isa. 60:1-5; Phil. 2:15. Therefore be strong and of good courage.

Where Are You?

A. J. OSBORNE

CHRIST said, "Ye are the light of the world." "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." "Ye are my witnesses." "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

With these scriptures before us, indi-

cating the work to be done in this generation, does not the question, Where am I? come to us each with force? Am I still loitering about Jerusalem, without emitting light, or witnessing for the Master? Is there not a place somewhere in "Judea" or in "Samaria" or farther away from my present place of inactivity, where the Lord has appointed me to witness for him?

The writer is laboring in a field where the cause of present truth is weak, and in need of some good strong witnesses, as are many other places. We know also that there are many believers gathered in various places, of but little service where they are. But if scattered according to Acts 1:8, and filled with the Holy Spirit, they would be of immense value to the cause of present truth, and would hasten to its close that glorious message of the coming kingdom of our Lord.

Should not the following words from "Testimonies for the Church," Vol. II, page 631, be carefully considered by every believer? "I have been shown that the disciples of Christ are his representatives upon the earth; and God designs that they shall be lights in the moral darkness of this world, dotted all over the country, in the towns, villages, and cities, 'a spectacle unto the world, to angels, and to men.' If they obey the teachings of Christ in his sermon on the mount, they will be seeking continually for perfection of Christian character, and will be truly the light of the world. . . . God can not display the knowledge of his will and the wonders of his grace among the unbelieving world, unless he has witnesses scattered all over the earth. It is his plan that those who are partakers of this great salvation, through Jesus Christ, should be his missionaries, bodies of light throughout the world, to be as signs to the people, living epistles, known and read of all men, their faith and works testifying to the near approach of the coming Saviour. . . . The people must be warned to prepare for the coming judgment."

And then it is stated that to increase the members at a certain place, "brethren have moved there, leaving the places from which they came destitute of strength and influence to sustain meetings. This has pleased the enemies of God and the truth. Those brethren should have remained as faithful witnesses, their good works testifying to the genuineness of their faith, by exemplifying in their lives the purity and power of the truth. . . . Satan triumphs to see the vine of God's planting either entirely uprooted or left to languish. It is not the purpose of God that his people should cluster together and concentrate their influence in a special locality. . . . God designs that his people shall be the light of the world, the salt of the earth. The plan of gathering together in large numbers, to compose a large church, has contracted their influence, and narrowed down their sphere of usefulness, and is literally putting their light under a bushel. It is God's design that the knowledge of the truth shall come to all." Are you where God would have you?



When the Children Come Home

SHE sits in the twilight, dreaming,
Wrinkled, and old, and gray,
And the shadows upon the hearthstone
Are those of a bygone day.

The years are dropped as a garment,
And down through memory's hall
She hears the patter of footsteps,
And voices of children call.

Brave Martin, the brown-haired laddie;
Sweet May, like a springtime bloom;
Wee Daisy, with heart full of sunshine,
Are all in the little room.

A tiny white stone in the churchyard
Reads: "Benny—a year and a day."
And he nestles to-night in her bosom,
And watches the children play.

The pathway of life has been rugged;
Oft bruised were the patient feet;
And now, near the end of her journey,
She comes where the two ways meet.

Though hers tend down to the "valley,"
And theirs to the mountain height,
She heeds neither chill nor "shadow."
As she dreams they are here to-night.

* * * * *

There's a smile on the lips so silent:
The hands are folded in rest;
The heart, with its unfilled longing,
Lies silent within her breast.

In the sleep that knows no waking
Till the Lord in his glory shall come,
She waits the glad dawn of the morning,
When the children shall all come.

—S. Frances Gilbraith Ingersoll.

Friendship

MRS. A. G. BODWELL

FRIENDSHIP is like a tender plant. It must be taken care of and cultivated.

When we see a beautiful flower in the market, we instinctively desire to possess it; and having secured a plant, we begin to wait for the appearance of that which will be the fruition of our hopes.

The most favorable situation is provided, and the best kind of soil. The plant is sheltered from the scorching rays of the midday sun, and the chilling blasts of wintry nights. Everything, in short, is done to aid in the development of the choice exotic which we so long to see burst forth into buds and flowers.

At last, after patient waiting, we are delighted with the appearance of one tiny bud after another, and finally a glorious flower bursts forth. Its delicate petals and fragrant aroma are a source of pleasure to all around.

So is friendship; and he who knows the habitat of this flower, and the secret of its cultivation, will certainly obtain the best results.

By nature man is a social being; but in order to reach the climax of association—noble friendship—we must give time and thought to its cultivation. Cultivation consists in little acts of disinterested kindness, thoughtfulness, sincerity, courtesy, and the thousand-and-one ways that are peculiar to each individual.

As the cultivation of the plant only aids in developing and enhancing its beauty, not in creating it, so true friendship must have its origin deeper down than mere outward acts. The seed must be from the garden above. It must have the sunshine of God's love and favor upon it, and it must be watered by the gentle dew of his Spirit, or it, like many other things in the world, will forever remain a hollow ceremonial.

In the vegetable kingdom, the plants are many and varied. But who would think of subjecting every one to the same method of cultivation to obtain the desired results? Just so it is, it would seem, with humanity; and this means that to be successful in winning souls, we must first show ourselves friendly, study the idiosyncrasies of each, and adapt ourselves to the different casts of human nature about us. For example: some persons are like chestnut-burs, and must be approached with care, or we may never know the sweetness of the nature within. Some are like the modest violet; if we would enjoy its fragrance, we must stoop to raise its drooping head. Others, like sensitive plants, fold up their beautiful leaves at every sudden gust of adversity that bursts upon them. One is like the bleeding-heart, and another is like heartsease. Some are like thistles; the more we cultivate them, the more able they are to hurt us. Some, like lilies, direct our thoughts to heaven. Others are like the pansy, whose very countenance is filled with consolation. Some, palm-like, are ever waving for victory, while others remind us of the sturdy oak whose head appears to reach above every cloud, and to drink in only the dew and sunshine of God's love.

There are friends and friends. Some cultivate our friendship in order to further some inglorious end; that is, for the pecuniary benefit which may accrue to them. When we are no longer able to serve them, we wake up to find ourselves on the ragged edge of oblivion. There are some clinging souls, who must have the support of friends, or else their delicate tendrils may clasp the things of earth, and thus be borne down to the filth and mire below.

A few, actuated by divine impulse, are friends because we need them. Of these the wise man spoke, no doubt, when he said: "Ointment and perfume rejoice

the heart: so doth the sweetness of a man's friend by hearty counsel."

In true friendship there is a kind of "bank-of-exchange" business. We gladly receive from our friends not only their golden thought treasures, but their protection and encouragement, and at the same time are unconsciously imparting like benefits to them.

As the flower has many parts, so we have many phases to our lives. True friendship is that which makes us love and admire the fragrance and beauty of the rose, even though it may possess a few troublesome thorns.

Flowers are only the promise of fruit; so may we, when time shall have wafted us away on its swift pinions to the city of God, have many sheaves to present to the Lord, as the fruition of our earthly friendships.

Clearing Up

Nor the weather, but one's house, one's bureau drawers, and closets, and top shelves, and cubby-holes, are in one's power to clear up.

The very neatest housekeeper in the world has her occasional days of putting things to rights, of looking over her stuff and taking stock of her possessions, and of setting her realm in order. Reasons why this should very regularly be done are self-evident. Moth and rust are ever creeping stealthily into places which are closed from daylight. Dampness makes incursions where it is least expected, and dust sifts through cracks and keyholes.

The other day, having mislaid a precious bit of lace, a notable housewife resolved on setting right every repository under her care. She began at the attic, and worked slowly and diligently down. Had she dwelt in a city flat, her progress must have been lateral instead of perpendicular, but it might have been as thorough.

She discovered stacks of old and faded letters; dates were of twenty and thirty years ago. Reading them, she was brought in touch again with friends who have passed away, with friends now old, who then were youthful and impetuous, with a strange and bygone era, though it was but a section of a lifetime. Here were ashes of roses, sentiments which awakened no responsive chord, tones which vibrated no longer. The fitting place for these letters was the fire, and with a certain decorum and touch of gravity, the lady lighted a match and deposited the correspondence in the range, summer-empty of coal, and yawning to receive the strange burden.

Receipts belonging to ancient history shared the fate of the letters. Much of the dust-gathering material was thus eliminated from the housekeeper's task.

Now she came upon stores of clothing, put away with care, in the supposition that it would be made over at some future day.

"It hardly belongs to me," was her verdict, as she shook out skirts, and inspected jackets, and looked over garments which would do good service if

sent to some institution, asylum, or settlement. She made these into piles, labeled them and tied them up, to be sent away by express.

One of the most satisfactory results of her effort at restoring order to a somewhat confused house was in various "finds" which were real treasures; as, for example, books she had owned, which had drifted out of sight; and photographs which came out of limbo, smiling like acquaintances who had been long abroad. Tired, but contented, the lady went to bed early when she had completed her task.

One of these days every one of us will lie with folded hands in the final sleep. After a while those who love us will go over our things, seeing, while we are helpless, our little shifts and mysteries, handling and dividing our raiment, perhaps reading our letters, and putting in order for the last time the house which we tenant no longer. In view of this final disposition of our goods, made by loving hands, is it not wise to keep our effects in an order so beautiful that when we are gone our dear ones shall have no needless difficulty, and find themselves confronted with no very puzzling problems? Life will be no shorter if we are careful each day to set our affairs in order.—*Intelligencer*.

Best Plants for a Window

If I had room for only six plants, I would have eight, and one over for good measure, as I will explain later. I am aware there are many other desirable plants, but if I had only one window for them, these would bring daily joy to my soul, and "take care of themselves."

First of all, I should get from a florist a thriving cyclamen which would be just opening its first buds at Christmas. Before its blossoming I should enjoy its beautiful foliage, and its faintly sweet flowers would hang on until Easter day. Next, for its filmy grace I would choose what is often called lace-fern, but what is really asparagus tenusinus, and for fragrance, a rose-geranium, turning it often and pinching it out, to keep it round and compact. A double nasturtium is seldom without its cheerful blossoms, and the bright yellow with its red markings is prettier than the red one. I would have one begonia, and here I must confess it would be difficult to choose. The "beefsteak" begonia, with large, smooth, round leaves, olive-green with red beneath, sends up late in the winter long waxen sprays of delicate pink blossoms, which last several weeks. The "trout" begonia has lovely serrated leaves spotted with white, and pretty blossoms. Then some of the richly colored "rex" begonias blossom, and their foliage is a constant delight. They do not need sun. It is a matter of personal preference. For a sixth delight I would have a hyacinth, or rather several hyacinths, planted in earth at little intervals of time, and kept in the dark, and brought out one after another, to occupy the last place on the shelf.

