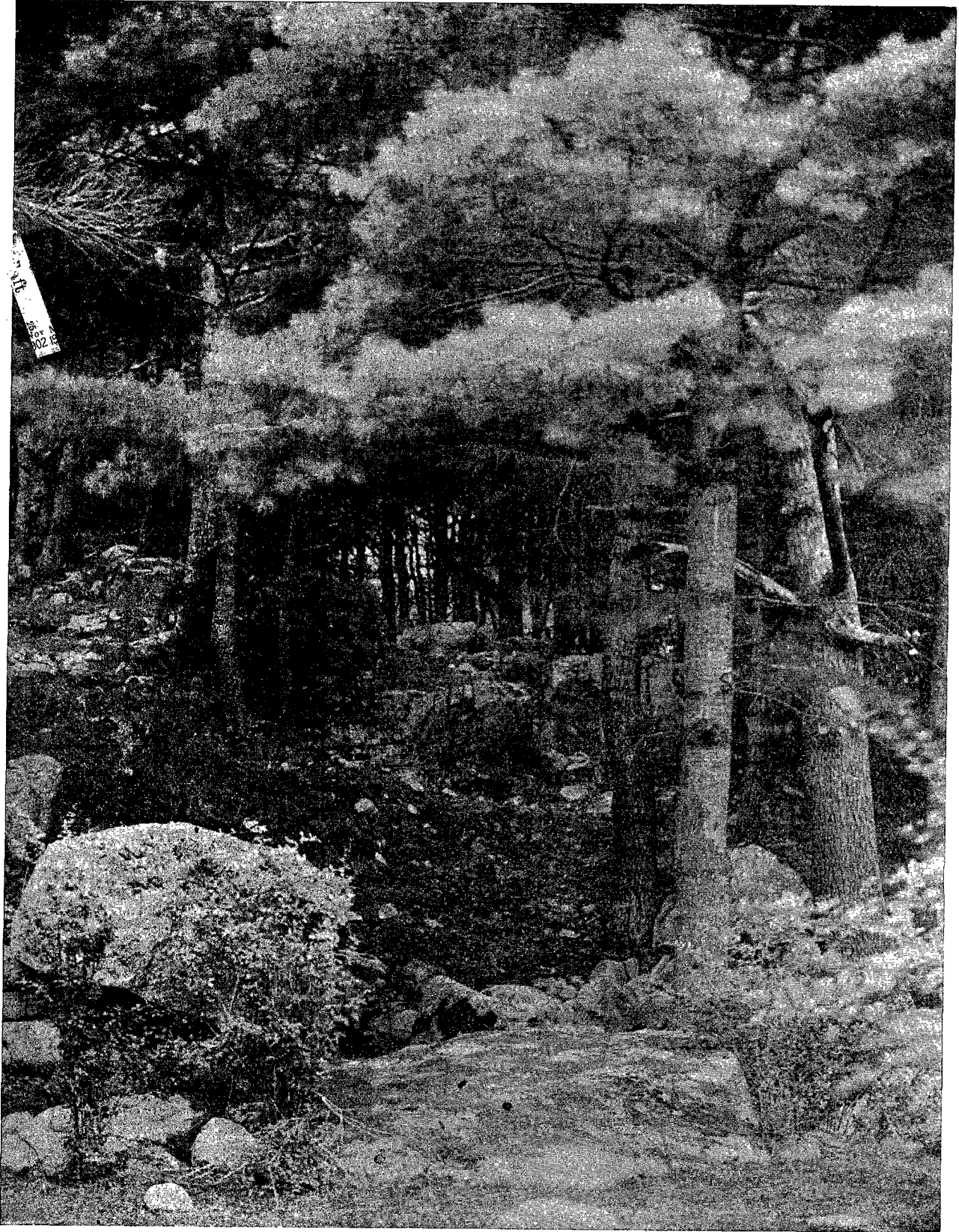


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No. 32



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Editorial

Coming Again

"LET not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." It is his own promise. "I will come again." This promise will be fulfilled. He will come again. There has been a delay in his coming, but it has been the unfaithfulness of his people which is responsible for the delay. The time has come, however, that "there shall be delay no longer." The time of the promise draws nigh. "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately."

Christ Revealed

THE genuine gospel is the revelation of Christ. It is received by "the revelation of Jesus Christ." "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." This gospel can be preached only by those in whom Christ is revealed. "But when it pleased God . . . to reveal his Son in me, that I might preach him among the heathen." When Christ, who is "the brightness of his glory," is revealed in the believer, then is fulfilled the promise and the prophecy, "the glory of the Lord shall be revealed, and all flesh shall see it together." This was the experience in the days of John the Baptist, when he was giving his message, "Prepare ye

the way of the Lord." In our day when the same message is to be given anew and in its fullness, "to make ready a people prepared for the Lord," there must be the revelation of Christ as the glory of his people. "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee." Every one who reveals Christ in his daily life is a witness to the truth of the revelation of the glory of God in sinful flesh. He is a preacher of the genuine gospel, a preacher of righteousness. His sermons will be widely read, as he himself is "the epistle of Christ," a letter to the world "known and read of all men." Each messenger thus becomes the incarnation of his own message, and the gospel is preached as a fact, and not as a creed.

"As rays of light from yonder sun
The flowers of earth set free,
So life and light and love came forth
From Christ living in me."

Forgiven Sinners

SATAN is the accuser of the brethren. He accuses them before God. He accuses them to their own consciences. He declares that we are sinners, and our safety is in never denying the fact. He urges that we are unworthy of the favor of God, and we should not seek to prove the contrary. But when he goes further, and says that there is no forgiveness for us, we should meet him with the words of pardon written in blood: "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins." "The blood of Jesus Christ his Son cleanseth us from all sin." When Satan attempts to destroy our confidence in the provision made for us by insisting that we have been such great sinners that the Lord cannot pardon us, that we have committed the unpardonable sin, we should remember that the only unpardonable sin is the sin which refuses to be pardoned, and we should rest upon the gracious words: "And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus. This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." "None are so sinful that they cannot find strength, purity, and righteousness in Jesus, who died for them. He is waiting to strip

them of their garments stained and polluted with sin, and to put upon them the white robes of righteousness." When Satan says that we are sinners, he really means that we are unforgiven sinners. When we admit that we are sinners, we must be sure to declare that we are forgiven sinners. The gates of heaven will open to *forgiven* sinners. Heaven will ring with the songs of *forgiven* sinners. To all eternity *forgiven* sinners will be witnesses to the wondrous love and the mighty mercy of God.

"Chief of sinners though I be,
Jesus shed his blood for me."

Only Believe

WHEN the ruler of the synagogue came to Jesus for help, his plea was, "My little daughter lieth at the point of death." The great Physician responds to the urgent call, but while they are on the way to the house, the message came to the ruler, "Thy daughter is dead: why troublest thou the Master any further?" Then came that sublime exhortation, opening the door of hope in the very presence of death, "Be not afraid, only believe." The ruler believed, and the daughter was restored to life. Faith brings us into fellowship with the power of the endless life, the power which conquers death. Only believe. Faith unites us with him who has overcome the world, and so "this is the victory that overcometh the world, even our faith." Only believe. Faith appropriates the life of the indwelling Saviour, which is revealed in a life of obedience to God's holy law. This is the obedience of faith. Only believe. Faith measures the size of the gift which we receive from the Master, when we come to him with the request for special blessing. "According to your faith be it unto you." Only believe. Faith makes effectual to the individual the provision which God has made for the forgiveness of sin. "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God." Only believe. Faith preserves our standing with God. "Therefore being justified by faith, we have peace with God." "Thou standest by faith." Only believe. The gift of the Spirit is received through faith. "That we might receive the promise of the Spirit through faith." Only believe. Through faith we enter into the relation of son-

ship. "For ye are all sons of God, through faith, in Christ Jesus." Only believe. Faith is the shield with which we are able to meet the enemy. "Taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." Only believe. Faith is the only basis of a righteous life. "Whatsoever is not of faith is sin." Only believe. *Only believe.*

The Armory of Comfort

A VERY profound lesson is brought before us in 2 Cor. 1:3, 4. The apostle clothes it in warm and genial language; but, expressed in the direct terms of plain instruction, the lesson is that God teaches Christian people to impart help and instruction to others through the experiences by which he instructs them.

His opening words in verse 3 are a fervent ascription of blessing and praise to God: "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort." A man gives evidence that his heart is not vanquished, when, under affliction, he can break forth, as the apostle does here, in blessing and praise to God. Three reasons are here assigned why God is worthy of blessing: (1) he is the Father of our Lord Jesus Christ; (2) he is the Father of mercies; (3) he is the God of all comfort. And we are to bear in mind, as we read this, that no man ever blesses God but sooner or later God blesses him. As we have often heard Brother Robert Harmon, the revered father of Mrs. E. G. White, testify in social meeting:—

"And what doth much increase the store,
When I thank him, he gives me more."

It is due to the Lord to give him thanksgiving and blessing whatever the condition we may be in. To render praises to God, removes the mind from present trouble, and lifts the heart to heavenly thoughts and considerations. God, in addition to being the Father of our Lord Jesus Christ, is the Father of mercies. Indeed, all mercies are included in him. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Rom. 8:32.

Then Paul finally discriminates, and comes to more particulars. He continues: "Who comforteth us in all our tribulation." "Tribulation" is from the Latin, *tribulum*. It means a "sledge or piece of wood, studded with pieces of flint, or iron teeth, used for thrashing out grain." This is the experience suggested by the word "tribulation." But God comforteth his people in whatever experience of this kind falls to their lot. He consents to come near personally and individually to comfort his people. He does this effectually, habitually, and per-

petually; for he has promised to be with us to the end. "Lo," he says, "I am with you always, even unto the end of the world." Matt. 28:20. No trial can circumvent or baffle the skill of the Lord exercised in our behalf, nor pluck those who are his out of his hand. Ought not the people of the Lord to be always happy, with such help provided, and such comfort vouchsafed?

Our part is to pass this comfort along to all who can be helped and encouraged by it. This is the apostle's plain instruction: "That we may be able to comfort them who are in any trouble, by the comfort wherewith we ourselves are comforted of God." 2 Cor. 1:4. This is the service for which we are to be fitted. There is no limitation herein suggested. "That we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." Christ said to his disciples, "Let not your heart be troubled." He said that if he went away, he would come again, and receive them to himself, that where he was there they might be also. Paul says, "Wherefore comfort one another with these words." 1 Thess. 4:18. This blessed hope is adapted to the severest trials to which any one can be subjected here. In India, a poor woman who had lost by death her two sons, felt that she could not be comforted. She said, "I had but two sons, and now they are both gone." She was pointed to one of the missionaries who also had lost her two sons. The missionary, of course, sympathized with the poor woman in her bereavement, and pointed her to the blessed hope of which she had never heard. She, of course, felt sorrow for her own sons, and in this she could sympathize with the poor woman to whom she spoke. But she was able to say, "I shall have my sons with me again soon." The poor Indian woman asked if that were true; and being assured that it was, she fell at her feet, and could hardly be persuaded to leave her. She was comforted. Thus the missionary comforted the poor woman with the comfort wherewith she was herself comforted of God. This we also are to do.

U. S.

Studies in the Gospel Message

THE subject of the Sabbath-school lesson for August 23 is, The Living Temple Reveals the Mystery of Godliness, and the portion of Scripture upon which it is based is Dan. 2:14-30.

"The Word became flesh." Thus is set forth in brief statement the union which has been made between him whose "name is called The Word of God" and that flesh which "is grass." This is the mystery which baffles the wisdom of the wise to explain, but which may be known by every one who is willing to become as a little child. "At that

time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him."

Jesus was in himself the revelation of this mystery, this union of divinity with humanity. The prophecy foretold it. "Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us." Through this mystery of the incarnation the divine Son of God became the Son of man, and "brought human nature into a personal relation with his own divinity." And this was not a mere temporary experience. The Son of God did not assume the flesh simply that he might act a part in it for a few brief years. He was the greater Son of David, in whom the house and the kingdom of David would be *established forever*. He was the Seed to whom the promises were made, and of whom it was said to Abraham, "And in thy seed shall all the nations of the earth be blessed." The Lamb, "as it had been slain," which John saw "in the midst of the throne and of the four beasts," is the same Lamb of God which John the Baptist saw among men. "The Lamb of God is represented before us as 'in the midst of the throne' of God. He is the great ordinance by which man and God are united and commune together. Thus men are represented as sitting in heavenly places in Christ Jesus. This is the appointed place of meeting between God and humanity." There is "one mediator between God and men, the man Christ Jesus."

"In taking our nature, the Saviour has bound himself to humanity by a tie that is never to be broken. Through the eternal ages he is linked with us. 'God so loved the world, that he gave his only begotten Son.' He gave him not only to bear our sins, and to die as our sacrifice; he gave him to the fallen race. To assure us of his immutable counsel of peace, God gave his only begotten Son to become one of the human family, forever to retain his human nature. This is the pledge that God will fulfill his word. 'Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder.' God has adopted human nature in the person of his Son, and has carried the same into the highest heaven. It is the

'Son of man' who shares the throne of the universe. It is the 'Son of man' whose name shall be called 'Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace.' The I AM is the Daysman between God and humanity, laying his hand upon both. He who is 'holy, harmless, undefiled, separate from sinners,' is not ashamed to call us brethren. Christ glorified is our brother. Heaven is enshrined in humanity, and humanity is infolded in the bosom of Infinite Love."

"Unto us a child is born!

Ne'er has earth beheld a morn,
Among all the morns of time,
Half so glorious in its prime.

Unto us a Son is given!

He has come from God's own heaven,
Bringing with him from above
Holy peace and holy love."

In his teaching, Jesus was constantly revealing this mystery of godliness. He sought to familiarize his hearers with the fact that it was the same invisible life of God which was manifested in the various forms of vegetable growth as was manifested for salvation, and that the same mystery was found in both cases. To his disciples he said, "Unto you it is given to know the mystery of the kingdom of God." And as a means of opening up this mystery to them he said: "So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear." "The parable of the seed reveals that God is at work in nature. . . . No strength or wisdom of man can bring forth from the seed the living plant. . . . There is life in the seed, there is power in the soil; but unless an infinite power is exercised day and night, the seed will yield no returns. . . . The life which the Creator has implanted, he alone can call forth. Every seed grows, every plant develops, by the power of God." The same secret which was revealed to Daniel "in a night vision" was revealed to his disciples by the great Teacher, the Revealer of secrets, and is revealed to us in a vision of the day, if we will look upon the waving grain with eyes anointed.

It is the work of the teacher of gospel truth to reveal this secret, this mystery of godliness. The same secret which was made known to Daniel has been made known by the union of divinity and humanity in the person of Jesus. "Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting

God, made known to all nations for the obedience of faith." This revealed mystery should be proclaimed as "the unsearchable riches of Christ." Note the testimony of the apostle Paul: "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord." This is the gospel of the revelation of Jesus Christ.

When under the condemnation to death, Daniel and his companions earnestly sought from God the knowledge of this secret, that they "should not perish with the rest of the wise men of Babylon." It is the knowledge of this secret which saves from death; "for God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." It is the message of life only through Christ.

This is the gospel which Daniel proclaimed in Babylon. The Jews as a nation had lost the meaning of the sanctuary and its services, the great truth of the indwelling life, the experience of justification by faith, and their temple service no longer revealed to them the mystery of godliness. But Daniel and his companions knew the truth that "the Most High dwelleth not in temples made with hands," and that it is the desire of God to dwell with flesh. And so apart from the typical temple and its services, they revealed in the living temple the mystery of godliness, the gospel of the God who dwells with flesh, the reality of the doctrine of justification by faith. And thus were they saved from death in Babylon.