Over these six plants I would hang a

pot of just the common variety of pink oxalis, to fold up its leaves and blossoms every night, and open them in the morning like a little, rosy child. My eighth plant would be coliseum ivy, known also as Kenilworth ivy, planted in any of the pots containing the others. Its little round, scalloped foliage is always pretty, and it has a delicate little blossom faintly tinted with lavender. It is like a tiny snapdragon, and will open its mouth if you pinch its ears. Tiny sprays, pinched off, root readily, and the little black seeds, scattered over the earth in the pots, will soon make plants. When it withers, pull off what has died, and the rest will start up again. My "one plant over for good measure" would be a Japanese climbing fern, which can stand on the floor at the end of the shelf, and send up long fronds with a leafage more delicate than maidenhair. Give it a string, and it will go to the top of the room, and when it "fruits," its grace is indescribable. After several months it ripens and turns brown, when one has only to cut it down, and presently it starts again.—*H. Annette Poole, in American Agriculturist*.

Autumn's Incense

A SUBTLE incense fills the air,
And mingles with the sighing
Of breezes that this message bear:
"The good old year is dying."
The creeping, dull October haze
Grows slowly, surely denser,
And through the closing of the days
There swings a smoking censer.

A censer heaped with autumn leaves
From green to crimson turning—
The vapor a weird pattern weaves
The while the leaves are burning.
In airy arabesques it sways
While twilight shades are glooming,
And all the shadow and the haze
The incense is perfuming.

The tang of it is wondrous sweet—
It is with summer scented;
It holds the rustle of the wheat
Through days glad and contented:
It has a whisper of the rose,
And apple blossom's savor,
And June days with their lazy doze
Where grasses lent a flavor.

And so the censer slowly swings
While fields and woods are fading,
And memories of summer brings
When day to night is shading.
The burning leaves with spicy smoke
Join with the breezes sighing
Through golden beech and reddened oak,

"The good old year is dying."

—*W. D. Nesbit, in Chicago Tribune*.

A Secret for Young Men

TWENTY clerks in a shop, twenty hands in a printing office, twenty apprentices in a shipyard, twenty young men in a village,—all want to get on in the world, and expect to do so. One of the clerks will become a partner, and make a fortune; one of the compositors will own a newspaper, and become an influential citizen; one of the apprentices will become a master builder; one of the villagers will get a handsome farm, and

live like a patriarch; but which one is the lucky individual? Lucky! there is no luck about it. The thing is almost as certain as the rule of three. The young fellow who will distance his competitors is he who will master his business, who preserves his integrity, who lives cleanly and purely, who devotes his leisure to the acquisition of knowledge, who gains friends by deserving them, and who saves his spare money. There are some ways to fortune shorter than this old dusty highway; but the stanch men of the community, the men who achieve something really worth having, good fortune, good name, and serene old age, all go on this road.—*Moor's Rural New Yorker*.

Sin a Serpent Not to Be Tamed With

THERE are many of the boys and men of our country who now have the power to save themselves, who will soon be crushed to death by whisky, cigarette smoking, or the loathsome diseases common to the fast and sporting class of men and women, or some other crime, unless they stop, repent, and forever quit such business.

"A noted wild beast tamer gave an exhibition of his pets in one of the leading London theaters. He carried lions, tigers, leopards, through their part of the entertainment, awing the audience by his wonderful nerve and his control over them. As a closing act of the performance he was to introduce an enormous boa-constrictor, thirty-five feet long. He had bought it when only two or three days old, and for twenty-five years he had handled it daily, so that it was considered perfectly harmless and completely under his control. He had seen it grow from a tiny reptile into a huge monster.

"The curtain rises upon an Indian woodland scene. The weird strains of an oriental band steal through the trees. A rustling noise is heard, and a huge serpent is seen winding its way through the undergrowth. It stops. It raises its head four, five, six feet in the air. Its eye sparkles. Its whole body seems animated. A man is seen on the other side emerging from the heavy foliage. Their eyes meet. The serpent quails before the man—the man is victor.

"Under his direction it goes through a series of frightful feats. At a signal from the man it slowly approaches him, and begins to coil its heavy folds around him. Higher and higher they rise, until man and serpent seem blended into one, and its hideous head is reared aloft high above the mass. The man gives a little scream, and the audience unite in a thunderous burst of applause, but it freezes on their lips. The trainer's scream was his wail of death agony. Those cold, slimy folds had embraced him for the last time. They had crushed the life out of him, and the horror-stricken crowd heard bone after bone break as those powerful folds tightened around him. Man's plaything had become his master. His slave for twenty-five years had now crushed him."—*Missionary World*.



The North England Conference at Leicester

GUY DAIL

At the final meeting of the conference proper, held last evening, August 11, about one thousand persons were present. From the opening day of the conference, July 31, the outside interest gradually increased. As the chief speaker could be heard by only about seven hundred persons in and around the large pavilion, it was necessary to hold an open-air "overflow" meeting, during which three hundred persons gave good attention to the words of life for fully three quarters of an hour.

Many pronounce this the most wonderful meeting we ever held in Great Britain. The workers were united. The special truths for these special times were proclaimed in an especially emphatic manner. Such topics as, "The Second Coming of Christ," "The Nature of Man," "Spiritualism," "The Fate of the Wicked," "The Judgment," "The Law of God," "Who Changed the Sabbath?" "Righteousness by Faith," "The Prophecies of Daniel and the Revelation," and the "Signs of the End," still have power to stir men's hearts when presented in the demonstration of the Spirit.

Mormonism, Dowieism, and many other "isms" are making rapid headway in this field. There is a desire for the supernatural, the miraculous, the marvelous. There is also a settling down into the formal, lifeless, outward ceremonialism, and a growing disbelief in the divine authorship and authenticity of the Scriptures. Many of the people trust in their ministers, and many of their ministers do not trust in the Word of God.

The work done at the North England Conference demonstrates that God yet has a people on earth, and that that people is hungering and thirsting for righteousness, and that when the true, primitive gospel is preached, men's souls will be stirred by it, men's hearts will be converted to God.

As we now leave this city and the laborers who are to remain, we feel deeply concerned that they may go forward in the fear of Jehovah, and reap a rich ingathering of such as are "being saved." Acts 2:47, R. V.

The conference laborers did what they could for the success of the meetings, and valuable help was rendered by Elders L. R. Conradi, O. A. Olsen, J. O. Corliss, A. F. Ballenger, and W. A. Westworth, and Drs. David Paulson, A. B. Olsen, and Eulalia Sisley.

There were a few sessions of the British Union Committee, in which things pertaining to finance, and to gospel, educational, and health work were carefully considered. It was impressed upon all that

strenuous efforts must be made to put our work on a self-supporting basis; that what the people need is the clean-cut message for this time; that we must educate our native-born young men and young women for the work in the home and the foreign field; and that the health principles which God has given us are to enlighten the world, and be a mighty factor in preparing a peculiar people to give the "loud cry."

The work of the Health Association was more clearly defined than it had been heretofore. This society will act as a union society for the United Kingdom. Its office will be largely administrative. It will be the legal holder of the sanitarium and medical missionary property in Great Britain. It will act as a distributor of the funds which may be received on rents, etc., and thus see that each health institution shall receive its share of attention and financial help. This will prevent one institution from becoming too fully self-centered. Before heavy outlays for improvements can be made in one place, the association will investigate the needs of the sister institutions in the field. The sanitarium which may have far the better advantage as to equipment, payment of rent, or patronage, will thus be called upon to assist the less fortunate member of the institutional family. This is really the basis upon which things are operated on the Continent, and this basis is good for the institutions, and it is good for the people, as it inculcates correct gospel principles.

The business of the North England Conference passed off pleasantly. The best, and most brotherly feelings were manifested by the workers and by the lay members. When the conference was organized last year, no constitution was provided: this year that matter was taken up, and a constitution was heartily adopted.

Appropriate resolutions were passed, expressing thanks to God for his protecting care over the conference the past year; acknowledging the liberal spirit of our brethren in America who have so generously assisted the North England Conference; urging the individual members of the conference to do all in their power to help the officers in their efforts to make the conference self-sustaining; recommending the formation of a legal union organization that shall hold all the conference property, and the turning over of all the properties of the North England Conference to the called-for legal association; encouraging the young people of North England to attend Duncombe Hall Missionary College, and starting an educational fund for the assistance of worthy students (about one hundred dollars was raised at the time); pressing home upon the people the need

of greater activity in the circulation of our gospel and health literature; establishing a conference poor fund to help pay the expense of keeping worthy poor members at the sanitarium, in cases where neither the relatives of the sick nor the church to which the sick belong can render the necessary financial aid; calling for greater liberality in missionary offerings; requesting the British Union Conference to provide uniform report blanks for the making of conference reports and the keeping of church and conference records, and enjoining upon church clerks, secretaries, and librarians, faithfulness in the matter of filling out such blanks and forwarding them promptly to the proper persons; and fostering the church-school work, where it is established and carried on under the supervision of the conference committee, and supported from local church funds.

Ministerial credentials were given to E. E. Andross, M. A. Altman, S. G. Haughey, J. W. McCord, D. A. Parsons; ministerial license to A. S. Marchus; and missionary licenses to C. H. Castle, J. Brandt, E. Bartlett, C. Sanders, J. F. Bacon, E. Cousins, Mrs. C. H. Castle, Mrs. L. A. Parsons.

Two new churches were received into the conference. One of these is the Leeds church, with thirty-five members; the other is located at Hull, and has about thirty members. Eleven candidates were baptized at the meeting. There were fifty-three baptized during the year, and the conference membership is now three hundred and sixty. Its tithe for the year ending June 30, 1903, was about \$5,200; S. S. donations, \$215; annual offerings, \$70; First-day offerings, \$65. The finances of the North England Conference are in good condition.

Those who enjoyed the privilege of sojourning for a few days in the beautiful city of Leicester (the former home of William Carey), and attending the meetings held on the camp-ground on Foose Road, South, will long be thankful that God met with them so truly and so willingly, and blessed them so abundantly. May the peace of God be with our brethren in this field, and their work go forward in mighty power.

The Head Physician of the Late Pope a Friend to Our Principles

CHAS. T. EVERSON

A SHORT time ago the eyes of the world were directed toward the Vatican because of the serious illness of Leo XIII, which sickness finally culminated in his death. Catholics in all parts of the world prayed for the recovery of the head of their church. Even kings and princes mingled their petitions with those of priests and prelates on behalf of the Roman pontiff. With so much solicitude felt for the condition of the pope's health, special interest would naturally center in the man who was the chief agent in answering the prayers of princes and prelates and the petitions of the great body of the Roman Catholic Church. This man upon whom the late pontiff

relied as a child does upon its mother, was Prof. Gaetano Mazzoni.

Professor Mazzoni was born in one of the small towns of Italy, but came to Rome to finish his education. He was graduated with honors from the medical department of the University of Rome; and by successive severe examinations he passed from one hospital to another until he became the assistant surgeon to all the hospitals of Rome. And in 1891, because of his extraordinary ability he was chosen by the faculty of the great University of Rome to be the surgeon-in-chief to all the hospitals in Rome. The person who is elected to this most important office holds it for a term of ten years. But at the end of his tenure in office, if he is still the most eminent surgeon in Italy, he may be re-elected by the faculty of the university. And just last year, because of the great fame that Professor Mazzoni had attained, he was re-elected to the office of surgeon-in-chief to all the hospitals of Rome for another ten years.

Because of his eminence as a surgeon, he was called to operate upon one of the leading cardinals of the Vatican; and the operation was so successful, and was performed in such a masterly way, that the professor won the implicit confidence and friendship of the cardinal. This cardinal was a very close friend of Leo XIII, and consequently when the pope became sick, he asked this cardinal's advice as to whom he should call as his physician. This was in the year 1899. This prelate, having all confidence in Professor Mazzoni, immediately advised the pontiff to employ him. But the pope had learned that Dr. Mazzoni was not a good churchman, and on this ground objected to employing him. But the cardinal told the pope that what he needed at that time was a good doctor rather than a good churchman, and the pope called the doctor.

The professor at that time performed an operation on the pope that was very remarkable. Although the pope was then nearly ninety years old, the professor performed a highly successful operation whereby he removed, from his aged patient, a tumor of about six inches in diameter. The pope quickly recovered his health, and ever afterward had the utmost confidence in the ability of Dr. Mazzoni. On this occasion the pope presented the professor with his photograph with his autograph underneath.

The pope also conferred upon the professor the Order of St. Gregorio Magno, and made him honorary consulting physician to the Vatican. He refused the offer to become the regular doctor of the

Vatican, but said that he would come whenever the pope needed him. The pope gave him the extraordinary privilege of coming to the Vatican whenever he chose, without procuring a special permit. Consequently during the last few years of the pope's life he went to see him every two or three days, and they frequently talked together for hours.

That the pope had the utmost confidence in the ability of Professor Maz-



DR. MAZZONI

zoni was seen again and again during his last illness. On one occasion when the pope knew that he must undergo an operation, he appeared quite uneasy. But when he saw that the professor was smiling, he was reassured. "Will it be anything very much?" the pope asked. "We shall have finished in a few minutes," replied Dr. Mazzoni. "Will that be really so?" again asked the pope. "In any case," he added, "do what you want. We have confidence in you." And owing to the exceptional dexterity of Dr. Mazzoni, this operation was very successful, and in a short time eight hundred grams of sanguineous fluid was extracted. On the conclusion of the operation, Dr. Mazzoni said to the pope, "Your holiness, it is over." "What," replied the pope, "have you already finished? Why have I felt nothing this time? At other times when injections were made, I experienced pain." "That is due," replied the professor, "to a new instrument that I have used, which I will show your holiness when you have recovered." The pope then exclaimed, "Very well, you shall; but it is certain that the greatest credit is due to the marvelous hand of Mazzoni."

After this operation the pope experienced greater freedom of respiration, and looked brighter. He thanked Professor Mazzoni several times, and presented him with the neck-chain that he usually wears. But while the professor's operations were remarkably successful, yet, because of the extreme age of the patient, a restoration to health was an impossibility. Professor Mazzoni told me that the pope had such a severe form of pleurisy that had an ordinary man been attacked by it, he would not have lasted so long as did the pope.

Now this man who has been given so much prominence in connection with his attendance on the pope, is a friend of our principles of treatment. It means something to have a man like this favor our principles, and not be afraid to say so,—a man whose standing entitles him to the first place in Italy as a surgeon, and whose reputation has gone around the world.

I have been to see him several times, and have been cordially received. The professor first became interested in our method of treatment by seeing that it really was able to do great things. A few years ago, having a patient whom he could not help, he sent her to our sanitarium at Basel. She remained there under the skilful care of Dr. DeForest for some months, and then returned to Rome cured. She met the doctor a few days after her return, and told him that she was well. But he, not being yet converted to our methods, said that a little water and nuts would not last long. But the nuts lasted, and the water did not fail, and the young lady remained well for years and worked hard, and is still well. When the professor saw this, he began to perceive that there was something in the treatment that could do that which even he with all his ability could not do. Then he began to call the young lady his marvel, and sent for some of our books, that he might know about these things. When I first went to see him, he told me that he wanted some good scientific book on our principles, that when we should begin our work here, he might help us more intelligently.

About two weeks ago I went to see the professor again; and although he was extremely tired from the long strain that he had labored under in the recent illness of the late pope, and several patients were waiting for him, he gave me nearly an hour of his time. He told me that although there was a hydropathic establishment in Rome, yet he believed that when we got started, we would offer something far superior. In fact, he said that he believed our method of treatment is the best there is. The difficulty, he thought, was to convince the Italian people of its merits. He does not believe in medicines, and that is saying a great deal for a doctor in this country where medicines are so freely used. But in a country where the people depend so much upon what the leaders say, it will be a great help in interesting the people to be able to quote the words of such an eminent man in support of our principles.

I told him we intended to get out some literature and inform the people. He thought that would be a good idea, and he also said that when we once get started and cure a few patients whom the other hospitals can not help, our principles will soon spread, first to tens, and then to hundreds. This plainly shows that the professor has confidence in what these principles will do when they are put to the test.

As he had been wanting a good book on our methods of treatment, I secured for him a book from Dr. Kellogg, on "Rational Hydrotherapy." He was glad to receive this book, and was especially pleased because it was presented to him by the author.

In a country like this, where our principles are so little known, God has evidently gone before and prepared the way in providing a friend for these principles in such an eminent man, who is himself an Italian, and therefore one in whom the people have confidence; for while they might not listen to us, they all believe in what he says. He is not much of a Catholic, as we have noticed already in connection with his service to the pope. And, in fact, the devout Catholics said at that time that the pope would surely die because he had called a "heretic" to operate upon him.

He is already wealthy, and has a world-wide reputation, and therefore, looking at it from a worldly point of view, he has nothing to gain from us, and is evidently interested in these things because he has faith in them, and believes that they can accomplish great things.

It is not necessary for me to say that we ought to begin medical work in Rome as soon as possible. We expect to begin sanitarium and medical missionary work here just as soon as we are able to do so.

Porto Rico

B. E. CONNERLY

PORTO RICO was discovered by Columbus in 1493, and the first settlement was made in San Juan in 1511, nearly four hundred years ago. The island is one third larger than the State of Delaware, but has a population more than five times as great, being one of the most densely populated countries of the world. The island is an agricultural country. Besides the spontaneous growth of fruit, it exports large quantities of tobacco, sugar, and coffee. Large numbers of a good grade of cattle are raised here, chiefly for export to neighboring islands; horses are small, and of an inferior quality. The horse is not so useful here as in other countries, as the farmer uses the hoe instead of the plow, and the *machete* (a sort of corn-knife) instead of the reaper. The service of the little pack-horse is only required to help market the surplus harvest. When modern methods of cultivation are adopted here, the fertile soil can be made to yield four times more than it does at present.

The Spanish word "Puerto Rico," signifies rich port, but in the present run-

down and uncertain condition of affairs it might far more properly be called "Puerto Pobre" (poor port).

Of Porto Rico's million inhabitants, less than one fourth can read and write; but her thousand teachers under the American system of education will soon make a change.

In matters of religion the people are in a very unsettled condition. Many are really tired of tradition and exacting forms and ceremonies, but being strangers to the gospel of peace, they do not know what to do. How we long to

experience was most encouraging. There are calls for a school, and for medical missionary work. We feel very much the need of medical missionary help here, as that branch has scarcely been touched in this island, and the need of it is apparent on every side.

Mission Notes

BROTHER KETRING, reporting the work in Pua, Chile, says that their meetings among the English continue, and of the four families who attend regularly, two



A GROUP OF PEOPLE, SAN JUAN, PORTO RICO

speak the whole gospel to the people in their own tongue! Many who are now turning to the Protestant faith seem to consider the move something like a venture, and if they discover that they have made a mistake, they hope for pardon from the priest, that they may not after all fail of obtaining an entrance by some means into heaven. Our hearts yearn for them as we see them in this unsettled condition, and we long to have the sweet assurances of the Word of God find a place in their hearts; but doubt and fear concerning the Scriptures make it hard for them to receive the blessings of faith. Other denominations are doing a good work in the island, and a religious sentiment is being built up.

It would seem that nature has done all that could be done for her people here. The climate is most delightful, and on fruitful hill and plain may be seen the most abundant evidences of an all-wise and beneficent Father; but Satan is making a desperate effort to keep the truth from entering the island. The first messenger was forced to leave on account of failing health, the second fell a victim to the snares of the enemy, and forsook the truth; the third was laid to rest while in the forefront of the battle, and his mantle has fallen upon us.

Since our last report, we have received many evidences that our paper is already accomplishing a good work, as the letters and inquiries concerning the coming of the Lord indicate that the public mind is being somewhat awakened on this subject. Sister Fischer spent some time in the field, and her expe-

are obeying the truth. They have hopes for the other two. They are looking to the Lord for victory. Brother Ketring suggests that they need prayers, as well as men and means. Our brethren and sisters in these needy regions beyond should be continually held before the Lord in prayer. Their work is trying, and we may participate in their victory, if we will.

BROTHER I. G. KNIGHT writes of the interest springing up in his field. He mentions the meeting which he had held in a village where one of our brethren was working. The people were stirred by his godly life, and had bought a few books and tracts. Brother Knight says: "We found an intense interest—so that they begged us to continue meetings with them. A very intelligent Chinaman, who reads and speaks English well, with his wife and daughter, was much interested, and says that if we will build a church, he will give us one hundred dollars toward it, besides helping in the work of building it, as he is a carpenter. They have much to learn about the message yet, but they see the truth on the Sabbath. Another man in the company said, 'I have been studying this doctrine for some time. I am now convinced that it is the truth, and I want to unite with your church, as you are the people who have the truth.' One of our brethren who has known him for years says he is a good, honest man. So the truth is finding the souls who shall be saved; and our prayer is that the Lord will through his servants hasten the message."

THE FIELD WORK

East Michigan Conference Proceedings

THE first annual session of the East Michigan Conference was held at Flint, Mich., Aug. 26-28, 1903. For one week preceding the conference a meeting was held, and was well attended by the churches from all parts of the conference. During this time some not of our faith manifested considerable interest in the study of the main features of the message for this time. It was a season of refreshing and renewing of courage for our own people. We were much pleased to have with us Elder R. A. Underwood, of Pennsylvania, and Elder I. H. Evans, of the Review and Herald. The labors of these brethren were appreciated by all. At the calling of the conference roll, delegates were seated from nearly all the sixty-three churches.

This report covers a period of only nine months, ending with the conference year, June 30, 1903:—

Churches and companies	63
No. of reports	104
No. of members	1,938
No. of letters written	104
No. of Bible readings held	392
No. of letters received	26
No. of subscriptions for periodicals taken	136
No. of periodicals distributed	10,640
No. of pages books and tracts distributed	139,217

Financial Report of the Missionary Department RESOURCES

July 1, 1903	
Cash in bank	\$1,250.84
Inventory	1,903.42
Property	144.50
Church accounts	234.78
Individual accounts	304.91
Labor	255.00
	\$4,093.45

LIABILITIES

July 1, 1903	
"Christ's Object Lessons"	\$ 984.67
East Michigan Conference	326.37
Church accounts	64.08
Individuals	6.79
Present worth, stock	2,711.54
	\$4,093.45

July 1, 1903	
Present worth	\$2,711.54
Oct. 1, 1902	
Present worth	1,568.33

Net gain.....\$1,143.21

Conference Treasurer's Report

RECEIPTS

Tithe for nine months	\$11,082.34
Camp-meeting fund	91.27

\$11,173.61

DISBURSEMENTS

Labor	\$10,028.64
Detroit Mission	140.58
General expense	692.70
Cash on hand, July 1, 1903....	311.69

\$11,173.61

Report of Auditor

East Michigan Conference Executive Committee,—

This is to certify that I have examined the books of your treasurer for the year ending June 30, 1903, and find them correctly kept, and the ledger in balance. The deposits in the City National and Review and Herald banks agree with the amounts demanded by the books of record.