Drilling Our Recruits

THE church-school movement is one of the largest factors in our missionary crusade. Next in importance to pushing forward our forces to the frontiers, is the work of training the recruits who must come in to re-enforce the ranks of the missionary army.

The educational forward movement is marked by life abounding, because it answers directly to the call of the hour. It is essentially a missionary enterprise, and wherever our teachers gather to study and counsel, one is sure to find an enthusiastic missionary spirit.

I recently spent a few days at the Berrien Springs Summer Assembly. About seventy-five teachers are in the camp, earnestly and systematically

studying to learn the best methods of teaching. By the spirit prevailing, I know that the Lord is preparing blessings for many a church in the work being done at this summer school.

The world is training its recruits. The spirit of the worldly training is seen in the commercialism of the age, and the love of the self-pleasing life. Growing out of this is the intensely national spirit which is stirring the nations to military preparations such as the world has never before seen.

To meet this situation, God has given a gospel message for every nation and tongue. Nothing less than an army of workers is needed to carry the message. Our youth must be drilled at once for service; and this is the work of our teachers. The classes in the summer school at Berrien Springs are not spending their time studying theories. There is insistence that the teachers shall be well-grounded in teaching the common branches. History is studied, not as a glorification of men and of war, but as the story of God's dealings with the nations, and as a revealing of his hand in preparing the world for the final advent message, which means everything to us. Geography is a study of the world that God loves, and every class recitation is to be a missionary exercise. Throughout all, the Word of God is to be recognized as the fountain head of learning, from whose pure depths the youth and little ones are to drink of the water of life. Working on these principles, the summer-school encampment in the woods has all the refreshing spirit of a protracted camp meeting.

God is surely preparing this people for the grandest and yet most solemn work of witnessing that ever mortals had committed to their charge. This church-school work was a necessity. The time had come when it simply must appear, and God's hand has been very visibly displayed in bringing forth this newest department of the work. The youth of the denomination must be saved for service, and the children must be trained into Christian faith, and not into the world.

The Lord's coming is so near at hand that we cannot wait for the young people to grow to maturity, and then learn the way of service. Even the little ones have a part to act in preparing the way of the Lord, and Christian education is to supply the necessary training.

We may well thank God that he does not allow us to settle down in sluggish content. There is always something more to struggle for, some new battle to be fought. It will cost something to save the children, but they are the most precious heritage that the church has. And God is giving us a growing band of teachers, loyally committed, heart and soul, to the work of winning the children

for Christ and his blessed service. Let us as parents stand by them, and help them to reach the practical and high ideals which this movement sets before us.

W. A. S.

"Psychic Experiments" and Spiritualism

WHAT progress is Spiritualism making in the land to-day, preparatory to the fulfillment of the part which, upon the authority of inspired prophecy, we know it is to act in the great closing drama of earthly history? Upon this important question much light is thrown by an article in the *Chicago Tribune* of August 3, contributed by an authority on the subject of psychic phenomena and experiments, Mr. Percy L. Howard. This writer affirms that such experiments in "occult art" are everywhere secretly practiced among the rich and well-to-do, and admits that they seriously menace the welfare of society.

The foundation idea of these experiments is the theory of the "duality" of the human mind, advanced some years ago by Prof. Thomas J. Hudson. According to this theory there is an "objective" and a "subjective" mind, the former being the mind which operates through the five physical senses, and the latter being a mind operating independently of these senses, and which "is most active when the objective mind is dethroned." And this mind is "controllable by the objective mind of others."

Of the extent and effect of this dabbling in the mysteries of occultism, Mr. Howard says:—

He [Professor Hudson] laid the foundation for a curiosity that, being allowed full vent throughout the length and breadth of the land, rapidly is bringing to us, especially in the great commercial centers, if the word of eminent physicians is to be believed, a race of men and women who not alone are losing their mental poise, but who . . . become an actual menace to society.

To-day in London and New York statistics show that fully forty per cent of the adult population are experimenting in some branch of what has been known as the "occult art." Hypnotism, mesmerism, clairvoyance, clairaudience, second sight, spiritism, and their various phenomena, being classed under the generic head of psychology, have formed a subject too engrossing in its interest to withstand, and to-day experimental work is going on from the humble cottager with his planchette, to the woman of society versed in every technicality of this still mysterious subject.

One very common form of "experiment" in this line is "crystal gazing." Note what is said of the extensiveness of this practice:—

To-day there are to be found in almost every house along Fifth Avenue [New York City] and in the homes of most of the upper fashionable circles some members of the family who make their daily trips to the so-called medi-

ums, where, in the quiet of some secluded and dimly lighted room, they are permitted to see in the little sphere of crystal scenes of days that have passed, and, as some of the more ignorant believe, visions of what is to come. And in not a few cases the women of the "upper ten" practice this fascinating study themselves, and act as mediums for their friends.

Just now, says Mr. Howard, "crystal gazing has received a fresh impetus in New York, owing to the news recently received of another 'test' case," in which the body of a missing London lawyer who had been murdered was located by a medium whom the victim's wife had been induced to consult.

In the following paragraph our authority establishes an intimate connection between these occult phenomena and Christian Science:—

Once the theory of the dual mind is grasped, and one understands the great meaning of the power of suggestion, all of these so-called mysterious phenomena are easily understood, and a lightning-like glance is cast not only into the subject itself, but into the hitherto laughed-at realm of psycho-therapeutic mind healing, which as a religion flourishes under the name of Christian Science.

And in the following statement we are told how essential to an understanding of these experiments is the doctrine that man has an immortal soul, a conscious entity, capable of existing independently of the body:—

The real distinctive difference between the two minds seems to consist in the fact that the "objective" mind is merely the function of the physical brain, while the "subjective" mind is a distinct entity, possessing independent powers and functions, having a mental organization of its own, and being capable of sustaining an existence independently of the body. In other words, it is the soul.

This "subjective mind," we are informed, is "completely under the control of suggestion," the suggestion coming from a controlling mind without. This is the phenomenon exhibited by a trance medium. "The clairvoyant medium," says the authority we have quoted, "may be described as the man who has the power to raise the information possessed by his 'subjective' mind to the threshold of his consciousness."

All this makes clear the close connection between "psychic experiments," which have become so common, Christian Science, which is so rapidly spreading, and Spiritualism, which professes to establish communication with the dead. The three are seen to be but different phases of one and the same thing.

The theory of the "duality of the mind"—that is, that every individual really possesses two minds, operating independently of each other—may be regarded simply as an illustration of the errors which men are ready to receive when they turn away from the teaching of the Word of truth. Having provided

this theory, and having given names to the various forces and phenomena which belong to it, men talk about "thought transference," "second sight," and the things done by clairvoyant mediums as though these had become mere natural phenomena easily understood from the standpoint of science, when in reality they have no real knowledge about them. But having transferred them, as they think, to the realm of natural phenomena, or having "discovered" that they belong there, they think it legitimate and safe to indulge freely in the "experiments" by which this pretended knowledge of occult things is to be obtained. It is not necessary, however, to regard the premises upon which their conclusions are built as being wholly the work of imagination. There is no reason to doubt what is said of the complete subjection of the "subjective mind" to the dominance of another intelligence in the process of producing occult information. This is a condition fully in harmony with what is known from the Scriptures concerning the working of Spiritualism, and with what is observed of the fruits of this evil system. The dominating intelligence in the case is, however, quite another than that premised by these discoverers in the realm of "psychic science."

Mr. Howard closes his description of "psychic experiments" with a paragraph on their dangerous character. The danger lies, he says, "in the fact that the 'subjective mind' has no power of reason by induction, and it does not require a vast sweep of the imagination to show under such a system how far moral degradation can reach. Much more is it evident, then, how dangerous it is to allow the 'objective' reason to be dethroned by a power when the laws under which that power operates are not understood." Truly, it needs no "sweep of the imagination" to understand that to allow reason to be dethroned and the mind to become wholly subject to the control of another intelligence, acting upon all the suggestions of the latter as if they were the dictates of truth and reason, is a proceeding dangerous to the last degree. And if one's reason alone would not teach him this, he would have but to note the mental and moral wrecks which such experimenting has produced, to be convinced of its truth. Our authority adds:—

The number of persons in this class is legion; and daily are the ranks being added to. The strain upon the nervous system is enormous, especially among women, whose "subjective" senses seem to be in greater proportion than those of the more animal man. The faddists have added to the ranks, and the idle woman of society has turned her attention to what at first amused, then interested, and finally baffled, and as a result we have to-day hundreds of men and women, and some children, who are playing with a force as insidious and as

evil in its effects when not understood as any force yet discovered by experimental science. The "subjective" mind is paramount in the insane.

And "fully forty per cent of the adult population" in London, New York, and other large centers are, if this writer speaks the truth, playing with this insidious force, and yielding themselves to the influence and control of a power residing in occult darkness, and which leads them contrary to every precept of the Word of God. And thus is answered the query, What of the progress of Spiritualism in the world to-day?

L. A. S.

Note and Comment

THE *Chicago Tribune* considers the increase of lynchings in this country a matter of note. It says:—

For two or three years past, lynchings have decreased materially in the South, and apparently there were grounds for the belief that law and order were gradually taking the places of lawlessness and disorder, but that section has again taken the backward step. Lynchings have been resumed, not because there has been an increase of crime, nor because any extraordinary crimes have been committed, but seemingly because the mobs engaged in lynchings prefer violence to order, and hence seized upon any pretext that offered itself, after a period of comparative quiet, to renew the system of mob murder.

The *Tribune* has no remedy to suggest for this lawlessness, but merely observes that the South is not the only section of the country to blame, since lynchings in the North are increasing also.

THE introduction of Buddhism into the United States, and its rapid growth even in a center of seemingly Christian influence, are facts to which attention is called in the August *Missionary Review*. From an editorial we quote the following:—

During a tour to the Pacific Coast in March, April, and May, a visit to San Diego, Cal., revealed the fact that there is there a fearful state of things. The beautiful place is saturated with *theosophy*, which has settled down on a commanding point of land overlooking the sea, and is there creating the Buddhistic center for America. They are said to have twenty million dollars on deposit. Christians seem to have concluded to shut their mouths about this horrible modern monster which has come from India to propagate its species here. The apathy of professing Christians about it is appalling; and not a few seem to regard it as a great advantage to have the head center of this Oriental abomination in the town. A very discerning friend told me that she had actually met not a few who not only do not recoil from the introduction of the worship of Buddha in this country, but openly uphold it. In Los Angeles a wealthy woman has brought a Buddhist priest

from the Chicago World's Fair and Parliament of Religions, and in her own palatial house erected a shrine to Buddha, for the worship of this heathen idol, and in her house many people gather weekly for this worship. One of the pastors says that all California is more or less saturated with this heathen cult, and this he gathers from personal observation as he travels over the land.

It is naturally surprising that in this age and this land of enlightenment and religious knowledge, an Oriental religion embodying the essence of heathenism, can take root and flourish; yet after all it is not surprising. For outside of Christianity, there is nothing but darkness, and it is not strange that he who walks in darkness should make the worst mistakes in his course. He who rejects Christianity is in a position to embrace the worst forms of error, and when this actually occurs, as it is occurring all around us, it is only what was to be expected by those who know the truth. Outside of Christianity, all paths lead finally to one place. "Walk while ye have the light, lest darkness come upon you," is a warning which is emphasized by these things.

In the *Chicago Tribune* of July 20, editorial mention is made of a rapid hold which is being gained by the "Christian citizenship" idea upon the Sunday schools in this country. The following statement of facts is set before us:—

Last October there began in this city a movement which has since been absorbed into the propaganda of an international body, and now seems likely to obtain recognition in many ways which its originators did not anticipate. The First Presbyterian church of Austin had been much moved by the death of President McKinley. The pastor of the church, Dr. S. M. Johnson, in thinking the matter over, came to the conclusion that the children of the Sunday school ought to be more thoroughly instructed in the duties of Christian citizenship. Accordingly, he set aside a certain Sunday for exercises of a patriotic character. The idea was adopted almost immediately by the Cook County Sunday School Association. Last month it received similar treatment at the hands of the international Sunday school convention at Denver. "Standing for Christ and country," the convention recommended that "the teaching of Christian citizenship be combined with that of temperance on the Sunday known as the 'World's Temperance Sunday.'"

The results aimed at are diverse. First, there is respect for law, and hatred for anarchy. Second, there is the discharge of the duties which citizenship implies. Third, there is love of country. The promoters of the movement put all these into the phrase "Christian citizenship," but from what they say it is evident that their idea is triple.

The symbol adopted is a flag containing, "By This Sign Conquer," in white on a blue field, with a red cross on a white union. With reference to the flag,

Dr. Johnson has said: "The church should have a flag that will stand for religion, as the national flag stands for patriotism, and this flag should be to the church what the stars and stripes are to the country. The use of the flag in conjunction with the national flag would say to the eye that Christianity is in favor of government as against anarchy, and in favor of good government as against bad government."

The *Tribune's* added comment, that "these are lessons which the young cannot learn too soon," shows that the movement is likely to be strongly approved by the public press. In view of such developments in our midst, is it not important that we should know ourselves and be able to tell to others what is the true Christian citizenship which God approves?

THE tendency of modern industrial conditions to eliminate the individual from business, and substitute in his place a mere part of a machine, is set forth in an able article in the August *Scribner's Magazine*. The author cites the case of a friend who finds himself a victim of this tendency, and describes his situation by the statement that probably it will be fairly well with him if he dies soon enough. Then, speaking of individuals in general, he says: "The trail of organization is over all. Men are becoming not mere machines but minute parts of great machines. The inspiration of initiation is vanishing. Each human wheel must turn its given number of times on its fixed axle each day until it is thrown aside, and another is fitted in its place." As a result of this condition he prophesies "the final decay of that free and varied intellectual energy the exercise of which is a delight in itself, and the love of which in the past made the professions what they were and are no longer."

But there is one thing in the earth that will preserve individualism in spite of everything, and that is the gospel. No matter how the business of the country may be monopolized by combines, no matter what confederacies may be formed, or how others may seek to influence him by threats or persuasions, the Christian will direct his course of action by the Word of God alone, and will think and act for himself, having ever a sense of his own individual accountability to God in all that he does, and with only the fear of God before his eyes. The blessed gospel, and that only, is the safeguard against the crushing out of individual conscience beneath the industrial juggernauts of these latter days.

FROM the reports of volcanic outbreaks and earthquake shocks which have recently occurred in various lands, the opinion seems warranted that never before were the earth's internal fires so active as at present.

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 praise, think on these things." Phil. 4:8.

A Prayer

LORD, grant us eyes to see, and ears to hear,

And souls to love, and minds to understand,

And steadfast faces toward the holy land,

And confidence of hope, and filial fear, And citizenship where thy saints appear

Before thee heart in heart and hand in hand,

And alleluias where their chanting band

As waters and as thunders fill the sphere. Lord, grant us what thou wilt, and what thou wilt

Deny, and fold us in thy peaceful fold; Not as the world gives, give to us thine own:

Inbuild us where Jerusalem is built

With walls of jasper and with streets of gold,

And thou, thyself, Lord Christ, for corner stone.

—Christina G. Rossetti.

The Work of Soul Saving

MRS. E. G. WHITE

We are living in solemn times. The end is near; and I have a message for our people. They must awake, spread their tents, and enlarge their borders. The present state of things must be changed. The world is to be warned. The truth is to be taken to men of the world, that they may see the duty that the Lord has placed on them. Those belonging to the higher classes are to hear the message of present truth. God says to his people, "Go out into the highways and hedges, and compel them to come in, that my house may be filled."

The one work more precious than any other is the work of soul saving. God's servants are to move forward in this work, weighted with the importance of the message they are bearing.