W. H. EDWARDS, Auditor,
Lake Union Conference.

Lansing, Mich., July 17, 1903.

At the first session of the conference it was voted that the Chair be empowered to appoint the usual committees. All the laborers were called together, and in co-operation with them the Chair appointed the following committees:—

On Nominations: Daniel Wood, C. N. Sanders, E. N. Hatt, M. Shepard, B. F. Stureman.

On Resolutions: E. K. Slade, O. F. Butcher, B. F. Stureman.

On Licenses and Credentials: A. R. Sandborn, E. K. Slade, L. T. Dysert, H. L. Cohoon, G. P. Bailey.

Seating Delegates: E. I. Beebe, E. R. Lauda, H. A. Boylan.

Considerable time was given to the consideration of the educational work. The report of the Educational Department by Elder E. K. Slade showed that the work is onward, and that about one third of the churches will have schools the coming year. A general increase in interest in the educational work was reported to exist throughout the conference.

Miss Tillie E. Barr, secretary and treasurer of the Educational Department, reported a successful year's work in the Sabbath-schools, showing an increase in general interest in the work, as well as an increase in membership and offerings.

The following recommendations were unanimously adopted by the conference: "Whereas, Christian education is designed of God to prepare our children and youth for the work of God and the coming kingdom, and,—

"Whereas, We have no well-defined financial plan for the support of Christian schools, therefore,—

"1. *We Recommend*, That an educational fund to the amount of two thousand dollars be raised by the churches of this conference for teachers' wages in church schools; said fund to be disbursed proportionately to the teachers employed in the conference.

"Whereas, The holding of the conference in connection with the camp-meeting interferes with important needs of both the conference and the camp-meeting, and,—

"Whereas, The Testimonies have repeated the message to separate the camp-meeting from the conference, therefore,—

"2. *Resolved*, That we divorce the two, and ask the conference committee to arrange, if practicable, to hold the conference in the winter or early spring.

"Whereas, God has been calling the attention of our people to the importance

of this message going to the people in the larger cities, and has also shown us that this work has been much neglected, therefore,—

"3. *Resolved*, That we ask the conference committee for the coming year to give this matter careful thought, and plan for the training of workers to do efficient work.

"Whereas, The canvassing work is a most efficient means for placing the truth in the homes of the people, therefore,—

"4. *We Recommend*, That a decided effort be made to induce suitable persons to devote their time to the canvassing work, and that a special effort be made to revive the canvassing work throughout the conference.

"5. *We Recommend*, That the executive committee of this conference place directors in the five districts of the conference to work in the churches in the interest of all branches of the work.

"6. *We Recommend*, That the constitution be so amended as to change the name of the State canvassing agent to field secretary.

"7. *We Recommend*, That our executive committee be asked to consider the advisability of holding a ten days' institute the coming winter for the training of laborers for the canvassing work.

"8. *We Recommend*, That those who labor in the conference, if not already residing here, make arrangements to move into this conference as soon as convenient."

Ministerial credentials were given to J. D. Gowell, E. K. Slade, B. F. Stureman, C. N. Sanders, A. R. Sandborn, J. L. Edgar, R. W. Munson, L. G. Moore, William Ostrander; and ordination and credentials to M. Shepard.

Ministerial licenses were given to E. I. Beebe, O. F. Butcher, F. G. Lane, Delmer Wood, A. J. Harris, Hiram A. Boylan, E. R. Lauda.

Missionary licenses were given to Mina Pierce, Clara E. Kiep, Lucy F. Tyte, Marie P. Harriman, Anna L. Boehm, Tillie E. Barr, Gertrude M. Butcher, Rose V. Gooden, Maude E. R. Lauda, Rose E. Peters, Daniel Wood, H. S. Merchant, H. B. McConnell, L. F. Westfall, Frank Hiner.

The following officers were elected for the coming year: President, J. D. Gowell; Secretary, E. K. Slade; Treasurer, E. I. Beebe; Executive Committee, J. D. Gowell, E. K. Slade, A. R. Sandborn, B. F. Stureman, Daniel Wood; Superintendent of Educational Department, E. K. Slade; Secretary and Treasurer of Educational Department, Tillie E. Barr; Secretary and Treasurer of Tract Society, Frank Hiner; Field Secretary, H. L. Cohoon; Trustees for the East Michigan Conference, J. D. Gowell, E. K. Slade, B. F. Stureman, E. N. Hatt, Daniel Wood.

J. D. GOWELL, President,
E. K. SLADE, Secretary.

New York City

CHURCH No. 2.—Some of the brethren of this church have gone out in accordance with the command of the Master in Matt. 28: 19, 20, and the Lord has been faithful to his promise. Brother E. M. Kirby, a native of Walker Valley, Ulster Co., N. Y., being very anxious that his friends and relatives there should hear the last message to the world, purchased and fitted out at his own expense a thirty-by-sixty-foot tent, which was taken

charge of by Brother Henry Tonjes as tentmaster; and Brother J. J. Kennedy, one of the elders of our church, while taking his summer vacation went there to do the preaching for two weeks, under the guidance of the Holy Spirit. The Lord blessed the effort to his own honor and glory by convincing about thirteen souls of the truth of this message, five of whom were baptized. A small company was formed of those who are keeping the true Sabbath of the Lord.

These three brethren — Kirby, Tonjes, and Kennedy — are well satisfied with their effort, as they consider those five souls worth much more than the money, time, and energy expended. Brother Kirby had the joy of seeing his wife baptized, which more than repays him for his part in the work. Brother Tonjes sold many of our publications, among which were a number of our large books, and several copies of "His Glorious Appearing." One man, a wealthy cigar manufacturer who was spending his summer vacation there, attended the meetings nearly every night, and was so interested that he purchased a whole set of our leading books, and with many others gave his name and address to the brethren, asking them to notify him when meetings were held in the city.

The brethren are also pleased to be able to report that during the rain and wind storm about the middle of September, when most of the tents in this conference were blown down, and much damage was done to property in their immediate vicinity, the wind blowing at about sixty miles an hour, the angel of the Lord faithfully watched over their tent, and not one stake was shaken, although to the finite eye it had no protection or shelter on any side. Praise the Lord for all his goodness to the children of men.

So the good work is going on, and all are satisfied that every humble effort put forth in the name of the Lord will bear fruit to his honor and glory, and we ask the prayers of the Lord's people everywhere, that we in this great, wicked city may each prove faithful to his trust, and let his light so shine before men that they may see our good works and glorify our Father in heaven.

R. H. MARTIN.

General Conference Committee Council

THE following actions were taken by the General Conference Committee in council, following the proceedings printed in our last issue:—

EDUCATIONAL

1. That an educational department in the REVIEW AND HERALD be established, to be conducted by the Educational Department of the General Conference.

2. That as soon as possible, provision be made in Washington for the training of workers associated with the publishing, sanitarium, and other enterprises called for in this district.

3. That the mission secretary shall visit our training schools in this country this winter, presenting to the students the claims that the great mission fields have upon them, and becoming personally acquainted with young people who are qualifying for missionary service.

4. That we urge all our schools — training, intermediate, and church schools — to do all they reasonably can in concert with the regularly organized con-

ference campaign to revive and carry forward the work with "Christ's Object Lessons."

5. That we counsel our training schools, in accordance with the instruction of the spirit of prophecy, so to plan their studies that they may give to all passing through the school a substantial and simple training for genuine medical missionary work, and a preparatory course for those contemplating advanced work in medical lines; but we caution against return to the long courses from which all our schools have endeavored to free themselves, the question of granting or not granting degrees not entering into this matter, inasmuch as, with very few exceptions, degrees are not necessary for entrance to medical courses in the many medical schools of this country.

6. That in view of the fact that there are a goodly number of our people who are teaching in the public schools, who have sufficient literary qualifications for our church school work, but who need to study the principles underlying our denominational educational system, we urge upon each of our union conferences the holding of summer schools in connection with their training schools, for the benefit of teachers engaged within the union conference territory.

ON WASHINGTON SANITARIUM ENTERPRISE

1. That a corporation be created under the laws of the State of Maryland to hold, control, and manage the institution.

2. That the corporation be organized as a charitable institution and a non-dividend paying and a non-stock company.

3. That a constituency shall be created consisting of,—

(a) The General Conference Committee.

(b) The Atlantic Union Conference Committee.

(c) The Executive Committees of the Eastern and Western Pennsylvania, New Jersey, Chesapeake, and Virginia Conferences, and the Board of Management of the evangelical work in the District of Columbia and Takoma Park.

(d) Five members to be elected by the Seventh-day Adventist church membership residing in the District of Columbia.

4. That this constituency shall have charge of the affairs of the institution, approve and amend its charter and by-laws, annually elect a board of seven individuals who shall manage the institution in harmony with the by-laws and charter of said corporation, shall name the officers of said board, and shall quarterly receive from said board a statement of receipts and expenditures, and annually a statement of its operations.

5. That the officers of the General Conference Committee appoint such a committee as required by the laws of Maryland, for the incorporation of the sanitarium.

ON FINANCE

1. That the apportionment already made to the union conferences be paid as soon as possible to the General Conference Association, and that the unprovided part of the obligations of the General Conference Association and the General Conference be met by an appropriation of ten per cent from the general funds each year until said obligations are canceled.

2. That the General Conference arrange to furnish General Conference

representatives to visit local conferences, laboring in connection with their officers in general meetings and from church to church as their time may permit, believing that they will thus become more familiar with the work of each, and so be of mutual benefit.

3. That the appropriation of the Canadian Union Conference be raised from \$3,600 to \$4,100.

4. That the conference committees make careful study of the recommendation adopted at the last General Conference respecting the subject of finance, and that suitable information and instruction be furnished the churches.

5. That our people generally be encouraged to respond to the calls that come through the recognized channels for funds with which to carry forward the gospel in both home and foreign fields, but that they be guarded in giving to irresponsible parties, or for enterprises not approved by the denomination.

6. That the General Conference Committee in making appropriations for the coming year give favorable consideration to the request from the Canadian Union Conference for special appropriations to the Ontario Industrial School and the Canadian Sanitarium.

7. That the Treasury Department be organized to carry on an aggressive financial policy, and that the treasurer, as soon as he can be relieved from other duties, devote his entire time to the finances of the General Conference.

8. That the department endeavor to place with every family literature that will keep them continually informed concerning the progress of the message in the fields operated by the General Conference, and that occasional statements be published showing the condition of the funds. That our agency to be used by the department in this be our General and Union Conference papers.

9. In order fully to meet the appropriations made for the work in the foreign fields—

(a) That a special effort be made by all of our laborers from now until the close of the year to encourage large contributions from our Sabbath-schools, and to stimulate a faithful carrying out of the ten-cent-a-week plan.

(b) That we request the officers of all union conferences, who can do so, to donate surplus funds for this purpose.

(c) That the amount which shall accrue to the Mission Board through the sale of the extra Signs be used for the same purpose.

INTERNATIONAL PUBLISHING ASSOCIATION, OF COLLEGE VIEW, NEB.

(a) That we indorse the creation of the International Publishing Association according to the plan adopted, and herewith submitted, as follows:—

"1. That a publishing association be incorporated which shall be organized as a trustee association, which shall be a non-stock and non-dividend paying association, to carry on this work (among the Germans, Swedes, Danes, and Norwegians in America).

"2. That the name of this association be the International Publishing Association.

"3. That the work of this association be the printing, publishing, purchasing, and sale of religious, health, and educational literature throughout the United States in the German, Danish, Norwegian, Swedish, and other foreign languages, and also to print in the English

for Union College and the Central Union Conference, and to provide facilities for class-room work in general printing instruction in connection with Union College, and that, after the present cylinder press owned by the college, is paid for, it and all other equipment owned in the printing department of the college be turned over to the International Publishing Association.

4. That the business of the association be governed by a board of seven trustees.

5. That there be a committee of seventeen counselors, not less than three to be selected from each of the different nationalities; namely, German, Swedish, Danish, Norwegian, and English; and these to meet once or twice a year with the trustees for the discussion of general plans.

6. That hereafter the trustees and counselors be elected annually by the following body of electors: the Executive Committees of the General Conference, the Central, Northern, and Southwestern Union Conferences. And inasmuch as the main purpose of this association is to purchase, print, and publish literature in foreign tongues, the majority of the trustees should be elected from the foreign nationalities represented in the same.

7. That the officers of the three union conferences in the Mississippi Valley, the German and Scandinavian laborers throughout the United States, and the influential brethren everywhere, be encouraged to raise funds for the erection of a modest, but roomy factory, for the purchase of a good book-printing press, and other necessary facilities, and also for the purchase from the Review and Herald of a portion of its stock of German and Scandinavian books.

8. That the General Conference shall consider the advisability of establishing in New York City a general book store and importing and shipping agency, which shall carry a full line of German and Scandinavian and other translated books for distribution in the Eastern States, and which shall act as our Eastern agents for the importation of books printed in Europe, and for the distribution of books printed in College View.

9. That the preliminary step for the incorporation of this association be committed to the following persons, whom we have selected to act as the first board of trustees; namely, E. T. Russell, A. Swedberg, T. Valentiner, C. A. Thorp, F. H. Westphal, T. G. Johnson, and J. Sutherland.

"The Advisory Committee of seventeen counselors are N. P. Nelson, L. Johnson, H. Shultz, S. F. Svensson, Fred Johnson, J. J. Graf, C. J. Herrmann, S. Martensen, H. R. Johnson, H. H. Hall, L. A. Hoopes, G. F. Haffner, E. G. Olsen, C. A. Burman, J. G. Walker, and J. Wallenkampf."

(b) That a general donation of \$6,000 for this work be called for the first Sabbath in February, and providing this collection amounts to more than the sum called for, the surplus be donated to the work in Washington, and that each of the papers concerned solicit donations from its own people.

(c) That the committee of seventeen and the board of trustees be recognized as a continuation of the committee on foreign publications in America.

(d) That the matter of the establishment of an importing and shipping

house for foreign publications be referred to the General Conference Committee.

DISTRIBUTION OF LITERATURE

1. That each conference appoint a competent State agent.

2. That he receive the same liberal support morally and financially, as other workers in the conference.

3. That conference committees give attention to the organization and planning for this branch of the work.

4. That each worker laboring among the churches make a special effort in every church to secure suitable persons to enter the canvassing work, promptly reporting any such persons to the State agents.

5. That strong, able men who have succeeded in life, be urged to take up the canvassing work.

6. That we aim to develop a class of trained, competent workers, who shall make the canvassing work their life work.

7. That all our ministers individually, do all they can in selling our literature.

8. That all our churches be encouraged to sell our small publications in their own vicinity.

9. That one or more canvassers' institutes be held in each conference some time before June 1, 1904.

10. That the conferences adopt a liberal policy in assisting canvassers to and from these institutes.

11. That each conference arrange for special seasons of study and consideration of the canvassing work in the churches, and that suitable readings be prepared by the State agent, president of the conference, and others, and furnished to the various churches.

"CHRIST'S OBJECT LESSONS"

That the union and State conferences take up and push to a finish the coming winter, beginning November 21 and 22, the sale of "Christ's Object Lessons," accompanied by the book "Education."

UNION CONFERENCE MEETINGS

That the following program be recommended for holding the coming union conference meetings:—

Atlantic	Nov. 4-
Southern	Dec. 31-
Southwestern	Feb. 24 to March 2
Central	March 4-13
Pacific	March 18-27
Northern	April 5-10
Lake	April 12-18
Canadian	August

RELIGIOUS LIBERTY

That Allen Moon be chairman of the Religious Liberty Department.

That Chicago be the headquarters of the Religious Liberty Department.

That an offering for Religious Liberty work be taken as early in the year 1904 as may be reasonably arranged.

THE ST. LOUIS WORLD'S FAIR

That the following plan be recommended for dealing with the opportunity for effort at the St. Louis World's Fair:—

1. That the Missouri Conference execute the plans in counsel with the Central Union Conference Committee.

2. That funds be provided by a special collection this winter in the churches of the Central Union, and that a percentage of ten per cent be apportioned from the Religious Liberty offering to be taken early in 1904, the amount to be increased by further appropriation if necessary.

3. That the plan of operation be,—

(a) Literature exhibit, providing for the sale of books and the free distribution of small literature.

(b) Bible work and public effort as the local management may deem advisable.

MISCELLANEOUS

That the Relief of the Schools Committee be constituted as follows: W. C. White (chairman), P. T. Magan (secretary), W. T. Bland, F. Griggs, L. A. Hoopes, C. C. Lewis.

That we request the editors of the REVIEW AND HERALD to publish in that paper a series of articles on church discipline, and the relationship of the church to the members, and the members to the church.

That the issue of the General Conference *Bulletin* be discontinued, and that the workers' directory be published in pamphlet form.

That A. P. Needham, of Vermont, be invited to come to Washington to engage in business management in connection with Washington enterprises.

That J. R. Scott, of New York, be invited to engage in evangelical work in Washington, later to connect with Washington enterprises in a business way as occasion demands.

Washington, D. C.

WHEN the fact is considered that Washington is the representative city of the United States; that here, as in no other city in the country, may be found the whole United States in a nutshell, also representatives of all other great nations of the world, it is at once apparent that it is the ideal center and head of our work; that it possesses peculiar qualifications and attractions not possessed by any other city for the headquarters of a work which in the near crisis will be the sole champion for religious liberty, for the commandments of God, the universal King, as opposed by a world in rebellion.

The fact that several other cities have a larger population in no wise militates against this statement. The fact that Washington is not a crowded business city, as are Chicago and New York, makes the location here all the more favorable; for here it is possible, as it would not be if Washington were a larger city, to reach directly the leading men who make up the government.

The North and South can alike be reached from Washington, which can not be said of any other city in the country. In every country in the world where the United States is known, the city of Washington is known. I speak from experience when I say that many larger cities of the United States are comparatively unknown in foreign lands, as compared with Washington, D. C. I know this from a sojourn of ten years and four months in a foreign country. The influence of Washington, D. C., is world wide. It is a city set on a hill.

When all these facts are considered, and the wonderful providences that have led to the establishing of our headquarters as a denomination here in the capital city, it will be at once apparent that the plan and the call for the Memorial church were not simply the plan and the call of man, but the direct providence of God. It was a forerunner of the greater things that were to follow.

The move from Battle Creek, Mich., to Washington, D. C., does not mean simply a change of location. It indicates rather a change of condition.

One thing that it signifies is a freedom from the bondage of debt; and a debt, however small, clinging for a long time to this church would surely be a harbinger of debt and disaster for other institutions located here.

I regret to say that the contributions are decreasing, and at the present rate the debt will not be paid till Jan. 14, 1904. It is important that it should be paid by November 1—just one year from the date of purchase. But if this is done, a great change must be made at once. This is the last appeal that can be made before that date. When I remember the wonderful response through our field on February 2, I believe this will be done. Much was sent by telegraph at the last moment then. This can be done now.

About nine hundred dollars yet remains to be paid, though the Review Office has over one hundred dollars for this fund.

I quote a few words from a Testimony written February 22: "Those who share in this missionary enterprise by making gifts, large or small, according to their ability, will ever after feel a deeper interest in the progress of the Lord's cause in Washington. Those who respond to this call, making gifts to the Lord for the purchase of this church property, will receive rich blessing for so doing." All gifts should be sent to J. S. Washburn, 1728 14th St., N. W., Washington, D. C.

Five Thousand Dollars

At the last General Conference, held at Oakland, Cal., the following resolution was passed: "That we give the Southern Union Conference our moral support and active co-operation in making an appeal to our people in America to raise a fund of ten thousand dollars to complete the equipment of the Nashville office, and to provide that office necessary working capital." Thus far only a part of this amount has been raised. A few donations of small amounts have been received. These donations, however, have been entirely inadequate to meet the needs of the institution in providing proper machinery, although we have got along with just as little machinery as possible; yet there were some things that were absolutely necessary in order that our work might be done with as little expense as possible.

All the press work on our books requiring very close register—that is, the color work where two or more colors are printed in a single picture—has, in the past, been done by outside firms. This has been very expensive. We have now installed a new Miehle printing press, as good as there is made, so we are printing our own color work, and thus saving considerable. We had no sewing machine; hence, all our books of any size had to be sewed outside. We have paid about twice what it was worth to have this done. We have, during the past week, put a new sewing machine into our bindery, and have also installed a new wire stitcher. Another piece of machinery which has been added to our bindery is a folder, thus enabling us to fold *The Southern Watchman*, and also a large share of our book work, at a very

great saving of time and expense over hand labor.

We are very sure that all the readers of this article will be glad to know that we have these pieces of machinery. These things have been greatly needed ever since the institution was first started, and much might have been saved if they could have been purchased at the start, but for the lack of means the matter was deferred until within the past few days. We have also been obliged to get some other things, in the way of stock for making books, etc. In this way we have incurred a debt of a little over five thousand dollars. This is only half of the amount that it was voted to raise at the last General Conference. Now, we are in pressing need of this money at the present time to meet these accounts. We have gone ahead in faith, as the Lord has told us to do, and we have confidence to believe that our people will help us in this one grand effort to put this association in a position where it can carry forward the work of the Lord economically and aggressively.