To secure your present and future good, Christ gave himself as a sacrifice. Will you draw back from making a covenant with God by sacrifice? Christ died on the cross to save the world from perishing in sin. He asks your co-operation in the work of soul saving. You are to be his helping hand, to do in the world the work that needs to be done to place the truth before as many as possible. "Ye are not your own; for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

Refuse to admit the worldly interests that strive for the supremacy in your life. Regard yourself as pledged to Christ's service for time and for eternity. Enter into no business that will make you indifferent to his claims. Say, to those who seek to draw you from his work, I am not my own; Jesus has bought me. I belong to him. Every particle of my influence is to be used to magnify the principles of his law. God

is mine, and I am his, united to him by a perpetual covenant of service. I must devote myself wholly to the service of the Lord God of hosts. He has put it out of my power to give him anything that is not already his. Every part of my being, every talent, every faculty, belongs to him. If I had more than one life, I would give it to him; for it would be his.

Have you so deep an appreciation of the sacrifice made on Calvary that you are willing to make every other interest subordinate to the work of saving souls? The same intensity of desire to save sinners that marked the life of the Saviour marks the life of his true follower. The Christian has no desire to live for self. He delights to consecrate all that he has and is to the Master's service. He is moved with an inexpressible desire to win souls to Christ. Those who have nothing of this desire might better be concerned for their own salvation. Let them pray for the spirit of service.

The Christian's Work Begins in His Own Family

The transforming power of Christ's grace molds the one who yields himself to the Saviour. Imbued with the spirit of the Redeemer, he is ready to deny self, ready to take up the cross, ready to make any sacrifice in the service of the Master. No longer can he be indifferent to the souls perishing around him. He is lifted above self-serving. He has been created anew in Christ Jesus, and self-serving has no place in his life. He realizes that every part of his being belongs to Christ, who has redeemed him from the slavery of sin; that every moment of his future has been bought with the precious life blood of God's only begotten Son.

God opens ways whereby such ones may work for him. Let them look ever to him, that they may know what he wants them to do. Let them do what they can; even though it be but little, it may result in great good.

How can I best glorify him whose I am by creation and by redemption?—this is to be the question we are to ask ourselves. With anxious solicitude the one who is truly converted seeks to rescue those who are still in Satan's power. He refuses to do anything that would hinder him in his work. If he has children, he realizes that his work must begin in his own family. His children are exceedingly precious to him. Remembering that they are the younger members of the Lord's family, he strives with all his power to place them where they will stand on the Lord's side. He has pledged himself to serve, honor, and obey Christ; and he puts forth patient, untiring effort so to train his children that they will never be hostile to the Saviour.

On fathers and mothers God has placed the responsibility of saving their children from the power of the enemy. This is their work,—a work that they should on no account neglect. Those parents who have a living connection with Christ will not rest until they see

their children safe in the fold. They will make this the burden of their life.

Parents, do not neglect the work waiting for you in the little church in your own home. This is your first field of missionary effort. The most important work you can do is to place your children on the Lord's side. When they err, deal with them tenderly yet firmly. Let them unite with you in opposing the evil by which Satan seeks to destroy the souls and bodies of human beings. As you take them with you into the service of the Lord, what a victory you gain! Share with them the secret of the cross, the secret that to you means sanctification, redemption, and eternal victory.

If the families around you are opposed to the truth, strive to lead them to yield to the claims of Christ. Work patiently, wisely, considerably, winning your way by the tender ministry of love. Present the truth in such a way that it will be seen in all its beauty, exerting an influence that cannot be resisted. Thus the walls of prejudice will be broken down.

If this work were faithfully done, if fathers and mothers would work for the members of their own families, and then for those around them, uplifting Christ by a godly life, thousands of souls would be saved. When God's people are truly converted, when they realize the obligations resting on them to labor for those within their reach, when they leave no means untried to rescue sinners from the power of the enemy, the reproach will be removed from our churches.

The Formation of Small Bands for Soul-Saving Efforts

The Lord has presented before me the work that must be done in our cities. The believers in these cities can work for God in the neighborhood of their homes. They are to work quietly and in humility, carrying with them wherever they go the atmosphere of heaven. If they keep self out of sight, pointing always to Christ, the power of their influence will be felt on the side of truth.

As the human agent gives himself unreservedly to the work of the Lord, he gains an experience that enables him to work more and more successfully for the Master. The influence that drew him to Christ helps him to draw others to Christ. He may never have laid upon him the work of a public speaker, but he is none the less a minister for God; and his work testifies that he is born of God.

Why do not believers feel a deeper, more earnest concern for those who are out of Christ? Why do not two or three meet together and plead with God for the salvation of some special one, and then for still another? In our churches let companies be formed for service. In the Lord's work there are to be no idlers. Let different ones unite in labor as fishers of men. Let them seek to gather souls from the corruption of the world into the saving purity of Christ's love.

The formation of small companies as

a basis of Christian effort has been presented to me by One who cannot err. If there are a large number in the church, let the members be formed into small companies, to work not only for the church members, but for unbelievers. If in one place there are only two or three who know the truth, let them form themselves into a band of workers. Let them keep their bond of union unbroken, pressing together in love and unity, encouraging one another to advance, each gaining courage and strength from the assistance of the others. Let them reveal Christlike forbearance and patience, speaking no hasty words, using the talent of speech to build up one another in the most holy faith. Let them labor in Christlike love for those outside the fold, forgetting self in their endeavor to help others. As they work and pray in Christ's name, their numbers will increase; for the Saviour says, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven."

The Law Unchangeable

E. J. WAGGONER

THE breaking of the tables of the law by Moses had not the slightest effect on the law itself, and would not have, even if the Lord had not written the law again on other tables. "For until the law sin was in the world: but sin is not imputed when there is no law." Rom. 5:13. The law of God existed in full force before it was spoken from Mount Sinai, just as much as it did afterward. God did not at that time tell the people anything new, but only "that which we had from the beginning."

God is not making, and has never made, new laws for his people. Nay, more, he has never *made a law* at all. The law that he has commanded—for there is really but one—is only the declaration of his own eternal, unchangeable life, "God is love;" that is his life; and his law is love; consequently his law is his life. Now *God is*; his name is I AM; and therefore his law is from everlasting to everlasting. He does not arbitrarily impose laws on men. It is not with God's government as with earthly governments. Earthly lawmakers get together and devise and plan, and with much discussion make and issue laws, which never do and never can work equal and exact justice to all, and which afterward must needs be revised and amended, or even abolished. But God is not a law-maker; he is the law-giver. He does not devise laws, but simply enunciates that which is, and gives it to men, putting it into their hearts. He does not require his subjects to conform their lives to a law which he has arbitrarily fixed; but he makes known to them the conditions on which life depends; in short, he tells them what life is, setting before them life itself, that they may take it.

Thus there can be no talk about changing or abolishing God's law. "It is easier for heaven and earth to pass, than one tittle of the law to fail," said Christ.

Luke 16:17. Men have thought to stamp God's Word out of existence, by burning all the Bibles; but their efforts have been as ineffective as if they had tried to blot the sun out of existence by putting blinds before their windows, or to abolish the weather by breaking all the thermometers and barometers. The weather does not depend on these instruments, which simply make its state known; and God's word does not depend on any written statement of it. It existed before there was any Bible, and it will remain forever settled in heaven, when all the books on earth, including the Bibles, shall have been burned up in the fires of the last day.

Christ is the living Stone, and in his heart is the law of God. Only a shadow of the law appears in books or on tables; the real law is alive. The true tables of the law—the heart of Christ—were also broken; but even that did not put an end to the law; for he died only to live again. His heart, on which the law is written, was broken, in order that the law might issue forth to us in a stream of life. This is the real law-giving. Thus by his stripes we are healed from all sin,—transgression of the law,—because the Sun of righteousness never sets, but arises with healing in his wings. His life, as we accept it, and yield to it, works in us the righteousness of the law; and because the law of life is eternal, we also have life eternal.

The Ground of Our Peace

JOHN A. BRUNSON

WORK acceptable to God presupposes a worker accepted by God. The zeal and success of the accepted worker are usually commensurate with the degree of intelligent assurance he has that he has been accepted. Doubt in reference to the point of acceptance with God produces hesitancy, timidity, barrenness. He who is not assured that God has accepted him in the Beloved, is illy prepared to aid another struggling for relief from sin's oppressive yoke. Christ's freedmen alone are qualified to preach deliverance to Satan's bondmen. The Philippian jailer, aroused to a keen sense of guilt, and anxious to be set free, cried out in agony of soul, "Sirs, what must I do to be saved?" Paul, the Lord's freedman, to whom the appeal was addressed, had passed through a similar experience. In anguish of mind and depth of distress, he had been where the trembling jailer now was, and had been made to exclaim, "O wretched man that I am! who shall deliver me from the body of this death?" But he had been freed through Jesus Christ, and knew positively that he was free. Therefore, without a moment's hesitancy, he replied to the jailer's inquiry, "Believe on the Lord Jesus Christ, and thou shalt be saved." He enthusiastically recommended to the distressed sinner the remedy that had brought to him sweet and permanent relief. That is preaching the gospel, the good news of salvation. Had there been a lingering doubt in Paul's mind that Christ could and would

give relief, his timorous manner and faltering speech would have communicated a like doubt to the jailer's mind, who, in turn, would have been thrown into a state of indecision, resulting in discouragement and ultimate defeat. It is, then, of the utmost importance that every Christian worker have a clear, intelligent assurance of his acceptance with God, and that this assurance is not the result of exuberant emotion, but rests upon an enduring Scriptural foundation. This blessed possession is the privilege of every Christian, and no one should allow the fear of fanaticism, or the charge of hypocrisy, to deprive him of his birthright, and thereby bring dishonor upon Christ. Mr. Spurgeon's testimony on this point is helpful. He said of himself, "I feel myself to be a lump of unworthiness, a mass of corruption, and a heap of sin, apart from His almighty love. I know by a full assurance that I am justified by faith which is in Jesus Christ, and treated as if I had been perfectly just, and made an heir of God and a joint heir with Christ; and yet by nature I must take my place among the most sinful." Paul bears a like testimony when he refers to himself as "less than the least of all saints," "not meet to be called an apostle," the chief of sinners, yet gratefully acknowledging that he had "obtained mercy" through Christ, and to him ascribes all the glory, saying, "By the grace of God I am what I am."

God has mercifully made provision for the acceptance of sinners in Christ, has revealed the same to us in his Word, and wants us to believe it, and rejoice in it. Consider well the statement, He accepts *sinners* in Christ—not the *righteous*. A righteous man would be accepted in his own name, and on account of his own merit. It is the sinner that is accepted in the Beloved. This is made plain in Scripture, and any doubt in reference thereto arises either from the want of understanding or from unbelief. An important part of the Holy Spirit's work is to bear witness with our spirits that we are children of God. This he does by assuring us that the Scriptures are true, the very Word of God, and are directly applicable to us. But if we do not believe the Word, or if we misinterpret it, the application cannot be made. In the one case it is arrested by doubt, in the other by error; for the Spirit cannot apply the Word to him who refuses to accept it, nor can he bear witness to a false interpretation.

Then, since God not only accepts us in Christ, and accords to us all the rights, privileges, and immunities of children, but also by his Holy Spirit, through the Word, assures us of that fact, let us look into the Word to ascertain the ground of our acceptance. Turning to the epistle of Titus, we read, "Not by works of righteousness which we have done, but according to his mercy he saved us." Titus 3:5. In 2 Tim. 1:9 similar language is employed: "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and

grace, which was given us in Christ Jesus before the world began." Rom. 4:5 bears this testimony: "To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." In the light of these passages of Scripture, we inquire, What is the ground of our acceptance? And we reply that it is not our righteousness, nor our humility, nor contrition, nor tears, nor repentance, nor anything that the Holy Spirit has wrought in us, but what Christ has done for us. *The blood of Jesus alone constitutes the ground of our hope, peace, and joy.* Salvation is all of grace, not partly by works and partly by grace.

This truth is so clearly stated in a sermon by Christian David, a Moravian preacher of Herntuth, in the year 1738, and reported by John Wesley, that we quote at length:—

"The word of reconciliation which the apostles preached as the foundation of all they taught, was that we are reconciled to God not by our own works, nor by our own righteousness, but wholly and solely by the blood of Christ.

"But you will say, Must I not grieve and mourn for my sins? Must I not humble myself before my God? Is not this just and right? And must I not first do this before I can expect God to be reconciled to me? I answer, It is just and right. You must be humbled before God. You must have a broken and contrite heart. But then observe, this is not your own work. Do you grieve that you are a sinner? This is the work of the Holy Ghost. Are you contrite? Are you humbled before God? Do you indeed mourn, and is your heart broken within you? All this worketh the self-same Spirit.

"Observe again, this is not the foundation. It is not this by which you are justified. This is not the righteousness, this is no part of the righteousness, by which you are reconciled unto God. You grieve for your sins. You are deeply humble. Your heart is broken. Well. But all this is nothing to your justification. The remission of your sins is not owing to this cause, either in whole or in part. Nay, observe further, that it may hinder your justification; that is, if you build anything upon it; if you think, I must be so or so contrite, I must grieve more, before I can be justified. Understand this well. To think you must be more contrite, more humble, more grieved, more sensible of the weight of sin, before you can be justified, is to lay your contrition, your grief, your humiliation, for the foundation of your being justified; at least for a part of the foundation. Therefore it hinders your justification, and a hindrance it is which must be removed before you can lay the right foundation. The right foundation is, not your contrition (though that is not your own), not your righteousness, nothing of your own, nothing that is wrought in you by the Holy Ghost; but it is something without you, namely, the righteousness and blood of Christ. For this is the word, 'To him that . . . believeth on him that jus-

tifieth the ungodly, his faith is counted for righteousness.' See ye not that the foundation is nothing in us! There is no connection between God and the ungodly. There is no tie to unite them. They are altogether separate from each other. They have nothing in common. There is nothing less or more in the ungodly to join them to God. Works, righteousness, contrition?—No; ungodliness only. This then do, if you will lay a right foundation: go straight to Christ with all your ungodliness. Tell him, Thou whose eyes are as a flame of fire, searching my heart, seest that I am ungodly. I plead nothing else. I do not say I am humble or contrite; but I am ungodly. Therefore bring me to him that justifieth the ungodly. Let thy blood be the propitiation for me; for there is nothing in me but ungodliness."

Truly a revival of such preaching is needed to-day. Many to-day are engaged in the Lord's work, and have no adequate conception of salvation by grace, are experimentally ignorant of the great fact of regeneration. Consequently there are weakness and barrenness in the pulpit, and lethargy in the pew. The remedy must be sought and found in the message to the Laodiceans, in a revival of the old-time truth of righteousness by faith. Our young workers must be taught the Scriptural foundation of our peace with God, and urged to lay greater emphasis upon the necessity of the new birth, and the preachers and teachers must set the example. Every worker for Christ should know that he has been accepted, and why, and should not be afraid nor ashamed to say so. Positiveness of conviction, definitiveness of knowledge, fullness of assurance, accuracy of statement, are the equipment needed in this age of skepticism. To this end let us pray and labor.

Denominational Finances*

(Concluded)

THOSE two things being settled, another thing that comes right along with them is that our institutions must be put firmly and uncompromisingly upon the principles for which they were planted in the world, and for which they stand.

I have seen in Seventh-day Adventist institutions the very principles for which those institutions stand, despised, rejected, and cast out by those who were in the place of responsibility in those institutions and for those institutions. I have seen institutions planted to represent a certain phase of the third angel's message, in which there was not a single principle recognized for which the institution stood, as a practical thing, in the institution.

Now I want to know how we can in any true sense at all expect God's prospering hand to be with an institution when the management of the institution is conducting the institution in defiance of the principles for which the institution

stands. How can that be? And is it any wonder that such institutions as that cannot make their way, and that they run behind every year? Is there anything strange about that? When an institution is planted for a certain purpose, and stands in the world for certain principles; and yet by those in responsibility there those principles are ignored, if not despised and rejected,—then is it any wonder that those institutions run behind? Is it any wonder that the brethren, the people, the Seventh-day Adventists, are not very ready to make donations to those institutions, and to the work of those institutions?

I have seen it in my experience, when I have told the managers of more than one institution that I had neither the heart nor the face to ask any Seventh-day Adventist for money to be spent in behalf of that institution until a better showing was made of the money that had been spent in it. But let you and me straighten up, conduct this thing straight, wed ourselves to the principles for which it stands, and firmly place the whole institution upon those principles, so that it will recommend itself to the people for what they did give their money, and you will not have difficulty, you will not run behind; and money will come all right. I have never seen it fail. I do not know of any people in this world who are more liberal, or more ready to give, and who more lovingly give, than Seventh-day Adventists. And in justice to those people, to their liberal hearts and their consecrated energies, you and I, as men in responsible places on committee, or as ministers in the field, it is your place and mine to do everything in our power to see that every institution, and every part of the cause is conducted strictly upon the principles for which the cause and the institutions stand.

Then when that is done,—I say again, I have never seen it fail,—the people are ready to put their means liberally into the work. And that is so in the connection on which I spoke last night,—the conference treasury and the ministry. It is surprising to me in the experience I have had for a good while, that the Seventh-day Adventist ministry are unable to see how dissatisfied the people are with the slipshod way in which the ministry is doing its work. There are Seventh-day Adventist people to-day sending their tithes, not to the conference treasury, but to the mission fields, rather than to the conference treasury, because of the loose, unwise, dilatory way in which the ministry of their conferences work, taking money from the treasury for little or no returns.

The man who is to be a minister of the gospel can be that truly only by being swallowed up in that ministry, every fiber of his being, body, soul, and spirit. Every item of his being has to be devoted to the ministry of the gospel. Nothing else can have any possible place. Neither speculations, dealings, investments, nor side issues of any kind can have any place in the life of a minister of the gospel. "Thou therefore

* From a talk by A. T. Jones at Chicago, Saturday evening, March 29, 1902.

endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier. And if a man also strive for masteries, yet is he not crowned, except he strive lawfully."

There is God's law for the ministry of the gospel: Entangleth not himself with the affairs of this life. The affairs of this life have no place in the affairs of the minister of the gospel.

That is the law of the ministry, and a man is "not crowned, except he strive lawfully." Those men who mix up in other things with the ministry of the gospel,—when the day comes for them to be crowned, they will be crowned as men of these other things, and not as ministers of the gospel, if indeed they be crowned at all. They cannot be crowned as ministers of the gospel, for they have compromised it with these little, unworthy things that have no place, and that are not to be mentioned in the same breath with the ministry of the gospel. And that is why the ministry of the gospel of Seventh-day Adventists all over this land has been going the other way all the time, instead of rising to the height where the ministry of the gospel belongs, and where God has called it to stand.

Now the financial success that will come from this reversal and reorganization of things is nothing at all in importance as compared to the divine manliness and the divine integrity and strength that will come to the ministry by their adopting, and wedding themselves to, this principle; for the man who puts his whole dependence for all that ever comes to him upon the gospel which he preaches, is independent. He will always have a good support, and his work will always more than pay all that his wages and expenses amount to.

And this brings in a double principle that I want you to get hold of. I am telling you the truth. The man who starts into the work of the gospel ministry on this principle, and adheres to it till he makes his work pay his way,—then his work *will* pay his way, that is true; and it will *more* than pay his way. And as his work goes on, his work will grow. And as his work grows, he will grow with it; so that the longer that man's ministry continues, the more successful it will be, and the more his efforts will bring into the cause, in return.

Now that is so, and not one of you should accept any other thing than that principle worked out that way. If you have been in the ministry ten years, then your work this year should bring into the cause far more returns in proportion than it did the first year or the second. So that a man's work, as it continues, and continues to grow, and he grows with it, will easily bring three, five, six, ten, or twenty times as much to the cause as his wages and expenses take out. And it is perfectly easy, because as his work grows thus, he is certain to grow with it, in manliness, in strength, in stamina, in manly, Christian

independence— independence of conferences, conference committees, institutions, treasuries, and everything of the kind; because in the gospel which he preaches, he has conferences, he has treasuries, he has institutions, everything. And if the gospel which you preach, my brother, and the gospel which I preach, does not have in it conferences, and treasuries, and institutions, and the whole thing, then we have not the right kind of gospel yet.

Another thing that comes along with all this: ill-advised moves have been made,—and we as men in responsible places and on committees must look out for, and guard against, such things as that,—institutions have been built on a scale that made them far larger than were the men who were to conduct them. And when you have an institution that is a great deal larger than are the men who are in it to conduct it, you have an institution that is bound to run behind while those men are there. Then you see that it is an utter mistake, it is not economy at all, it is extravagance, wastefulness, to put up institutions larger than are the men who are to conduct the institutions.

But as certainly as each man, whether minister, doctor, teacher, or printer, starts into the work upon the basis that makes his work pay his way, and himself grows with his work, he will always be as large as is his work. And when an institution grows up under his work, the institution will not be bigger than he is. He himself will be as large as is the institution that God brings under his hand; and that institution will be a success from the day the first stone is laid in the foundation until the day it is fully equipped and running, whether it be medical, educational, or publishing, or a conference. That is the truth.

Other institutions will have to be built. We have not yet nearly all the institutions that there must be. Our educational institutions should cover this land in a perfect network,—the home school, the church school, the intermediate school, perhaps not any more colleges; but between the college and the home, there is to be a whole string in all these regions yet. There are to be health institutions, sanitariums,—many more than there are now. And you and I as managers and men in responsible places, must not allow ourselves to overreach, and build great institutions, larger than anybody who can ever be brought in to conduct them. No; build the institution according to the needs, however small it may be. Get the men who can run it at that size. Then let these men conduct it successfully at that size, and they will grow as the work grows. Then enlarge it, and they will still be as large as the enlarged institution is; and that institution and its business will always be a success.

Isn't it perfectly plain, then, that that is a principle, and not merely a policy, nor even only business? What principle is it? Isn't it the divine principle that is before us in all nature, and in the

Bible,—the divine principle of *growth*? Plant institutions small, and let them grow. Then the men who are there will grow with them. But plant them so large that they never can grow, and bring in to manage and conduct the work in such an institution men who have not had time to grow, however much they may be ready to grow—they are not the size of the institution, they cannot grow up to the height of that thing, and the thing goes at loose ends, and everything goes backward.

Then you can see that it is the divine principle of growth. You can see that it all centers in the ministry; and you can see that the correct solution of our financial problem, and our financial success that is to come out of this problem, yea, everything that concerns the cause of the third angel's message, turns upon the ministry of the gospel. There is where this whole reform and the whole work of reorganization center. And each one of us must put himself into the mill, and let it grind. Do not have the brethren of the committee do it. Each one of us must put himself there, and hold himself there until that thing is settled the right way.

And when this is done, then what? Just review the ground, and let the things be carried out that are before us, and let the problem that is under our hands be solved, in the way that we have studied to-night; and then what? What do you think of it? What is the prospect? Well, it will be so restful that we can stand and take a long, refreshing breath, and rest. That is the way out of this thing, and there is no difficulty, there is no *problem*, about it at all. It is simply the divine principle of righteousness; it is simply the divine principle of self-government; it is simply the divine principle of self-support; it is simply the divine principle of growth, allowed to work by the divine power of the gospel.

O, there is a higher place for us to stand! There is a higher place for the denomination. There is a higher place for our institutions. There is a higher place for conference committees. There is a higher place for the teachers in our schools. There is a higher place for the ministry, yes, a hundred per cent higher. For every soul, every phase of the work, there is an infinitely higher place for us to stand than where we have stood.

Brethren, there is a great work going on. And, thank the Lord, it is *going on*. It is going on; and it is never going to stop. That is the other beautiful part about it. Three beautiful things: there is a great work; it is going on; and it is never going to stop. Let us go with it, in the way that it is going.

THE mother of Miss Ellen Stone, the captured missionary, is nearly ninety years old. Not long ago, in the midst of her agony of suspense concerning her daughter's fate, this godly mother said: "Notwithstanding all the sorrow and uncertainty, I would rather my daughter should be a missionary than a queen upon the throne."



Only To-day

ONLY to-day is mine,
And that I owe to Thee;
Help me to make it thine,
As pure as it may be;
Let it see something done,
Let it see something won,
Then at the setting sun
I'll give it back to thee.

What if I cannot tell
The cares the day may bring?
I know that I shall dwell
Beneath thy sheltering wing;
And there the load is light,
And there the dark is bright,
And weakness turns to might,
And so I trust and sing.

What shall I ask to-day?
Naught but thine own sweet will;
The windings of the way
Lead to thy holy hill;
And whether here or there,
Why should I fear or care?
Thy heavens are everywhere,
And they are o'er me still.

Give me thyself to-day,
I dare not walk alone;
Speak to me by the way,
And "all things" are my own;
The treasures of thy grace,
The secret hiding-place,
The vision of thy face,
The shadow of thy throne!

— Henry Burton, in *Christian Advocate*.

My Dearest of Mothers

"My dearest of mothers!" I heard the words repeated in soft tones by my next-door neighbor at an inland farmhouse where we were sojourning. "My dearest of mothers!" My friend was a widow, and her son, an affectionate, talented fellow, was an engineer in Idaho. In one of his late letters he said at the close: "And now, my dearest of mothers, good-by." Did he guess, I wonder, how the little petting phrase would please the heart that loved him so? Did he think that she would say it over softly to herself as she sat alone in her room?

The home days were over. The babies with their sweet ways, their joy-giving and their trouble-making, had grown to noisy boys, then to self-asserting men; they were out in the world making their way; brains busy, thoughts absorbed, hearts full; yet here was one who remembered the mother, still in middle life, loving and needing love the same as when her boys were her very own in the dear child's home. He wrote her long letters, describing his adventurous, changeable life, the strange companions with whom he was surrounded, the wondrous scenery of the wild Western world. It was all intensely enjoyed; but better than all were the love phrases which showed the son's affectionate heart. I wonder

whether the "boys" know how dear they are to their mothers; and how a little attention, little gifts, tender words, flying visits, cheer and warm the hearts which have borne the test of years and sorrows.

In the old home the rooms seem very bare and silent after the children are gone. It is as though summer had flown, with its nests and bird songs, and autumn winds were blowing. Then the love of the sons and daughters is like sunshine or warm fires to the hearts which sadly miss them. Let us hope that there are many sons who write "my dearest of mothers."
— *The Presbyterian*.

The Dissolution of the Home

FEW things are sadder than the gradual dissolution of a family circle. When, moreover, it once begins, it goes forward with a rapidity that is almost startling. The eldest son, it may be, dissatisfied with his narrow surroundings, takes his journey into some far country to seek a better fortune; or the eldest daughter, obeying the deepest instincts of a woman's nature, listens to the voice of a stranger, and forsakes with a light and hopeful heart the roof that sheltered her girlhood, to become the mistress of a new home. Then the younger children follow in quick succession. Some of them, most likely, are wrapped in white robes, and borne forth amid blinding tears to their last resting place. Sooner or later, and in one way or another, they are all gone. The long table in the dining hall is shortened, the chairs are taken out of the family room because there is no one to occupy them, and the old folks are left to each other as absolutely as they were in those far-distant days when under bright skies and with buoyant spirits they began life together. Well indeed is it for them if the young love that once animated their hearts has deepened and ripened into that rational affection which is the most sacred bond of union between two human beings.

We have known aged couples whom not even the experiences of fifty years had disenchanted of the glowing ideals that floated before their vision when they first set their feet in the long road which begins at the marriage altar and ends in an open grave. Would that there were more such! At the risk of being sneered at by that large class of people to whom a bushel of corn or an ounce of silver is worth more than a ton of sentiment, we wish to protest against the criminal carelessness and indifference that allows all the glory to fade out of the wedded life, and suffers it to become a dull, monotonous, and commonplace thing. It is a matter of vast importance that husbands

and wives, instead of losing their tender interest in each other, should cultivate this holy feeling with constant assiduity; for the time is coming when it may be the only human resource upon which they can draw for comfort.

It is a pathetic picture, this of the old man and his old wife trying still to keep a cheerful spirit in the empty house that once rang with the laughter of happy children. But it is not without features that relieve it of its sadness. No true home was ever created in vain. In the order of God's providence it serves a useful purpose, though it may afterward perish from the earth, and even the memory of it utterly decay. One of the most inestimable blessings that a boy or girl can carry with him into the busy world is the recollection of the dear, familiar hearthstone, on which perhaps no fire now glows, and around which no cheerful faces gather. This recollection is strength against temptation, courage in the teeth of hard conflict, fortitude under the pressure of grievous disappointment, and illuminating hope when sun, moon, and stars are obscured by cloud and tempest. Whatever is of high spiritual quality in the family life abides, and passes on as a quickening force into the thought and aspiration of later generations. The purity, the love, the gentleness, the self-denial, that find in that divine sphere the fittest theater for their display and exercise, do not evaporate into empty air, but become incorporate in the character of the children, and are transmitted in increasing volume to bless the souls of men and women still unborn.
— *Christian Advocate*.

Neighborly Kindness

MRS. M. J. BREMNER

"If I can get the time" is an expression frequently heard. Many of us are too busy to be friendly or hospitable, too busy to visit the sick or to sympathize with the unfortunate. In the hurry and rush of living, we are losing many of the finer traits that should find expression among us as a people. If we each felt a friendly interest in our fellow men, the world would not be starving for kindness, as it is to-day. A little more consideration and practical effort to lighten a weary one's load might be the surest way to prosperity. It would cut off many needless wants, and would lead us to give less attention to self. The pity of it is we are kept so busy catering to ourselves that we have no time to look after the comfort and convenience of our neighbor.

We should be on the alert for kind, helpful acts. This love for all men and women, this kindness, this self-sacrificing devotion emanating from a kind, compassionate heart, wins the world. It was the good, motherly heart of Queen Victoria that made her the world's peerless queen. It was the love for men and women, and a desire to lift them above destructive indulgences, that made Lucy Hayes the most conspicuous and best-beloved of all the ladies who have resided at the White House.