The spirit of prophecy has told us that the Lord would impress hearts to help us in this work. If any of the readers of this article feel impressed to send us help at this time, it will be most gratefully received. We have had a long, hard pull to get the institution in a condition to be self-supporting, and now that this is almost accomplished, we appeal to our people once more to help us in the final struggle. We hope that some will send us large donations, and that all will do something, according as the Lord may impress their hearts. Send all remittances to the Southern Publishing Association, 1025-27 Jefferson St., Nashville, Tenn.

To the Seventh-Day Adventist Denomination

A Statement Relative to the Battle Creek College Property and the Missionary Acre Fund

DURING the past few weeks we have received many letters from our brethren and sisters, inquiring about the Battle Creek College property, the uses to which it is being put and is to be put, and the manner in which the Missionary Acre Fund is being used. As these inquiries spring, in large part, from a misunderstanding of the facts, we will endeavor to make as clear and concise a statement of the situation as is possible—to the end, and with the prayer (in the name of our Lord Jesus Christ), that we may all speak the same thing, and that there be no divisions among us, but that we be perfectly joined together in the same mind and in the same judgment.

The Ownership of the Battle Creek College Property

The Battle Creek College property was owned, until the fall of the year 1901, by a corporation, formed about the year 1874, and known as the Seventh-day Adventist Educational Society.

This society was the legal body owning and operating Battle Creek College. In the course of time its financial affairs became involved. It was in debt to the amount of about eighty-four thousand dollars. For various reasons which need not be set forth here, it became necessary to reorganize this old corporation.

The Spirit of God approved, of the

effort to remove the college from Battle Creek, and Testimonies to that effect were received by those concerned. A mortgage was placed upon the entire property for the benefit of the creditors, and for the purposes of reorganization, and in October, 1901, the entire property was sold at public auction, by order of the court, and was bought in by the association which now holds it. This corporation is known as the—

International Medical Missionary Training School Association

The membership of this concern consists of the General Conference Committee of the Seventh-day Adventist denomination, the Lake Union Conference Committee, the Board of Trustees of the Review and Herald Publishing Association, the Board of Trustees of the Michigan Sanitarium and Benevolent Association, the Board of Trustees of the International Medical Missionary and Benevolent Association, and the Board of Trustees of the Emmanuel Missionary College of Berrien Springs, Mich.

The membership of this corporation was formed of these committees and boards, not by accident, but of design, and for a definite purpose. These bodies have in their membership a larger number of responsible and leading Seventh-day Adventist brethren than could probably be found associated together in any one corporation. In thus forming this corporation, we felt that we were making the Battle Creek College property as secure to the denomination as any human piece of machinery or human device could make it; for it would hardly be possible to form a corporation that would be more truly denominational than is this one. We felt that, humanly speaking, it could scarcely be within the realm of human possibility for the majority of the members of the different boards and committees already mentioned, and which formed the constituency of this corporation, to apostatize from the faith, and take away this property from our people.

The corporation is so organized that these various boards meet once in two years and elect six persons to act as trustees of the Battle Creek College property, to care for the business and pay off the debts. The present trustees are Alonzo T. Jones, Chairman; W. H. Edwards, Secretary; S. H. Lane, Treasurer; P. T. Magan, Assistant Treasurer; I. H. Evans, J. H. Kellogg.

This corporation was designed to be *intermediary* in its nature. It was to hold the property, raise the money with which to pay off the debts, and ultimately to turn the property over to the International Medical Missionary and Benevolent Association, for the American Medical Missionary College, to be used for the training of medical missionary workers of the Seventh-day Adventist denomination.

The old Battle Creek College was formerly patronized not merely from all over the United States, but from other parts of the world. In the course of time other large schools sprang up, and during the latter days of its history the Battle Creek College became, in the very nature of things, to a greater or less extent, a local institution. But the debt was one for which the denomination throughout the entire country was responsible. It could never justly be made to rest upon any one district or territory. Knowing this, and in view of the fact

that it had already been decided that this debt should be paid off by the Missionary Acre Fund,—a fund which is gathered from all over the country,—we felt that it would be absolutely necessary to secure the harmonious co-operation of our leading brethren throughout the land in every possible way, and to put the property in such condition that the large amount of money owing to our people upon it would be absolutely safe. And we knew no better way to do this than to form a corporation to hold the property, composed of our leading denominational committees and boards.

All of this was done, with a sincere desire to carry out the instruction of Sister White that the Battle Creek College should be moved out of Battle Creek, and that the property should be disposed of for the benefit of the American Medical Missionary College, in the best manner, and on the best terms possible.

The Contract with the American Medical Missionary and Benevolent Association

In the REVIEW AND HERALD of May 26 of this year there was published an elaborate statement relative to this property, its ownership, etc., a copy of which statement can be had, on application, from P. T. Magan, of Berrien Springs, Mich. On the first day of May of this year, the whole matter was considered by the General Conference Committee. The meeting was well attended, and the following basis of agreement, presented jointly by the Medical Missionary and Benevolent Association and the International Medical Missionary Training School Association, was unanimously voted:—

"1. That the title to the property of the Battle Creek College remain in the International Medical Missionary Training School Association until all the obligations now standing against the association shall have been liquidated.

"2. That the creditors of the International Medical Missionary Training School Association who have not as yet received promissory notes covering the amounts due them, shall receive the same immediately; that the Review and Herald Publishing Association shall receive an interest-bearing note for the amount due said association, payable Jan. 1, 1904, and that the Seventh-day Adventist Central Educational Association shall receive a note or notes for the amount of equity due said company, said note or notes, however, to be non-interest bearing.

"3. That the International Medical Missionary Training School Association shall proceed immediately to give to the International Medical Missionary and Benevolent Association a written instrument of contract and lease for the Battle Creek College property, the lease to be for the term of twenty-eight years, or, if so desired, until the property has been paid for as herein stipulated.

"4. That the Benevolent Association shall raise a sum sufficient to pay the purchase price of the property by means of the Missionary Acre Fund, and by other plans to be devised in the future.

"5. The Benevolent Association is to pay all taxes, assessments, and expense of repairs to keep the buildings in a reasonably good condition.

"6. That the Benevolent Association is to pay to the Training School Association an amount equal to the interest which the Training School has to pay, as stipulated in the contract.

"7. That the Benevolent Association

insure the property for forty thousand dollars, said insurance to be made payable to the Training School as its interest may appear.

"8. When the Benevolent Association has paid for the property, it shall receive a deed in fee simple for the property, to be used for the American Medical Missionary College, and the training of medical missionary workers, and its other purposes.

"9. In case of fire loss, such a reduction shall be made in the purchase price as shall relieve the Benevolent Association from loss after taking the insurance into account, the said reduction to be borne by the unpaid equity."

These articles of agreement, so far as we are aware, have been honestly and faithfully carried out by all the parties concerned.

The Purpose for Which the Property is Now Being Used

The International Medical Missionary Training School Association, in accordance with Article 3 of the preceding provisions, immediately gave to the International Medical Missionary and Benevolent Association a written instrument of contract and lease of the Battle Creek College property, and in doing this we acted strictly in accordance with what had been voted by the General Conference Committee.

The Benevolent Association sublets the property, in large part, to the Sanitarium, which, on account of the impoverished condition of the association, is endeavoring to carry the burden of the American Medical Missionary College. In truth, if it were not for the help which the Benevolent Association receives from the Sanitarium in the use of the buildings, it would be utterly impossible for it to pay the rent.

According to Article 8 of the agreement voted by the General Conference Committee at the meeting of May 1, 1903, the property was to be "*used for the American Medical Missionary College, and the training of medical missionary workers, and its [the Benevolent Association's] other purposes.*"

Now the buildings are being used as follows; for the class rooms and laboratories of the American Medical Missionary College; as dormitories for patients and helpers; as part of the offices of the Sanitarium; as editorial rooms for *The Medical Missionary* magazine; as class rooms for nurses and medical students who are employed in the Sanitarium, and who need to make up preparatory work; as class rooms for the Battle Creek church school until other accommodations can be provided.

From this it will be seen that the buildings are used for many and varied purposes. It has been absolutely necessary to do this in order to keep them all rented, and to get sufficient money to pay the interest, taxes, and insurance. Were the buildings used only for the American Medical Missionary College, they would not at present be nearly all occupied. The Medical College has no funds of its own with which to meet the interest, taxes, and insurance; therefore, the present owners were exceedingly glad to have the buildings occupied as they are, in order that a sufficient amount of money might be forthcoming with which to meet the fixed charges on the estate. We thought that this would be a better way to do than to

call upon the people to donate money with which to pay the running expenses of the property.

The Ultimate Ownership of the Battle Creek College Property

The ultimate ownership of this property, according to the provisions agreed to in the meeting with the General Conference Committee, will be vested in the International Medical Missionary and Benevolent Association, for the Medical Missionary College. But this will not be until the large debt now resting upon the institution is entirely wiped out, and every creditor thoroughly satisfied. The present ownership is absolutely denominational, and when all these debts shall have been paid, and the property cleared for the purposes agreed upon, it is impossible to believe that an organization as fully denominational as the one now holding it would ever turn it over for perpetual ownership to any organization not as truly denominational as is the present one itself. That the Seventh-day Adventist people shall own and control fully and freely and without let or hindrance that for which they are requested to—and that for which they do—donate their money, is most manifestly a righteous proposition, and one for the maintenance of which the undersigned have always stood, for which they stand to-day, and for which they trust they may ever stand in this as well as in all other similar cases. And for these reasons it is clearly understood by the undersigned that when the property is transferred by the International Medical Missionary Training School Association, it shall be in such a way as to make the ownership secure to the Seventh-day Adventist denomination.

The Missionary Acre Fund

The present trustees depend upon the Missionary Acre Fund as their main source of income with which to pay off the debts upon this property. These debts were made when this property was a denominational literary college, and many of them were made when it was the chief literary college of the denomination, and therefore the payment of them rests upon the people throughout the whole country.

Lately a number of persons have stated that they could not conscientiously give their money to the Missionary Acre Fund, as they understood that the property is not to be used for the American Medical Missionary College. We wish to state as plainly as it is possible to state a thing in human language that this property is ultimately to be used entirely (if its purposes should require such a large amount of space) for the American Medical Missionary College; that the present trustees are sacredly bound by written instructions, as well as by their honor, to turn the property over to the Benevolent Association for this purpose. We do not believe that there is a man on the present Board of Trustees of the intermediary corporation who has any thought in his mind of turning the property over to any other body or corporation than to the one already mentioned, or for purposes other than those above set forth and specified. We can not do otherwise morally or legally. We have no disposition to do otherwise if we could.

It is the prayer of those who sign this article that the Testimony which will appear in the next number of the Re-

VIEW from the pen of Sister White relative to the Battle Creek College debt will forever set at rest all questionings as to the propriety of donating to the Missionary Acre Fund, and that the same earnest purpose to carry out the mind of God may be manifested in a liberal support of the Acre Fund as in all other denominationally approved enterprises and undertakings.

Signed in behalf of the Trustees of the International Medical Missionary Training School Association.

ALONZO T. JONES,
JOHN H. KELLOGG,
PERCY T. MAGAN.