THE WORLD-WIDE FIELD

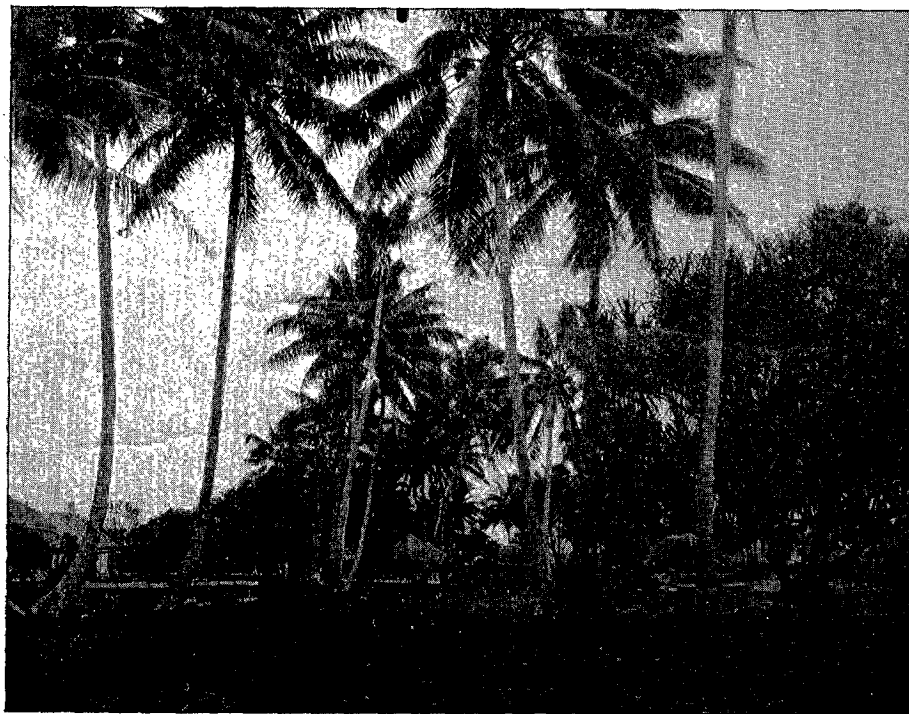
Our Corner of the Field

MRS. B. J. CADY

OUR field of labor is called the Society Islands, which are found in the Pacific Ocean, about eighteen degrees south of the equator. But we do not regard our field to be this group alone, for there are several other groups lying near by which are almost as closely related to this through commerce and the intercourse of the people as its own islands are related to one another. The adjacent groups are the Marquesas, Tuamotu, Gambier, and Austral, which, like the Society Islands, are French possessions.

miles. Each division also has other small islands of minor importance.

The only town of any size is Papeete, Tahiti, which has about five thousand inhabitants, and is the principal seaport among these islands. Only small villages or settlements are found upon other parts of Tahiti and in the surrounding islands. Most of the foreign population of the group is located in Papeete, and strangers arriving here are often surprised to find so much civilization in such an out-of-the-way place. Viewed from the harbor, the city presents a very pretty appearance, with its



A SCENE IN TUAMOTU

There are also several lone islands belonging to France, and some to Great Britain, among which is the famous Pitcairn Island. At present, our corps of laborers is operating in the Society Islands, with the exception of Brother Jones, who has gone to Pitcairn and the Gambier Islands. Sister Jones will follow him soon.

The most important island is Tahiti, the largest of the Society Group. It is also the headquarters of the French government for this part of the world. It has a population of about twelve thousand, consisting principally of native Polynesians and half-castes, French, English, Americans, and Germans. There are also a large number of Chinese here.

This group is divided into the Windward and Leeward Isles. The Windward are composed of Tahiti, Moorea, Tetiaroa, Meatia, and Maiao; and the Leeward are Raiatea, Huahine, Borabora, Tahaa, and Maupiti, all lying within a radius of two hundred and fifty

abundance of ever-green foliage, and smooth, well-kept roads. Though the buildings are not fine, and many of them are old and rickety, they are so hidden by the shrubbery that their condition is not usually noticeable. In this tropical clime, where the earth is clothed in beauty, and the bright sunlight brings out the beautiful colors of earth, sea, and sky, and makes them appear at their best, though the scenery may not be considered grand, it is certainly beautiful.

The Society and most of the surrounding islands are high and mountainous, and the mountains are covered with verdure even to the very summit. The most important of the tropical fruits and vegetables may be found here, though we have not as great a variety as have the larger tropical countries. The islands are usually blessed with an abundance of rain, and vegetation grows rapidly and luxuriantly.

But many of the Tuamotu Isles are simply of coral formation, and are so low, and possess so little soil, that but

few fruits and vegetables can be raised there. The coconut, however, will grow wherever it can find a footing in the sand, and it flourishes upon every island, and is very useful to the people. The Tuamotu natives subsist chiefly upon fish and coconuts, using the fish either raw or cooked, except as they are able to buy bread and preserved meats from the store.

The people of the last-mentioned group are nearly all either Roman Catholics or Mormons; both the Salt Lake City and the Reorganized Church of Mormons being represented among them. The Gambier Islanders generally adhere to the Catholic faith, and have not had much labor from other denominations. The natives of the Society and Austral Islands regard themselves as Protestants, and usually make a high profession of Christianity, though possessing but little of the power of godliness. The Marquesas natives still cling to heathenism, with the exception of a very few.

For the past four years, we have had a small steamer, which made monthly trips between Tahiti and the Leeward Society Islands, and also between Tahiti and the Marquesas and some of the Tuamotus, completing these two trips in four weeks. Quite recently, it has begun another trip, taking in the Austral Islands and Mangareva, the principal islands of the Gambiers. It now takes about forty days for it to get around. This affords a good way for our laborers to go back and forth among the islands, and to reach those where the truth has not yet been presented. It also takes us within three hundred miles of Pitcairn Island. A cutter of fifteen tons has recently been procured for the Pitcairn people, which will run between Pitcairn and Mangareva, and occasionally make a trip to Tahiti. We hope this little boat may be run in such a way that it may be a blessing and an honor to the Master's cause. It sailed from Tahiti June 1, bound for Pitcairn Island, with Brother Jones as captain. He does not expect to remain with the boat permanently, but will teach navigation to some of the Pitcairn people, so that they can look after it themselves.

A Trip Through Asia Minor

J. H. KRUM

ON Dec. 1, 1901, I left Asia Minor. My first visit was to the province of Cilicia. This is the province through which Paul and Silas traveled, confirming the churches. Paul was born in Tarsus, now a city of twelve thousand inhabitants—a mixed population of Turks, Greeks, and Armenians. We have about fifteen church members scattered throughout this province, besides probably ten others who keep the Sabbath.

My labors were chiefly confined to Adana, a city of about fifty thousand inhabitants, near Tarsus, where we have fifteen members—Greeks and Armenians. The company in this city has been frequently persecuted. Last summer seven brethren were arrested and imprisoned for holding meetings on the

Sabbath. Since then they have been compelled, by the existing circumstances, to hold their meetings in different places, sometimes along the river, where they could praise the Lord with perfect freedom. A few had promised the government officials that they would not attend the meetings; but when they heard that I had come, they could not keep their promise any longer, but attended the meetings again.

Our Bible workers and Brother Baharian have frequently had great opposition here. Some have been arrested and imprisoned. The American Protestants — not the Turks — are usually the accusers. Some time ago they passed a resolution not to bury any Sabbath

After remaining one week, we were permitted to baptize a Greek sister away up in the mountains, where a large spring sends forth its living waters. We also accepted an Armenian sister by vote. From twenty to thirty attended our meetings here.

February 14 we drove in nine hours to an Armenian village called Sellous. At this place the interest was good, as many as one hundred persons attending the meetings, although we have only nine members there. The Spirit of God was at work, and we were encouraged. At this place enemies accused us before the government officials. But before the officers arrived from the neighboring seat of government, we had left for

On March 4 we took a steamer for Ismed (Nicomedia), the capital of Bithynia, situated near the head of the Gulf of Ismed. The city was the residence of Diocletian. Here he began his persecutions of the Christians; here he afterward abdicated. Constantine frequently visited the city, and it was in his villa in the suburbs that he died. We have four members in this city. When we landed here, our Bibles were taken by the customhouse officials, and not returned until the next day. We held three meetings here with an attendance of thirty-five.

The next day we went across the gulf to the village of Bardizag, where we have a company of intelligent Armenian believers. We remained here ten days, and had a good outside interest. The meetings were attended by from forty to sixty persons.

On the sixteenth of March we left for Ovajik. Owing to a severe snowstorm, the road was dangerous. This part of the country has few driving roads, in fact, much of our journey from village to village was on horseback. At many places wild mountain streams must be crossed with the greatest of precaution. In this village we had the best interest, as many as one hundred and twenty-five people attending our studies. Here the children especially took an active interest, which caused us to rejoice greatly. Some years ago, when the church was organized, Brother Baharian was in danger of his life from the hands of a mob; but from all appearances there are many under conviction now, and we confidently expect a rich harvest of souls there soon.

We left March 24 for the thriving city of Ada Bazar, where we had a company of four. After a week's labor, we baptized four sisters who had been keeping the Sabbath several years. From thence we went to Sari-Dogan, a Greek village, where we have about ten members. We remained about one week, and just before leaving baptized a Greek sister who had also waited a long time to take this step.

We now started on our return trip to Constantinople, stopping over in Yalova, expecting the officials would allow us to go up to Shagshag. But this time they again refused to give us permission. After holding a meeting in the hotel with some sisters who had come, we took the steamer for Constantinople, arriving there April 10. I remained there six days, then started for my home in Jerusalem, and after a delay of five days' quarantine in Beyrout, arrived there, comparatively well, on April 28, after an absence of five months.

From present appearances, Asia Minor is a fruitful field. The Greeks and Armenians there are more religious than their national representatives in Palestine. They are altogether more pliable than the Syrians and Arabs. Apparently persecution has had the effect of keeping them close to the Fountain of all strength. The American Protestants have raised up many churches, and instituted good schools among them.



keeper in their cemeteries. Since I left them, two of our brethren died there. One, an Armenian, was buried in the Armenian cemetery; the other, a Greek and former Protestant, was only accepted after long entreaty by his family, who are yet members of the Protestant Church. We were told, however, that he is the last one who will be accepted. The members had not been visited by any of our laborers for three years, and yet they seemed contented. After five weeks of joyful labor, I had the pleasure of baptizing four souls in the historic Sarus River. I am glad to state that the young Greek sister, who interpreted my lessons from the English into the Turkish, was among this number.

Jan. 31, 1902, I arrived in Constantinople, where I met Brother Baharian for the first time. Owing to the fact that the officials three years ago forbade him to leave the city, and his repeated efforts to do so have met with refusal, it was decided that I should visit our churches in the provinces of Brusa and Bithynia. On the seventh of February, Sister Azniv Inedjian, our medical missionary of Constantinople, accompanied me to Broussa, the first capital of the Osmanlis, as my interpreter. This city is famous for its natural hot baths, and for its large silk industry. There also the beautiful Turkish towels are made. Our church elder and his family, besides other members of our church there, are engaged in weaving different fabrics. We found the believers and many interested friends ready to receive the Word.

Chenkeler, where one brother resides. On the third day after our departure they also arrived in Chenkeler, and required us to appear before the *kaimakam*. I politely requested the officer to send his *sabdiye* down to the *kaimakam* to request him to allow us to proceed on our journey, as our papers were all right. But after about four hours he returned, accompanied by three officers of higher rank, with the news that we must come down. We arrived there on horseback, after two and one-half hours, and had an interview with the *kaimakam*, who charged us with preaching a forbidden religion. Of course my Biblical argument availed nothing, as he said that he must obey his instructions. We were politely allowed to live in the hotel until instructions should be received from his superiors. However, there were soldiers watching in the hotel corridor night and day, and when any of us wished to go out, a soldier was sent with us.

On the evening of the second day a telegraph message came, instructing the *kaimakam* to let us proceed, but accompanied by a soldier, to the next government town, called Yalova. When we arrived there, we tried to proceed to Shagshag, where we have nineteen members. But the officials refused, even after we had appealed to them five times. The next day, being Sabbath, about seven members came down to the hotel where we were stopping, and we improved the time by holding meetings there several days.

Since the Armenian massacres the government has become more vigilant. People wishing to travel from place to place must have a special permit (*visa*), costing about fifteen cents, and this cannot always be had without the usual *back-sheesh*. On approaching the ticket office in the railway stations, one's papers are examined before the ticket can be purchased. Likewise, before entering a ship, proper papers must be presented, and all effects are carefully scrutinized.

All books and papers mentioning Turkey are taken, and sometimes confiscated. We cannot print anything until the manuscript has passed through the censor's hands, and been favorably commented upon. On the trains an officer will go through from one end to the other, asking the destination of each passenger, also his name and the name of his father. Our people can easily see how this affects our work, when they take into consideration that our religion has been forbidden in all the country. All passports designate the religion of the bearer.

I have found many promising young people throughout the field. My suggestion would be that we hold an institute for two months in Bithynia, and another for two months in Cilicia, the coming winter; but before this can be done, proper help must be supplied. Medical missionaries could travel about with more freedom than can our ministers. Therefore, canvassers for our medical and religious literature who have a knowledge of both the Bible and the medical missionary work should be trained for this field, before this open door shall be closed to us.

General Notes

BROTHER ENRIQUE BALADA, our Spanish minister in Chile, went into Callao, Peru, and began to present the truth five months ago. At the last report a few had accepted the truth, among whom is a man who has been a missionary for twenty-two years. He has taken hold earnestly, and is assisting Brother Balada.

FIJI is now connected with the outside world by a cable. This took place on the ninth of April, when the large cable steamer "Anglia" brought one end of the cable from Norfolk Island. From that island there are two branches—one to New Zealand, and the other to Australia. It is to be finished to Vancouver this year. This is a great thing for Fiji.

BROTHER J. M. FREEMAN writes from Basutoland of the progress of the message in that field. The use of intoxicating liquors and snuff prevails, and this stands in the way of many who are interested. Some, however, are seeking the Lord earnestly for strength to overcome these habits. A poor woman who was interested in the truth spoke in one of their social meetings, and praised the Lord for enabling her to do without snuff for six days. Remember Brother Freeman and his work in this needy field.

THE FIELD WORK

India

SIMLA.—During March and April Sister Donna Humphrey and I spent six weeks in Allahabad, one of the large stations in the northwest provinces of India, canvassing for "Ladies' Guide," and visiting the people. After we had finished our canvassing, we held a school of health. A sister who had been a patient at the sanitarium, having accepted the truth while there, invited us to make our home with her. She gave us a room, bath room, and two cots. We had our own furnishings, so we got on nicely, boarding ourselves.

We met a number of nice people, and found many who seem hungry for this truth which the Lord has so graciously intrusted to us as a people.

The first room we looked at when we were in search of a place to hold our school of health was just what we wanted. When we asked the man his terms, he said, "Well, I'll tell you, but don't be shocked—thank you." We felt confident that it was the Lord's doings. The man also said that he would seat the room, and put up *punkahs* so as to enable us to keep cool; for it was very hot.

Sixteen ladies attended our studies, and every one seemed intensely interested in the different subjects presented, all expressing themselves as being sorry to have the school close. We had the secretary of the Y. W. C. A. with us in the classes three days, also a number of active Christian workers from different parts of the station, all of whom thoroughly appreciated the studies. Four took patterns of our health garments, and went to work with enthusiasm, remodeling their clothes.

During the school a wealthy woman invited us to her home to give her some help in hygienic dressmaking, sending a carriage and two servants to convey us to her residence, and when our visit was over, sending us home in the same way. We felt that the Lord had most wonderfully blessed our effort, and had done even more for us than we could ask or think.

We sold quite a quantity of the health foods, and left a number of warm friends behind, and obtained a list of twenty-eight names to whom the "Ladies' Guide" will be sent as soon as the books arrive at the office.

God has been good to us in all our work, and we do praise him. We are sure that it pays to trust the Lord for everything, and go forward each day in whatever path he leads.

After finishing our work at Allahabad, we were invited by the mission to leave the heat of the plains and visit the "queen city" of the little hill stations, Simla. So in a few hours we were off on a two days' journey to this station. It hardly seems possible that one can be carried from the scorching heat of the plains to the chilliness of the hills so soon.

This is our first visit to a hill station, and to us it is most beautiful, and a great treat; but fruits and vegetables

are scarce, so it is hard for us to get along. But as soon as we find rooms where we can board ourselves, we hope to do better. We have been here only two days, and are rooming and boarding with the Y. W. C. A. They received us kindly, and seem glad to have us. The Lord supplies all our needs in every place, and we only wish that all our dear friends and fellow workers were having the same experience. But I am sure that every one is having just what the Lord desires; for he has given to every man his work, and with the work he also gives the preparation and experience needed.

The work is onward in India, and we are full of good cheer. We find friends everywhere, and the Lord is with us always.