Current Mention

—A new feature in higher education is announced. A department of dress-making has been established at Ruskin University in Glen Ellyn, near Chicago.

—Four persons are known to have been killed, eight more are supposed to have perished, and 150 buildings, including the opera house, hotel, two banks, and one hundred business houses, were destroyed in a fire in Aberdeen, Wash., October 16.

—The Cunard Line steamship "Etruria," which sailed from New York, October 10, encountered a tidal wave on the first day of her voyage. Several passengers were injured, and one who suffered from weak heart died a few days later as the result of the shock.

—A farmers' trust has been organized in Nebraska, taking the name of the Farmers' Co-operative Shipping Association. The purpose of the organization, as announced, is to handle grain and live stock, and to eliminate the middlemen. It has about 800 stockholders in Kansas.

—On October 18 Dr. August Greth made his initial trip in an air-ship constructed by him in San Francisco; and though he finally landed in the bay, he succeeded in sailing about over the city for nearly two hours. His failure to make the trip a complete success was due to faults in the construction and operation, and not to any error of principle. His apparatus had sufficient lifting capacity, it was under perfect control, so far as steering apparatus was concerned, but it failed to make the headway desired against the air currents, owing to a lack of sufficient driving power in the engine.

—The most important plans of campaign prepared by the General Board of the Navy since its organization are being perfected with reference to the prospect of war between Russia and Japan over Manchuria and Corea. Not only do they provide for the conduct of the American fleet on the Asiatic station in the event of such a conflict, but go to the extreme of contemplating the contingency that the United States, on account of its material interests in Manchuria, may be drawn into hostilities in the far East. In the preparation of these plans the president and the State Department have been consulted, and the conclusions of the general board have the approval of the administration. It is evident from what has been determined that the president and his advisers are willing to go to extremes in maintain-

ing the right to trade freely with Manchuria, secured under the new commercial treaty between the United States and China.

—Hawaii's famous volcano, Mauna Loa, is in eruption, and presents a magnificent spectacle, three columns of fire rising to a height of two miles above the snow-covered lava beds on the mountain's summit, which is 13,650 feet above sea level.

—Rumors are current of approaching hostilities between Russia and Japan. One report states, however, that Japan does not insist on the evacuation of Manchuria by Russia, and this concession by Japan, if it has been made, is expected to avert hostilities for the present.

—The dispute between the United States and Canada over the question of the Alaskan boundary has been settled by the commission appointed to determine the question, which held its sessions in London. The boundary agreed on is that claimed by the United States, with the exception that the Portland Canal is awarded to Canada. There is much dissatisfaction in Canada over this result.

—Incendiary fires in the town of Montgomery, Ind., have created a reign of terror, and some of its inhabitants are said to be preparing to leave the place. Several fires have occurred which destroyed business houses and residences, in each case following a demand made by letter for \$2,000, which was to be left at a designated spot, threat being made in the letters to burn the town in case of non-compliance.

—Pope Pius X's first general Encyclical "*E supremi apostolatus cathedra*," directed to the archbishops, bishops, and other heads of the hierarchy, under date of October 4, is an exposition of the pope's views on the needs of the church, and deals almost exclusively with religious matters. Political subjects are touched upon only incidentally, and little light is shed on the pope's attitude toward various disputed matters.

—The convention of the Iowa State W. C. T. U., in session at Sioux City, October 20, listened to a denunciation of soda fountains by the corresponding secretary of the State union, who declared them to be largely responsible for the increase of intemperance among women, and other speeches denouncing Sunday ball games, Sunday mail service, fermented wine at communion, child labor, and demanding the expulsion from Congress of the Mormon "apostle," Reed Smoot.

—The pope has appointed Mgr. Merry del Val papal secretary of state. He is about forty-one years old, and is the son of Don Merry del Val, who was at one time Spanish ambassador at the court of St. James. He was brought up and educated in England, and in appearance is much more like an English than a Latin ecclesiastic. He speaks fluently, besides English, French, Spanish, and Italian; is well known as a preacher, and is an expert in ecclesiastical law. In 1897 he was appointed papal ablegate to Canada. The papal secretaryship of state is in reality the office which forms the medium of communication between the papacy and foreign courts.

Donations for the Washington, (D. C.) Church

BELOW is given a brief list of donations sent directly to J. S. Washburn, and not before published in the REVIEW:—

Previously reported	\$3,938.77
Elm Dale (Minn.) church.....	\$ 4 00
Mrs. H. L. Horn.....	2 00
L. H. Crisler.....	87
C. O. Taylor.....	1 00
Mrs. L. E. Grier.....	1 00
Laura Harkins	1 50
Georgie Rudolph	1 00
J. F. Dorsey.....	1 00
Mary Wonters	50
Della Beckberger	1 00
W. J. Mullin.....	50
Mrs. Jane Thompson.....	1 00
Mrs. M. E. Dutton.....	50
J. L. Wheeler.....	50
S. McMulkin	1 00
Mrs. L. Bowen and family.....	1 00
Mrs. S. M. Tucker.....	1 00
Katie Weibright	1 00
F. H. Hicks	1 00
Mrs. F. E. Eckert.....	50
William Brisbin	50
Mrs. M. E. Landon	25
W. W. Wiley	5 00
Mrs. J. S. Thompson.....	5 00
J. H. Disher.....	75
Mrs. George W. Pears.....	50
Derby Eaton and Ole J. Oleson....	10 00
Mrs. Anna H. Steiber.....	50 00
J. J. Ireland, Treas.....	20 00
E. A. Chapman, Treas.....	41 60
Philip Austeth	100 00

Money Received on the Missionary Acre Fund

Total cash received on the Missionary Acre Fund up to Sept. 1, 1903, is \$4,453.

J. C. Loomis.....	\$ 5 00
Per Atlantic Union Conference.....	50
M. E. Cudney	2 47
Per East Michigan Tract Society....	17 84
G. Ritz	5 00
M. Harland	1 20
Knud Winther	6 70
F. M. Wilson	5 00
Gertrude Murphy	1 00
Mrs. Margette Langdon.....	1 00
R. E. and Hattie Brasier.....	5 13
Martha Sevens	75
S. E. Lane	4 95
Mrs. Laura E. Hicks.....	60
Per Atlantic Union Conference.....	22 93
Roderic Townsend	2 30
Mrs. H. F. Seal	1 20
Mrs. E. C. Mott	1 00
Frank Artress	1 00
Stella Ingham	1 75

NOTICES AND APPOINTMENTS

Notice!

THE Beaver City (Neb.) church wishes to hear from absent members, concerning their present spiritual experiences, so that letters may be granted if desired. The membership and the working force should correspond. Address P. J. Lathan, Church Clerk, Beaver City, Neb.

A Rare Opportunity to Attend School

REALIZING that there are a number of young men who are desirous of fitting themselves for usefulness in giving the last message of mercy to the perishing world, but do not have the necessary means to defray expenses, Healdsburg College has made provision to assist ten or fifteen such persons to secure an all-round education, mentally and physically, under the direction of competent instructors. Some young men who

have availed themselves of this opportunity are securing such an education in a school conducted in the following manner: the teachers and students spend one hour in study before breakfast, after which they saw wood (by machinery) and split wood until about twelve o'clock. After dinner they recreate for one hour, then spend the afternoon in school. At six o'clock lunch is served, after which the evening is spent in study.

The faithful work of a few hours pays the tuition, board, room rent, laundry, light, and heating. Our offer is a splendid opportunity for young men of limited means, but possessing courageous hearts, to obtain a Christian education in exchange for honest labor.

Any young man wishing to avail himself of such an opportunity should write immediately to the undersigned, for further information.

E. D. SHARPE, President.

HEALDSBURG, CAL.

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.—Experienced health food baker. Send references and state salary expected, in first letter. Address Food Co., 2817 Bryant Ave., S., Minneapolis, Minn.

WANTED.—S. D. A. man or boy (boy must be 15 or more) to work, during winter, on farm 32 miles from New York; easy work; small wages; chance to study. Address Francis Wheaton, Suffern, N. Y.

WANTED AT ONCE.—Hygienic cook for restaurant work. Man of experience in restaurant work preferred. None but S. D. A.'s need apply. Address, with references, Bert Castle, 414 Ferry St., La Fayette, Ind.

Good opening for person or persons who understand cracker and cereal baking, and have a few hundred dollars to invest. Have first-class oven and storage room; equipped for doing large business. Address The T. H. F. & B. Co., Toledo, Ohio.

WANTED IMMEDIATELY.—Several able S. D. A. men for private S. D. A. coal mine. Steady work. Average wages, \$2.50 a day. Board, \$4 a week. Experience not necessary. Bible school evenings. Meetings Sabbath. No room for tobacco users, profane men, or sluggards. Address J. W. Ingison, Kenmare, N. D.

FOR SALE.—Interest in, or entire general merchandise business at Keene, Tex. Nice new store, fresh stock, best corner and stand in town; prosperous business. Will sell business with or without building, and rent store cheap. Address Box 35, Keene, Tex.

Obituaries

HUGHES.—Died in Monroe, Ind., Sept. 19, 1903, Catherine Hughes, aged 66 years. Mother was a good, Christian woman, and was loved by all who knew her. Her companion, Alexander Hughes, also died in the Adventist faith. Sweetly trusting in Jesus, they fell asleep to awaken when he calls his loved ones home.

MARTHA JANE EVERHART.

RUFF.—Died at the home of Brother G. W. Hanlon, in New York City, Sister Emily Ruff, aged 42 years. She was a native of Frankfurt, Germany, and came to the United States eighteen years ago. She was a nurse for many years, it being her joy to relieve suffering. Her trust in the Saviour was firm. The funeral sermon was preached by Elder E. E. Franke, Oct. 5, 1903.

LOUIS KLEBAHN.

GRAHAM.—Brother S. B. Graham died in Colville, Wash., Aug. 30, 1903, of Bright's disease. He fell asleep in hope of a part in the first resurrection. He leaves a widow to mourn his death. At the funeral service words of comfort were spoken by the writer.

L. R. FOOS.

TRAVELPIECE.—Died at Curtis, Neb., Aug. 3, 1903, Mrs. Nellie Travelpiece, nee Cope, aged 21 years. When she was eleven years old, she was converted and was baptized by the writer. She leaves a husband and an infant daughter. Her funeral was held in the M. E. church, the sermon being given by the writer.

DANIEL NETTLETON.

CRAMTON.—Died at her home in Los Angeles, Cal., Sept. 16, 1903, of brain center paralysis, Mariette, wife of N. B. Cramton. Sister Cramton was born in Colesville, N. Y., in 1834, and accepted present truth and was baptized in 1853. She leaves a husband, two children, and two grandchildren. Funeral services were conducted at the house, words of comfort being spoken by the writer.

ELMER ADAMS.

CLARK.—Died at South Lancaster, Mass., June 19, 1903, A. H. Clark, aged 52 years, 11 months, and 16 days. He was converted in 1888, and soon after accepted present truth. In 1898 he was ordained to the gospel ministry. His wife, one son, and two daughters find comfort in the blessed hope of a glad reunion. The funeral was held at the church, Elders Wheeler, Russell, Gilbert, and Place uniting in the services.