ANNA KNIGHT.

British Guiana

GEORGETOWN.—Our meetings continue in the hall we rented for the general meeting, and we have sufficient subscribed to the meeting expenses from the fifteenth of the present month for three or six months. The Lord is adding victory to victory.

I have just had a call from several Indians from the Mazaruni River. They came down to escort the governor of the colony on a trip to the northwest Essequibo district. One of them had called on me before, but the others were strangers. Thus I am forming acquaintances that will be a great help when I go there to labor.

I went to Laguan last week, and spent four days there. Two decided to obey the Lord. One was baptized and joined the church.

D. C. BABCOCK.

Chile

IQUIQUE.—My courage is good in the Lord, and his blessing is attending the work in this part of the vineyard. Some are accepting the faith, and we believe that our brethren are being strengthened in the message. Since moving to Iquique, where we have the largest church on the west coast, I have been giving a course of study to the church on the rise and progress of the work. The work with our paper is moving forward with marked success. We are now (beginning with the July number) printing five thousand copies of the *Senales* each month. More than enough money is coming in to pay for this edition.

A. R. OGDEN.

Mexico

GUADALAJARA.—Last Sabbath we had quarterly meeting. During the past eight months the church here has paid almost four hundred dollars tithes and offerings, bought three dozen chairs for the meeting room, also an organ. There have been about sixteen accessions to the company. We are of good courage in the work. We see tokens of God's care for us every day. Quite a number are interested through the mission work.

J. A. LELAND.

Virginia

LYNCHBURG.—We began a series of tent meetings in Lynchburg, June 20, 1902. The attendance has been good, and the people seem deeply interested in the truth.

Our tent is located near the place where Brethren W. A. McCutcheon and J. P. Neff held a tent meeting six years ago. Many who heard the truth then are still interested, and some are walking in the truth as a result of the meeting at that time. As a result of the labor put forth here last winter and spring, a number accepted the truth. A Sabbath school of eighteen members was organized, and twenty persons signed the covenant to keep the commandments of God and the faith of Jesus.

Since this series of meetings began, ten other persons have accepted the truth, and a number have been added to the Sabbath school. Quite a number desire baptism, and we hope that a good church can be organized in this city. We trust that the State camp meeting to be held here August 8-18 may prove a blessing to the work.

We are of good courage in the Lord, and ask to be remembered in the prayers of God's dear children.

B. F. PURDHAM,
T. H. PAINTER.

Michigan

MENOMINEE.—Since my last report I visited the church at Stephenson to attend their quarterly meeting. We were favored with the presence of Elder H. R. Johnson, who gave us some valuable help in our services. We had a good meeting, and to the Lord be all the praise. He certainly revived us again, and we hope to gain greater victories over self, and a deeper experience in the Master's service. On account of smallpox the quarterly meeting at Wilson was postponed until August 9 and 10.

After the meeting at Stephenson, I was invited to hold a short series of meetings in a country schoolhouse east of Talbot. We had a good meeting. The Lord blessed the effort. One family became deeply interested. Lard, pork, and tobacco were discarded, and a warfare was begun against the habit of using opiates.

Eight have signed the covenant to keep all the commandments of God and the faith of Jesus. One of these is an intelligent young woman, who is planning to go to one of our schools to educate herself for the missionary work. Her aunt, who lives here, is telling her friends of this glorious truth. Her husband has not accepted the Sabbath yet, but is deeply interested. He has taken twelve copies of "Christ's Object Lessons," sending them where he thinks they will be appreciated. He has two large stores and many employees. He says that the way does not look clear yet for him to close these stores and turn off his employees on the Sabbath. We are looking to Him who is able to make the way clear. Some of the employees are interested, too. And his decision in favor of the truth would encourage them. May the Lord give the victory.

The sale of "Christ's Object Lessons" in this locality has fallen upon just a few of us, others not being situated so they could help. Elder Johnson

came here for a few weeks at just the right time to assist us in this work. He thinks it harder to sell books here than in other places. But we are thankful that we have nearly enough orders to finish our quota according to the arrangement. But there is another quota that will not be finished until Jesus says that it is enough. The book is making a good impression on the minds of all those who read it; and I am persuaded that it will prepare the way for some of our other publications. Please remember the work and the workers here, at the throne of grace.

M. W. LEWIS.

TWINING.—I have spent three Sabbaths with the company at this place. Five have decided to obey God, and others seem about to yield to the Lord's claims.

It was by an urgent invitation of the friends here that I visited them after an absence of about three years. Many seemed cheered and strengthened in the service of God. My own soul has been revived as the Lord has given liberty in the presentation of his word. Praise God for his kindness.

ALBERT WEEKS.

British America

PONOKA, ALBERTA.—Since my last report, I have spent some time helping the brethren at Harmattan to erect a log church. This is twenty by thirty feet in size, and when completed will make a comfortable place for church and Sabbath-school services, and also for a church school, if we can get a teacher. This is one of our greatest needs just now. We did not finish the building for lack of material, which could not be obtained on account of bad roads. Bridges have been washed away, and it has been almost impossible to travel.

Since my return home, I have held meetings on Friday evening and Sabbath in town, and on Sunday in the country, and have canvassed for "Christ's Object Lessons" during the week. As it is just about a year since I came to this territory, perhaps a short summary of labor would be of interest. I have preached 97 sermons, given 132 Bible readings, attended 19 other meetings. I have visited 520 families, taken orders for 129 periodicals, and for about 80 copies of "Christ's Object Lessons." I have also baptized eight persons, organized three Sabbath schools and one church, and built one church building. Since December 1 I have traveled over fifteen hundred miles on foot and in the saddle. The Lord has truly helped me, and given me good health, for which I am indeed thankful.

In some respects this is a hard field, as many of the settlers are well acquainted with our work in the States, and seem to have their minds made up to seek first the kingdom of *this* world. I find some of our books in about three out of every five homes I visit.

We are well, and of good courage in the work, and hope to see more fruit of our labor during the coming year. We have used the many papers which have been sent to us, and could use more.

J. W. BOYNTON.

Preparation for the Michigan Camp Meeting

As I read the announcement of our annual camp meeting and the words of caution offered by Brother Gowell in regard to our preparation for that event, there floated before my mind visions of wailing infants, of distressed and woe-begone children, and of agonizing and careworn parents, that have been so indelibly fixed upon my mind by the experiences of past years, not only at our own meetings, but also in other States; and this wailing and distress was not the result of the convicting power of the Spirit, leading old and young to a deep experience in the putting away of sin, but rather the cry because of, or an appeal for relief from, physical suffering, which had come as the direct result of neglect on the part of the individuals themselves or those responsible for them.

It is true that all this suffering may not have come as the result of willful violation, ignorance in many cases being at the root of the trouble; but since "the health is as sacred as the character," is it not time for all to become intelligent in these matters? Indeed, "ignorance in these things is sin."

How many parents who have been praying for weeks for the conversion of their children at the camp meeting, will spend several days before starting to the meeting, in cooking up a good supply of cookies and cakes and pies, upon which to feed and stimulate their passions, and will allow them to eat between meals of candy, peanuts, fruit, etc., thus doing everything in their power to prevent the working of the Spirit of God upon their hearts?

How much better it would be for the parent to prepare a good supply of plain food, as good bread and zwieback, rolls or sticks, plain crackers, good fruit without much sugar, and a good supply of nuts, as walnuts, hickory nuts, and butternuts, and thus impress upon the children the fact that they are going, not to a picnic to give free rein to appetite, but to meet with God, to a holy place where the body must be pure, the mind clear, and where nothing that can grieve away the Lord's Spirit can be permitted.

Let the days before the camp meeting be a time of preparation not merely for the bodily needs, but let the necessary preparations for the physical well-being be the means of impressing the true object of the meeting upon the young hearts as well as upon our own.

How many mothers will spend many weary days, and perhaps nights, preparing new dresses and hats for their daughters, which may not be really needed, but which will be nice to "dress up" in? and who will be to blame if, when they get to camp meeting, these daughters prefer to "dress up" in these things and roam around the camp or elsewhere, instead of attending the meetings where they will learn of the garments which Christ is preparing for them, and of which they stand so much in need?

Having spoken thus generally, may I not offer a few suggestions on several specific points as to our preparations for camp meeting?

Clothing

Above all things do not bring dresses with very long skirts. While trains or anything approaching them are objec-

"THE sublimity of Jesus appears in his rejection of the opportunity of moving in a path that men deem sublime."

tionable at all times, they are abominable at camp meeting. On the other hand, let every sister have at least one short walking or bicycle skirt. This skirt should come just to or a very little below the shoe tops, and may be worn mornings and evenings when the ground is damp, or on rainy days.

Bring different weights of underclothes, so they can be changed to suit the weather. Especially should this be done for the children. Make special provision for keeping their bowels warm, as many bowel troubles come from neglect of this matter. It should not be necessary to emphasize the necessity of keeping the feet dry.

Bring plenty of wraps, as they are needed mornings and evenings; also bring your rain coats or mackintoshes. Bring your most comfortable walking shoes, so you can take a good walk each day.

Foods

Do not bring a store of cookies and cakes and pies and rich preserves and jellies. These things are injurious at any time, and especially so when our digestive systems are deranged by change of surroundings and water, and lack of exercise.

Bring plenty of good bread and zwieback. The latter can be prepared nice and crisp by making the bread of dough as soft as can be kneaded, and cutting it into thick slices and baking in a slow oven while it is fresh. Graham rolls are much liked by nearly every one, and they can take the place of the sweet cakes. They may be made by taking a cup of very cold milk, and, after salting a little, stirring in slowly three cups of graham flour, beating in as much air as possible, and when as stiff as can be stirred, kneading into rolls three fourths of an inch in diameter, and cutting into four-inch lengths. Place in a shallow pan, and bake in a quick oven.

A good supply of canned fruit without too much sugar will, with a variety of nuts, furnish the necessary elements of nutrition without taxing the digestive organs excessively. These may be supplemented by such health foods as may be purchased at the camp, and by fresh, ripe fruit, and a few vegetables if they are especially desired. Remember that the digestive organs will not be able to handle as much food as normally, and so we should eat less heartily than at other times. It should not be necessary to caution against such things as cheese, pickles, bologna, and similar abominations, but past experience has proved that a word on this subject would not come amiss.

Every one should come prepared to boil his drinking water. This cannot be emphasized too strongly.

In General

Every family should bring a syringe and a hot-water bag, also material suitable for giving fomentations. For the latter purpose pieces of old mixed cotton and wool blanket, a yard square, answer the purpose very nicely.

If you have canned blackberries or blackberry juice, bring it, as it will prove very useful in bowel troubles.

Bring a bottle of ammonia, as it will be useful in treating ivy poison also mosquito bites. Oil of pennyroyal will be found useful in keeping the mosquitoes away if it is rubbed on the face and hands.

Begin at once to emphasize the evil of eating between meals.

Let every parent who contemplates bringing a baby under one year of age to the camp meeting, stop and consider carefully if it is not her duty to stay at home this year with the little one, and not expose it to the dangers of camping out. If it is clear to you that you should attend the meeting, then ask the Lord to give you special wisdom in caring for the little one so that it will not have to suffer because you thus expose it.

The conference officers will, as far as possible, take every precaution to have the camp in a perfect condition hygienically, and will not permit temptations to be placed in the way of the young people publicly. Shall we not as an entire conference work together to make the camp meeting a model one? Let every church elder see that his flock is fully instructed in this matter, if necessary devoting a special service to the subject, and let our yearly gathering be such that when the Lord walks through the camp, he will not be grieved by finding the abominable thing in our midst, but will find clean grounds, clean tents, clean bodies, and clear minds to hear him speak, and ready hearts to respond to his call.

S. P. S. EDWARDS.

The Needs of the Southern Publishing Association

IN view of the fact that the attention of our people has been recently called to the Southern field by Sister White's "Appeal to All the Churches in America," it seems proper that those who are placed in charge of the work here by the authority of the General Conference and the votes of the delegates of the Southern Union Conference, should properly explain the present needs, so that our brethren and sisters in different parts of the country may understand where money is most needed. The wants of the cause in this field are manifold. In this union conference of nine large States, with fourteen millions of people, composed of both races, where, in comparison with other portions of the country little has been done, our churches are small, and few, and far between. Where every branch of the work needs help and encouragement, means can be properly solicited for any of these objects. Yet there is always a more pressing need for help in some directions than in others. Some agencies are of greater importance than others. And the most important of these might be in great straits for means, while others could wait a little later for assistance and not suffer so much. Such is the case in this conference. To the very best of my knowledge, the Southern Publishing Association is the one above all others just now needing financial assistance. In the nature of things, the establishment of a publishing house and its equipment for successful operation, requires more means to begin with than does a work for other purposes. The necessary outlay of means is great. In our enterprise the friends of the cause contributed means to build a comfortable office building, and that was nearly all that came in for that purpose. Then there was machinery of various kinds to purchase, involving quite a large outlay,

type and material of various kinds to procure, and paper and other stock to be supplied. The cost of these things aggregated quite a sum. Then help must be hired and paid. Besides this lack of funds thoroughly to equip the office and keep a reasonable amount of stock on hand with which to print books, papers, tracts, etc., also capital with which to keep in stock the various books, etc., published by other offices, to supply the rapidly increasing trade that will center in our office, there are also some debts that have gathered since the building was erected, and one small payment not yet due on the original purchase of the property.

Another feature not favorable to our prosperity that has existed since the printing work began in Nashville, has been this: owing to the lack of the means and facilities spoken of, the office could not print extensively enough to do its work with profit. Any one at all familiar with this business knows very well that the larger the editions printed, the greater the profit. For example, much of the cost of printing comes from the setting of the type, the editorial work, the proof reading, making ready for the press, etc., etc. If the edition is small, the preliminary work will not all be paid for by the price the job will bring. Whereas, if it is large, after sufficient has been run off to pay all the preliminary cost, that which is run off later is largely profit; for the cost of the press work is but a small percentage of the whole cost. Then again, the cost of firing up, the changing to and from the press, and other matters, make it impossible to do work profitably on a very small scale. Our office has had to run at a loss for the lack of capital. And our only hope of doing work profitably has been to secure additional capital, and place the work on its feet. Very few can possibly realize the great perplexities of our situation for weeks and months past. Care and anxiety have weighed heavily on the health of some of the managers. These and other difficulties brought us to the point almost of desperation, till we felt that we must appeal to those upon whom we could rely as true friends to our important Southern work; hence the trip across the continent to one whose solemn appeals for years past have been ringing in the ears of our people in behalf of the long-neglected work in this great Southern field. Our appeal was not in vain, thank God. Our hearts have been encouraged. My visits to five of the leading churches of the Pacific Coast, presenting, among other things, the wants of this field, have been rewarded, and in less than two weeks over eighteen hundred dollars was received in pledges and cash. The people are willing to help this needy field if we are only permitted to reach them.

Let me say further that our experience in this Southern field is not something peculiar to this locality, nor because of any mismanagement on our part. The early history of the publishing work in Battle Creek and Oakland was precisely the same. Those of us who are old enough, remember full well how the Review office struggled against seemingly overwhelming difficulties in its day of small things. It was at first a small, poverty-stricken affair, and had not our people sacrificed far more in proportion to their means than any of

them have ever done in behalf of our Southern institution, the weak office might have gone under completely. It was precisely the same with the Signs office: had not the Review office advanced many thousand dollars as loans, and helped it in various ways; and had not the generous California believers and many others farther East lifted vigorously in its favor, it never could have reached its present high state of efficiency.

We ask for assistance and tender sympathy because we are in the hardest field in America, and have great difficulties to struggle against. We have such confidence in our people that we firmly believe that they will come forward and help us when they really learn how much we need help.

Some recent Testimonies have been placed in my hands by the servant of the Lord, bearing on this subject of great interest just at this juncture. I quote from one of them, as follows: "God has given our publishing houses opportunity to co-operate with him by assisting the newly established publishing house in Nashville. When a publishing plant is established in a new field, it must receive help and encouragement from the various plants already in operation, in order that it may develop into a strong, influential institution. Every new institution is to be regarded as a sister helper in the great work of proclaiming the third angel's message. The publishing house at Nashville is now in need of several thousand dollars to establish its business on a firm basis, and to enable it to do without delay the work that is to be done in its territory. We are instructed by the Lord to call upon the long-established publishing houses to favor the Nashville publishing house as they were favored years ago when in straitened circumstances. They are to act toward the Nashville institution the same part that was acted toward them in their early history. God expects them to help their sister institution by gifts and offerings."

Truly this language is clear and pointed. None can say it is not definite and emphatic. I trust it will result in giving us who are struggling with poverty and great perplexity in our difficult field the hearty co-operation of our strong and influential sister institutions.

It was once my privilege to hold the office of president of the oldest and largest of our publishing houses for about ten years. It was an era of prosperity and very large and rapid growth. It is now my duty to preside over this young, needy institution, so recently organized in this Southern field. I confidently expect to see great success and enlargement result here if we can have the full sympathy and co-operation of our strong sister institutions, and liberal contributions from our people, in this our time of need. In all young institutions there is a crisis in their progress. They must have a sufficient equipment to do business profitably. They must also secure their constituency: that is, they must develop their trade, secure their patrons, find large numbers who will desire to buy the things they have to supply, and fill the position God designed the institution to fill when he called it into existence. At Nashville we have reached this important crisis in our work. If any think we have been a little out of order in our efforts to bring our wants before the people,

and should have shown greater regard to the regularly constituted agencies of the denomination, our only reply is, In the special straits and difficulties of our position, we felt that we could not sit down here to wait perhaps for a year or two, helpless and running behind, and failing to accomplish the work God has called us to do. We have sought in his fear to make every effort to break through the difficulties that have hedged us about, and see if the Lord would not help us. We are greatly encouraged already. We see light ahead. We thank God and take renewed courage. We have that implicit confidence in our devoted people and in our sister institutions to be fully convinced that they will aid us when they realize fully the difficulties of our position.

Next week the readers of the REVIEW may look for an article giving the special reasons why Nashville has been selected as the important center for our great work in the South.

GEO. I. BUTLER.

Donors to the Southern Publishing Association

THE following sums have been donated and pledged since Sister White's appeal was printed:—

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Present Need in Christian Education

A BROTHER writes to me, stating that where he lives, there is a settlement of Sabbath keepers with twenty-five or thirty children, and they want a school. They have organized a district school, and all the directors are our own people. But they begin to have fears that by using the State books and being debarred from teaching the Bible and the special truths for these days, they will fail to meet the demands of the Lord upon them to provide a Christian education for their children. They ask if it is possible to secure a teacher. They do not have much money, being new settlers; but they raise plenty of produce, and have an abundance of land to give for the establishment of an industrial school.

In reply I told him that they might well have misgivings with reference to their proposed Seventh-day Adventist public school. I have seen several churches go through this experience, and always with sad results. Sooner or later they see the necessity of a church school, with no entangling alliance with the State; and when they try to change to such a school, there is friction with those in the church who think the old way is

good enough. Better start right, and have no wrong stitches to unravel.

As for the teacher, I am new in the field, and cannot now place my finger on the man and his wife adapted to the place. But I have an abiding faith in the statement on page 109, Vol. VI, of "Testimonies for the Church," which says that God has such workers in preparation, and that they will appear when the church opens the way.

Another brother writes me for a man and his wife to take charge of a small intermediate school, teaching the classes, and making a home for a few students who could come from surrounding churches.

These calls emphasize the need for fifty or more men and women to attend the Walla Walla College the coming year to prepare themselves to take charge of the church and intermediate industrial schools which our people in the Northwest are ready to start as soon as suitable teachers can be secured. And our call is not simply for young people without experience. We need many of these, to be sure, to spend two or three years in thorough preparation for openings that are sure to be waiting for them at the end of their course. But we also need especially just now men and their wives who can be fitted by a year's work to take charge of industrial schools. Men in middle life who have good sense and Bible religion, and have made a success in financial matters,—men who can take a farm and make a small school pay expenses upon it from the start. Such men are more difficult to find than mere teachers. The church is calling for them; Walla Walla College is calling for them; the Lord is calling for them. Let those who in their hearts can, respond, "Here am I, Lord, send me," write at once to the undersigned at College Place, Wash. C. C. LEWIS,
President Walla Walla College.



"Christ's Object Lessons" in Australia

FINDING prejudice here sufficient to make it difficult to secure openings among the people, we decided to work with the church, and at the same time to meet the people with the *Good Health* (Australian). Later it seemed clear that we all should take hold of the sale of "Christ's Object Lessons." The more I studied the little Testimony on the "Relief of the Schools," the more I saw that this was God's plan to help the churches, to infuse new life into them, and that by giving themselves to this work, they were preparing the way for the outpouring of his Holy Spirit in a larger measure. So we went to work, and in the face of the most general and persistent cry of "hard times," "mines shut down," and "no business," that I have ever heard, God has helped us. I knew that I must get an experience for myself, or I could help no one else. Though I have felt distrustful and weak, God has never let me go out a single day, even for only two or three hours, without selling from two to three books. I have now

a list of over fifty, and am only about half through the business portion of these two streets. I have sold to all classes, and have met some of the finest people I ever saw in my life, and formed some interesting acquaintances among ministers, merchants, dentists, and others. A Catholic, a manager in one of the large shoe shops, after listening to the plan and description of the book, asked: "What do you do with Catholics?" "O," I replied, "we treat them just as well as any one else, and sell them the book at the same price." He laughed, and said, "Well, you may bring me one. I like your plan, and I like the ring of the book, and expect to enjoy reading it." For weeks I felt anxious to get the book into the hands of one of the merchants on Sturt Street, with whom I had formed a pleasant acquaintance, but kept postponing canvassing him until I had more experience, for fear of losing his order; but all the time I kept praying to the Lord to open the way, and let me meet him at just the right time. Last Thursday I stepped into his shop; his son said that he was in the back room, and that he would call him, but I did not think best to have him do this, so asked the privilege of leaving my black box containing four copies of "Christ's Object Lessons," promising to call toward six on my way home, which I did, having worked hard to get two orders in two hours.

When I returned, the man himself was in the front store, and went at once to get my box. I thanked him, and told him that I wanted to tell him about a plan we had to raise five thousand pounds without begging. He listened attentively to the plan and the canvass for the book, and said, "O, yes, you may bring me one, I like the book;" and his nephew, a clerk with him, said: "You may bring me one also." Of course I was pleased at selling two so quickly, but noticed that the gentleman looked rather pleased about something. He said: "Mr. Starr, I shall have to own up that I have been reading your book for the last two hours nearly. When I was in the rear room, my son came and set your box down close to me without any words of explanation. Not knowing what it was, or whose, I felt sufficiently curious to open it, and as it contained only copies of new books, I saw that it was nothing private or personal. I looked at one, and became much interested in it. I know that what you say about its being a good book is so, and feel sure we shall like it."

Thus you see how God worked in a manner utterly impossible to have been planned by man. I am sure God is in the sale of this book, and in the plan to get all our people—ministers, workers, and all—to gain an experience in the sale of it. I am sorry I have been so slow to take hold of it. God has blessed me in it. It seems to me that he is intending to teach his people new methods of working, and to teach them a new language with which to come to the people. You know what I mean. Each truth has a vocabulary of its own, by means of which it is carried to the people. The Sabbath truth, the coming of Christ, the state of the dead, and righteousness by faith, all have their peculiar wording, argument, and manner with them; and it seems to me that we need to learn

more of the methods and manner and words of Jesus before we are fitted to be filled with the Spirit of power to be sent to the people to witness as we should for him. But thanks be to God, it seems to me that by reading and re-reading portions of this blessed book to our neighbors, in order to persuade them to read and purchase the book, and by reading it through many times to familiarize ourselves with its contents, we shall become acquainted with the most precious things in the ministry of Jesus, and so the Spirit of God can inspire us to give to the people of this last generation the very lessons that Jesus gave to the people who heard him. In view of this, there should be no superficial learning of the canvass for the book, but each person handling it should be filled with its principles. I see more and more in God's plan as I try to work it out. The book will remove prejudice; and if in its sale our people gain a new experience which will enable them to hold the confidence gained, a blessed ministry must follow.

Another point in the canvass for "Christ's Object Lessons" that is impressing me, is that through this God is drilling us in unquestioning, implicit, and prompt obedience to all his directions, as he led the children of Israel to camp here and there as the pillar of cloud or of fire moved, by night or by day, and to do it without questioning; to pitch at this mountain, or in this plain, or compass Jericho seven times about; and do just that one thing then, and do it all together, and with all their powers. His kingdom rules over all, and when we all learn to hearken to the voice of his word and to his commandments, we shall be better fitted for the Lord's coming.

GEORGE B. STARR.

Ballarat, Victoria.

The Work with "Christ's Object Lessons" in Montana

THE work is onward in our conference, and we look for a speedy victory. Those who are going out with faith in God, after carefully studying their book, are having success, and are receiving the blessing that has been promised. God is helping us, and our courage is good.

Our State was divided into eight divisions, with a conference laborer at the head of each, and we are glad to report that some of these divisions are now nearly through with their work, and the money is in.

We are having all kinds of experiences and all grades of success, but are gradually pulling forward toward the goal. Some have had remarkable success, others have not done so well; but we are satisfied that any one who will study the book so as to be able to present it in an intelligent manner, and will work hard among the people for a little time, can easily sell his quota of six books. Some can do much more than this. One sister in two half days took twenty-six orders. Another, in presenting her book sixteen times, took twelve orders. A brother made nine presentations, and took nine orders. Another brother, who at this writing has taken a large number of orders, took eight the first day he canvassed. Many others have sold double their quota, while, of course, others have not done so well. Nearly

all who try are selling some, and are making progress. Our people take hold well, and God is blessing them in so doing.

Valuable lessons are being learned in this effort, and we are glad that the Lord laid the work upon us. A happy day it will be when we can, with God's people everywhere, shout the victory over these debts, which have so long rested upon us. We are determined to carry the work forward with God's help to complete success before taking up other work. Pray for us.

W. B. WHITE.

What One Brother Is Doing

WHEN our spring campaign began here in Ontario, Brother Charles Stewart, of the London church, was one of our first volunteers. He is about seventy years of age, and might almost be expected to claim exemption from active service. But instead of counting exemption a thing to be desired, he seemed to count service a privilege. So he took eight books. He said that he had never sold any books, and was not at all sure that he could, but that he was willing to pay ten dollars to help the school; and if he could not sell the books, he would give them away. Living in the country, nothing was heard for a few days of his success. Then he reported that he had gone out for an hour or two among his nearest neighbors, and sold four books. A few days later the librarian was surprised when he came for *thirty* more books. While delivering these to his subscribers, he took orders for several more copies. He has put in only about two days' time at the work, and has now sold forty-two books, and I should not be surprised to learn of his selling a hundred before he stops. Thus this blessed campaign is developing efficient workers in God's cause; and I believe that these good books, along with this brother's consistent Christian life, will result in opening many hearts and homes in his neighborhood for the entrance of the truth.

In this same church Brother John Smith is doing a similar work. He has a large furniture store in the city, and during this busiest season of the year, he has sold thirty books. His store is on the main business street. Here he sold most of these. Brother Stewart is an elder, and Brother Smith a deacon, in the church. This is a good example they are setting for their members, who are nearly all at work. Another brother and his wife have taken fifty-eight copies. *Onward* is the watchword here. JOEL C. ROGERS.

A Sister's Experience

WHEN the plan for the sale of "Christ's Object Lessons" was mentioned in our church, which is located in one of the large cities, our leader said, "We cannot have any books come to this place, as we cannot sell them." Immediately my heart was stirred, and I thought, "Cannot we do as well as others have done, whose reports we read from time to time in the REVIEW?"

In a few days a laborer visited the church in behalf of this work, and how encouraged we were! Our meeting was on Sunday, and I could hardly wait until the next day. Monday morning I had my washing to do, but by two

o'clock I was ready to start out. I felt my inability, my great need of the Lord's leading hand. I took a business block, and sold books to lawyers, doctors, clerks, saloon keepers, and also to the mayor. While in the mayor's office, I took two orders from those who were there. I went into every place, as I felt that I could pass none by.

It was a blessed experience, as it opened the way for other missionary work, Christian Help work, etc. I sold twelve copies that day. It is blessed to work for the Lord. Sometimes I became very tired, but a wonderful experience would lift me above my weariness. I have sold books to those who, in turn, asked for the privilege of selling copies. In some places I have been offered donations, perhaps not so much as the price of the book. These I refused, saying that we never beg, but I would like to have them buy the book because it is good, and will do them good. They would then purchase it.

Will it not indeed be a song of jubilee when we can rejoice together in one blessed experience? Surely God is good to his people. Praise his holy name.

A SISTER.

Be Persistent

THE following instance is related with the prayer that it may help others to be persistent in the presentation of "Christ's Object Lessons." We know that it is the Lord's will for these books to be in the hands of many.

I called at a home to introduce the book to the president of a college. He not being at home, I made a second and a third call. At last I found him, but he was visiting; so asking pardon for taking a moment of his time, I handed him the book, praying as I did so.

He said that he had all that matter in other works, and I knew that if the book was sold, the Lord would do it.

I explained the object in selling the work, and knew that, from his position, he would be interested in education. After looking at it quite closely, he said, "You may bring me one the last of the week."

The Lord directed me to several influential people, and by his Spirit impressed them to subscribe for the book.

The Lord is in this work, and I am happy to have a part in it. "Without faith it is impossible to please him." Let our prayer be, "Lord, *increase* our faith." Let none miss a blessing by not taking hold of this opportunity of working with the Master.

MINNIE M. BEAMAN.

The Lord's Guaranty

IN Ps. 110:3 it says, "Thy people shall be willing in the day of thy power." This text most assuredly has its application at the close of the gospel day. The last verses of the psalm confirm this. As we consider the work that is now being done with the book, "Christ's Object Lessons," this text gives a comforting assurance, and the statement is definite that God's people "shall be willing." To be willing means to have a mind ready to act, not opposing some measure, but cheerfully doing something. And this ready assent of God's people seems to apply at a certain, definite time; it is in the day of his power.

In Rev. 11:17 the twenty-four elders fall on their faces and give thanks to God, saying, "Because thou hast taken to thee thy great power, and hast reigned." Ps. 110:3 states how it will be with the Lord's people in that significant time: they will be willing to be used by God, and so will be co-workers with him. Alas, that any one in this eventful time should have the Meroz experience. See Judges 5:23.

G. W. AMADON.

Current Mention

— An immense waterspout was seen in Lake Michigan a few miles off shore by residents of St. Joseph, Mich., on the morning of August 6.

— Rear-Admiral Taylor, chief of the bureau of navigation, declares that a naval force of 40,000 men will be necessary properly to man this arm of the military service in the near future.

— All but about 400 of the 6,000 religious schools in France voluntarily complied with the law directing them to close. The nuns who taught in the schools are reported to be flocking into Belgium.

— A serious state of affairs is reported from Macedonia, where many of the peasants are in revolt against the Turkish authority. Recently a battle was fought at the village of Monastir, in which 1,000 Turkish regulars, after a prolonged struggle, put the villagers to flight, and followed up their success with the usual program of pillage and massacre.