RILEY.—Sarah Jane Riley, wife of J. N. Riley, was born Aug. 30, 1860, and fell asleep Oct. 10, 1903. Sister Riley was converted and joined the Baptist Church in her early years. Six years ago she accepted present truth through the efforts of a canvasser. Hers was a consistent Christian life. A husband and three children mourn their loss. Funeral services were conducted by the writer.

C. F. DART.

KELSEA.—Died in Battle Creek, Mich., at the residence of her son, C. G. Kelsea, Oct. 3, 1903, of pneumonia, Jane M. Kelsea, aged 73 years, 4 months, and 6 days. Sister Kelsea had been a sufferer from locomotor ataxia for ten years, but bore her affliction with rare Christian fortitude. With her husband, Geo. S. Kelsea, a physician, she accepted present truth in the early days of our work, and both remained faithful till death. She was loved and respected by all who knew her.

G. C. TENNEY.

FOOTE.—Milo Foote fell asleep in Jesus at Montrose, S. D., Sept. 29, 1903, in his seventy-sixth year. He experienced religion in 1851, and united with the Baptist church at Princeton, Ill. A few years ago he accepted the Adventist faith. Brother Foote was an earnest Christian, and had a rich experience in the things of God. His wife, two sons, and three daughters survive him. At the funeral words of comfort and consolation were spoken by the writer, from Rev. 14:13 and John 11:25.

C. F. BETTS.

WATSON.—Died in Battle Creek, Oct. 6, 1903, of consumption, Brother George Watson, aged 64 years. Brother Watson was born and reared in England, and removed to Canada in 1886. He accepted present truth several years ago, and was a faithful follower of the Saviour. Last Christmas he came to Battle Creek, where his two sons reside. He was then in poor health. His faith in God sustained him, and his end was peaceful and happy in his Redeemer.

G. C. TENNEY.

BRANDT.—Died in Leeds, England, Oct. 1, 1903, of intestinal tuberculosis, Hellen Brandt, in her eighteenth year. From her baptism, in April, 1900, her life was devoted to the work of God. One year ago last May she arrived with her parents in England, and when taken with her last illness, was attending our training school in London. We laid her to rest with the full assurance that she will rise in the first resurrection. The funeral service was conducted by the writer.

E. E. ANDROSS.

LOGAN.—Died near Etna, Wash., Oct. 4, 1903, of cholera infantum, Maud, adopted daughter of A. L. and N. J. Logan, aged 7 months and 18 days. Funeral services were held at the home of the parents by the writer. We laid her away with the hope of a soon-coming Saviour.

GEORGE CHILTON.

REED.—Died at Omaha, Neb., July 10, 1903, of consumption, Lewis Ripley Reed, aged 32 years. Brother Reed came to Omaha in 1889, and later accepted the third angel's message with all his heart. He was an earnest Christian. He leaves a wife and one daughter, father and mother, and a large number of friends. The funeral was held in Omaha, and the burial took place at Silver City, Iowa.

DANIEL NETTLETON.

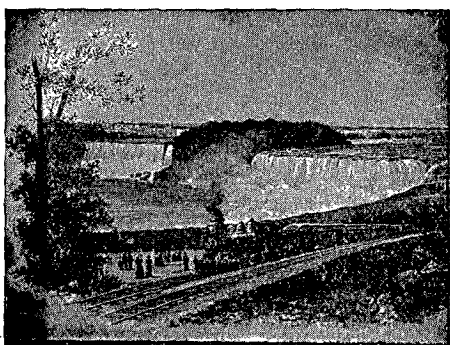
BAXTER.—Died at St. Louis, Mo., Sept. 3, 1903, Mrs. Fannie Baxter, in the forty-third year of her age. Her death was the result of an injury from a street car. Sister Baxter was a faithful member of the Seventh-day Adventist church at Du Quoin, Ill. At this place we conducted funeral services in the presence of a large and sympathizing audience. She rests from her labors, and her works do follow her. Five children and an aged father are left to mourn, but with a bright hope of meeting her at the coming of the Life-giver.

C. L. TAGGART.

McKAY.—Died at his home in Tiverton, Nova Scotia, Sept. 22, 1903, Brother James McKay, aged 73 years. Brother McKay had observed the Sabbath for about twenty-four years, though he was not baptized till about fifteen years ago, when Elder J. B. Goodrich visited Nova Scotia. Brother McKay was one of the seven members who were organized into the church here when Elder R. S. Webber visited Tiverton in March, 1889. His hope and trust seemed good at the end of life. Funeral services were conducted by Elder E. C. Ford (Disciple).

A. E. O.

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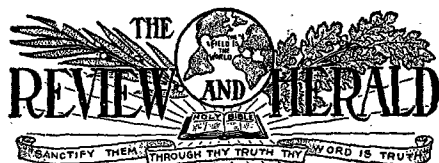
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WASHINGTON, D. C., OCTOBER 29, 1903

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

AN important statement concerning the Missionary Acre Fund is printed on pages 20, 21.

ALONG with the China party, which sailed the 5th, Brother and Sister Earl Rees, both nurses from the Portland Sanitarium, sailed for Japan, in response to the call from that field for experienced nurses, to help in sanitarium work.

WE stated in a recent issue that Dr. Selmon was ordained to the ministry before leaving Iowa for China. It was so arranged, but in the pressure of getting away, Dr. Selmon was unable to meet the appointment, and so the matter will have to be attended to in China.

DR. GEORGE THOMASON and family sailed from New York last week for Ireland, where he will enter the Dublin University to qualify for practise in Great Britain and the colonies, preparatory to going on to South Africa to engage in medical missionary work under the South African Union Conference.

THE faithful churches in Turkey are at last to have a helper who will not be hampered by the restrictions which have hindered the labors of our Armenian superintendent of the field. Dr. A. W. George sailed from New York the 21st, to take the superintendency of the Turkish field. He goes by way of London and Hamburg. He spent several days with us in Washington, during the council.

At the suggestion of Sister White we reprint in this issue a part of the chapter from "Patriarchs and Prophets," entitled "The Twelve Spies." This will be followed next week with the remainder of the chapter. This instruction should be read as having a special application to the present time, and the warnings and counsel should be applied to our own experiences. The fact that this instruction is suggested for present application increases our confidence that the time has come for us to go in and possess the land. O, let no one take a course which will turn this people back into the wilderness! Let us have faith in God, and go forward.

WE are informed by the secretary of the East Michigan Conference that a report of the proceedings of that conference was sent to the REVIEW some time ago. On learning that this report had not been received at this office, the secretary prepared and forwarded another, which appears in this issue. This will explain the delay in the publishing of the proceedings of this conference.

ELDER I. J. HANKINS and family are returning to South Africa, their former field of labor. After two and one-half years in the home land, Brother Hankins is glad to join the South African brethren again, with whom he has labored since the earlier days of the cause in Africa. Sister Hankins will engage in the educational work. They sailed on the "Oceanic," from New York, October 21.

A LETTER from Brother J. G. Smalley, dated New Orleans, reports that he was about to sail for the Bay Islands, in company with Mrs. Wm. Evans, to join Brother Wm. Evans, of Bonacee, in the school work which our brother has been carrying on for the youth of that island. Brother Smalley has been teaching in church schools in Michigan, and now gladly goes out to one of the frontier posts.

DR. V. PAMPAIAN, his wife, and his brother, C. Pampaian, a nurse, sailed by the German line from New York, October 15. They will engage in medical missionary work in the Transcaucasus, near the Persian border. Dr. Pampaian goes as a physician into that difficult region, but first of all as a herald of the advent message. May the Lord help this little band to plant the standard in fields as yet unentered.

WE take the following note from the Riverside (Cal.) *Enterprise*, of October 12: "The tent at the corner of Main and Eleventh Streets, where the meetings are being held by Evangelist Simpson for the Seventh-day Adventists, is crowded nightly, and the interest is very great. Saturday evening there was not a vacant seat, and the same last evening. To-night the evangelist will talk on the subject, 'What led William Miller to believe the Lord would come in 1844.' The tent will no doubt be crowded to the limit." We are glad to hear of the large attendance and good interest at Brother Simpson's meetings.

ON our second page will be found full particulars of the special number of *The Signs of the Times* which will be devoted to the stirring questions relating to the vexed problem of capital and labor. We hope that the officers of our conferences and churches are giving attention to this matter, and sending in their orders for this number of the *Signs*. It only needs a united effort to sell this issue by the hundred thousand, and without such an effort no very large circulation will be given to this number. Let there be no delay in bringing this matter directly to the attention of the people, and in sending good large orders to the Pacific Press, Oakland, Cal.

ON Monday, October 19, a visit was paid to the White House by those in attendance upon the council of the General Conference Committee. The *Evening Star* of that date contained the following paragraph: "Upon the conclusion of the session this morning of the council of Seventh-day Adventists at the church on Twelfth Street, the delegates, headed by Rev. J. S. Washburn, the pastor, visited the White House, and paid their respects to President Roosevelt, who spoke briefly to the ministers, and extended to them his best wishes."

IN speaking to a large congregation in Simpson Auditorium, Los Angeles, Cal., as reported in the *Express* of that city, October 12, Dr. George Thomas Dowling said that "in accordance with the modern Biblical scholarship of the world," he accepted the book of Daniel "as a high and noble fiction, written, as was the book of Revelation of St. John, for the purpose of moral teaching and encouragement." It is thus that the professed teachers of the gospel are making of none effect the very message for this time. Let our ministry teach these books with authority, as God's word to the people at this time.

DURING the closing days of the recent council of the General Conference Committee, Dr. J. H. Kellogg was in Washington, and attended several of the meetings. At two or three different times he spoke of his long connection with this work, and his present attitude toward it. He referred to the unhappy differences existing among us, and expressed the desire that these might come to an end, and that a spirit of unity might prevail. In response to this suggestion, Dr. Kellogg was invited to meet with the members of the General Conference Committee for special prayer and counsel. The members of the committee expressed the same earnest desire that Dr. Kellogg did to have the conflict that has so long existed, brought to an end. As the situation was reviewed, it was made plain that the only basis of unity is to be found in the full acceptance by all parties of all the counsel the Lord is giving us through the spirit of prophecy. For years God has been pointing out the way to all, but that way has not been followed by all, nor perhaps by any, as it should have been. Now the Lord is speaking in no uncertain language. The way is made exceedingly plain to every one, and there will be perfect union, harmony, and concert of action when all acknowledge and obey his voice. This is the true basis of unity, and there is no other. The time has come to let all fully understand the instruction that has been given; and it should be clearly understood that in doing this, no one is seeking to cause division, but rather to bring it to an end. After the council referred to above had closed, the brethren who had been in the forefront in recent experiences, met in personal interviews, with the hope of establishing mutual confidence for the future. We are exceedingly thankful that the Lord has wrought in behalf of his work, and we give to him all the glory. Our hope is renewed that this people will go forward with a united front, to accomplish the work committed to them in this generation. Let all pray that the peace of God may rule in all hearts.