— The great Nile dam at Assuan, Egypt, was completed July 30. By the building of this dam a reservoir for irrigation is formed which will give an annual supply of 1,000,000,000 cubic meters of water. The dam is one and one-half miles long, and is pierced by 180 openings, each twenty-three feet high and seven feet wide, with steel sluice gates. The work was begun early in 1898, and for the last eighteen months 16,000 workmen have been continuously employed upon it. The cost is £4,800,000. It is estimated that the reservoir adds \$400,000,000 to the wealth of Egypt.

— Certain articles covering the matter of missionary privileges in China are to be embodied in a new commercial treaty about to be made between that country and the United States, says a dispatch from Shanghai. The articles illustrate the grounds for the Chinese complaints against the missionaries who have been in China. The dispatch says: "The first of these is that no bad characters will be admitted into the church; second, that lawsuits shall be settled by the officials without interference by the missionaries; third, that missionaries may report cases of persecution; fourth, that converts shall be exempt only from contributions to festivities in honor of idols, they must pay other government taxes; fifth, the missionaries shall not conceal bad characters from justice; and, sixth, property must be held in the name of the church. If it is not so held, the Chinese, in case of damages, will only pay indemnity for goods duly registered by local officials."

— Sheep herders and cattle men are at war in Wyoming, the latter having taken the initiative by killing large flocks of sheep.

— King Edward VII has returned to London, and is seemingly much improved in health. The coronation ceremonies are expected to take place on the date announced.

— A dispatch from Rome says that the report is current in Vatican circles that the lands of the friars in the Philippines have mostly passed into the hands of an American syndicate of New York capitalists.

— Fifteen men were killed and many others injured in a railway wreck near Marshalltown, Iowa, August 6. Two trains, one of which was running contrary to orders, collided on a sharp curve, the train men having no time to jump after discovering their peril.

— The subject of international disarmament is still occupying the mind of the czar, according to a report from Italy, whither the czar went recently to visit King Victor Emmanuel. It is said this was one of the principal topics of conversation between the two monarchs during their interview.

— Explorer De Windt, who has returned from Siberia, tells of finding a village in that country near the arctic circle whose inhabitants had received no news of outside events for the last thirty years. The people had no industries or pursuits beyond what was necessary to supply themselves with food and clothing.

— A mine inspector in the anthracite district of Pennsylvania states that the strike has already caused such damage to five large collieries by flooding that they will have to be abandoned, and even though the strike were settled at once, it would be months before operations could be fully resumed, since all but fourteen of the fifty-six collieries involved will have to be repaired and cleared of water.

— It is estimated, says a dispatch from Winnipeg, that in the first seven months of the present year 5,000,000 acres of land in Manitoba and the Northwest Territories has been sold to citizens of the United States. The greater part of this land has been bought by land syndicates, who are selling it to settlers and smaller speculators. There is an unprecedented rush of farmers into this portion of Canada from Minnesota, Iowa, and the Dakotas.

— The ordnance department of the United States is now in possession of a new time fuse for use in armor-piercing shells, which will not explode the shell until the projectile has penetrated the target to the limit of its power. Fired from a twelve-inch gun, one of these shells will penetrate the thickest armor on any ironclad ship now afloat, and exploding afterward, will be capable of working the most complete destruction on board an enemy's ship, the shell being filled with a very powerful explosive compound manufactured by a secret process. To offset this advantage on the part of the guns, naval experts have come forward with a new electrical process for hardening armor plate, which they claim is superior to any process previously known.

— Earthquake shocks were felt August 5 at Genoa and Pisa, Italy, and in central Portugal.

— Affairs in Hayti are more quiet, and the formation of a new government is announced, with M. Firmin at its head.

— News of a three days' battle in Colombia was received at Panama, August 1. The government forces were reported to have won a victory.

— Strange movements of the ocean waters about Hawaii have been noticed for the past three months, supposedly due to some subterranean convulsion.

— Missoula, Clinton, and Bonner, Montana towns, were shaken by an earthquake, August 4, each place sustaining considerable damage to buildings.

— Sixteen convicts in the Tennessee penitentiary at Nashville escaped, August 4, by blowing a hole in the prison wall with dynamite. Several were afterward recaptured.

— Fears are entertained at Venice that the church of St. John and St. Paul, which is one of the most noted in the city, is about to collapse after the manner of the Campanile tower.

— An uneasy feeling prevails at the Vatican with regard to the situation in France. The pope fears that the French premier has not yet reached the limit of his opposition to the papacy in the French republic.

— The circuit court in Cleveland, Ohio, has by a recent decision cleared the way for the granting of franchises for the building of street railways in that city to be operated on a three-cent fare basis.

— It seems probable that the next congress of the United States will seriously consider the question of the annexation of Cuba, the present ruinous conditions which prevail in the island being used as the basis of the annexation argument.

— The Baldwin-Zeigler polar expedition, of which much was expected in the way of arctic exploration, has returned without having achieved anything of note, a quarrel among the members of the expedition being the reason alleged for the failure.

— The launching of a new giant ocean liner, the "Kaiser Wilhelm II," which is to take place August 12 at Stettin, Germany, is an event of note in marine affairs. The new liner is 707 feet in length, with a displacement of 19,500 tons, and is expected to be the fastest steamship in the world.

— From La Grange, Ind., comes information of a gigantic farmers' trust which is to be formed to control the price of grain in the United States. According to the prospectus which the organizers have gotten out, the trust will take in every farmer in the country, and will bring an annual gain to the farmers of \$500,000,000.

— Heavy rains, in some places amounting to a cloud-burst, fell in Colorado, August 6, doing considerable damage to property, but greatly benefiting growing crops. Near Florence a railway train was compelled to race with a torrent of water which rushed suddenly down a ra-

vine, wrecking two rear coaches of the train, the passengers in which had by timely warning escaped into the forward part of the train.

— Recent French naval maneuvers at Toulon tend strongly to demonstrate the efficiency of submarine torpedo boats in an attack on battle ships.

— The Cuban government is endeavoring to float a loan of \$35,000,000 to relieve the financial crisis in that country, \$5,000,000 of this sum being for agricultural relief, and the remainder for the payment of the troops which fought in the late war.

— How much money would you guess is spent in this country every year on theater going? The Chicago *Inter Ocean* quotes an authority in theatrical matters who affirms that \$25,000,000 was so spent in the United States in 1901. Attendance at the theater has come to be regarded by many almost in the light of a necessity, and reputable physicians in many instances prescribe it to patients who need "something to quiet their nerves."

— A New York telegram announces that conclusive proof has come to light of "an air-tight book trust" in the United States, taking in publishers and booksellers. There are two branches of the trust, one known as the "American Publishers' Association," and the other the "American Booksellers' Association." Every firm which refuses to join the trust is either to be forced to come into the trust or forced to go out of business.

— Among the latest devices for raising money for church purposes we note the engagement of a noted pugilist to give an exhibition of the slugging art at an entertainment under the management of the "young men's club" of the Prospect Avenue Congregational church of Kansas City. The pastor was consulted, and "could not see where any harm could come from it" (to quote one member of the club), and besides, "the church needs money, and needs it badly."

— There is a clash between Archbishop Ireland and some other prelates of the Catholic Church in this country over the matter of the government's attitude on the question of the Philippine friars. Opinions intimating that Archbishop Ireland is seeking to dominate Catholic affairs in the United States are being heard at the convention of the American Federation of Catholic Societies, now in progress in Chicago, together with criticisms of the treatment of the friars by the United States.

— If we may credit the statements of the *Civiltà Cattolica*, an official organ of the Vatican, good reason has been given the latter to regard the recent negotiations with Governor Taft as being truly diplomatic, contrary to the assertion sent out from Washington. The Cardinal Secretary of State, says that journal, had a "special audience" with Governor Taft, at which the latter delivered to the papal secretary "a cabinet letter in the name of His Excellency Mr. John Hay, Secretary of State of the United States." This, if it took place, constituted an official recognition of the pope's claim to be a temporal sovereign.



List of Missionary Acre Pledges

James W. Webb, \$5.
 N. J. Winston, proceeds of 1 hen.
 Hattie Sterer, proceeds of some chickens.
 A. & S. Miller, \$5.
 S. B. Hare, \$2 or \$3.
 Milton Harlan, proceeds of 1 calf.
 Mrs. Sarah E. Harlan, proceeds of 1 calf.
 George H. Harlan, proceeds of 1 calf.
 H. T. Wright, proceeds of 1 week's work.
 Jesse & Minnie Griffin, proceeds of eggs laid on the Sabbath, from 36 hens, for 6 months.
 R. G. Clark, proceeds of some potatoes.
 May Heffner, \$1.
 C. H. Allen, onions, 10 rows 20 rods long.
 H. C. Davis, \$2.
 W. W. Steward, \$2.
 J. A. Casebeer, \$2.50.
 S. A. Anderson, \$2.50.
 Nellie Roice, \$5.
 Otto L. Coy, proceeds of 1 day's canvassing.
 E. A. Rich, proceeds of 1½ acres grain.
 Mrs. O. B. Oakes, \$5.
 Mrs. W. H. Saxby, \$1.
 William Steele, proceeds of 1 day's canvassing.
 Claude Conard, proceeds of 1 week's work.
 William W. Roper, \$5.
 Cecil & Rupert Swanson, proceeds of 1 row of potatoes, 20 rods long.
 W. H. Saxby, \$5.
 Mrs. L. E. Warner, \$6.
 D. D. Hunt, Two thirds of an acre of hay.
 Flora Hunt, 1 brood of chickens.
 Lewis Thompson, proceeds of 2 rows of potatoes, 20 rods long.
 J. F. Goss, proceeds of 1 acre of corn.
 D. F. Hustrook, proceeds of 2 days' work and sales of repairing shop.
 G. M. Harmon, proceeds of 2 suppers of honey.
 Mrs. G. M. Harmon, eggs laid on Sabbath from May 1 to the last of July.
 Mr. & Mrs. W. W. Brown, proceeds ½ acre of alfalfa hay.
 Mr. & Mrs. Erwin L. Cook, \$5.
 Henry Courser, proceeds of 1 acre of barley.
 Bertha Olsen, 2 acres of flax.
 S. S. Koldingsnas, ½ acre of wheat.
 Mrs. Nellie Fredenburg, \$1.
 Mr. & Mrs. Joseph Irwin, \$5.
 James W. Baird, \$2.
 G. W. Guild, \$3.

Churches that expect to open schools this fall, and have not yet applied for a teacher, should do so at once, to avoid being disappointed, as the demand is almost certain to exceed the supply. Address the undersigned, 627 South Ingalls St., Ann Arbor, Mich.
 S. M. BUTLER.

Notice!

THE annual conference meeting of the Illinois Conference Association will be held at the State fair grounds, at Springfield, Ill., from Aug. 28 to Sept. 7, 1902.

JAY W. CUMMINGS,
 President.

Eastern Tennessee Camp Meeting

THE Cumberland Conference will hold a camp meeting for the benefit of those living in eastern Tennessee, at Cleveland, Tenn., Sept. 12-22, 1902. Cleveland is thirty miles northeast of Chattanooga, on the railroad running from that place to Knoxville, and is easy of access for all in the eastern part of Tennessee. Further particulars later.

SMITH SHARP,
 President Cumberland Conference.

Notice!

THE fifth annual meeting of the Benevolent Association of Seventh-day Adventists of Maine will be held at Waterville, Me., Aug. 28, 1902, at 5 P. M. for the purpose of electing officers, and transacting such other business as may properly come before the meeting.

E. C. TAYLOR, Clerk.

To Ministers and Missionary Workers

IN another column you will find mention of a special issue of our Swedish and Danish-Norwegian journals. We trust you will take notice of this effort we are putting forth to give these periodicals a wide circulation, and by that means to bring the truth before tens of thousands of Scandinavians, and that you will say a good word for this undertaking whenever and wherever opportunity offers, encouraging our American as well as foreign brethren to take hold of this work and help to circulate this special issue of our Danish and Swedish papers. We need your prayers and your hearty co-operation to accomplish what we desire in this good work. Will you not help us all you can?

A. SWEDBERG.

Cedar Lake Academy Announcements

We have been much delayed in getting out our calendars for the next school year, but they are now ready, and all who have any use for them can obtain them for the asking.

Full particulars are given in this announcement of the cost of attendance and studies offered, and we hope there will be a turning of the hearts of the people, old and young, to the cause of Christian education in this State.

While the catalogue will be sent free for the asking, we shall be pleased to accept stamps to cover cost of mailing, should any be inclined to send them.

A goodly number have already asked for the catalogue, and we will mail as rapidly as possible to those whose addresses we have, but should any fail to receive one in due time after this notice, please write again, for the catalogue may be lost in the mail, or the original order may be lost.

J. GRANT LAMSON,
 Principal.

Tents for the Kansas Camp Meeting

ALL who want tents at the Kansas State camp meeting and conference to be held at Junction City, Kan., September 23 to October 6, will find it necessary to order of N. B. Emerson, 821 West Fifth St. Topeka, Kan., without delay. We wish to know how many we must rent for this meeting.

C. McREYNOLDS,
 Conference President.

Nebraska Camp Meeting

OUR State camp meeting will be at Lincoln, Neb., September 3-14. We have secured Lincoln Park for the occasion. The park is in good condition, and is now being used by the Epworth League for its assembly, so let none hesitate to come through fear that the ground will not be in good shape.

We shall spare no effort to make this meeting the best ever held in the State. Good help from abroad will be present, and Elder Nelson will have much to tell us of the work in Europe.

Application has been made for the usual reduced rates on the railroads, and details of arrangements will be published later.

Let all begin now to plan their work so as to attend this important meeting.

GEORGE M. BROWN.

Notice!

THE Michigan Passenger Association has kindly granted the following rates for the Alma camp meeting: one fare for the round trip to Alma from all points in the lower peninsula of Michigan, tickets to be sold August 20, 25, and September 1, limited to return to and including Sept. 12, 1902. The railroad lines constituting the Michigan Passenger Association are the following: Detroit and Mackinaw; Grand Rapids and Indiana; Grand Trunk Railway System; Michigan Central; Pere Marquette; Pontiac, Oxford, and Northern; Lake Shore and Michigan Southern; Manistee and Northwestern. These lines include practically the entire railway system of the lower peninsula, the few smaller lines not being members acting jointly.

We hope that all our dear brethren will avail themselves of the opportunity of attending this annual feast; for we feel sure that God will meet with us and give his blessing. Come prepared to stay all through, and if a score of young men will come August 20 to help pitch the tents, they will be provided for, and their help will be greatly appreciated. Let us seek the Lord earnestly for his special blessing upon this occasion.

J. D. GOWELL.

Extra Numbers of the Scandinavian Papers

At the meeting of the Northwestern Union Conference, held at Des Moines, Iowa, it was decided by the Scandinavian brethren, and indorsed by the conference, that an extra number of the Scandinavian papers should be issued by the first of September this year, and that an earnest effort should be made by our brethren everywhere to place a copy of these papers in the home of every Scandinavian family in this country. We have occasionally had extra numbers of our American papers, and our Scandinavian brethren have always taken hold with a good will to help in the circulation of them. We therefore believe, as it is genuine missionary work, that our American brethren will esteem it a privilege to help us in this matter. The paper in the Danish-Norwegian language is called *Evangeliet Sendebud*, and the one in the Swedish *Sions Vaktare*. The extra number will contain twice as many pages as the usual numbers, and will be filled with present truth. The price is:—

From 1 to 49 copies, 5 cents a copy.

From 50 to 499 copies, 3 cents a copy.

From 500 and upward, 2½ cents a copy.

Please assist us in this good work by ordering immediately through your mission secretary as many copies as you can use in the city or neighborhood where you live.

L. JOHNSON.

Nebraska Teachers' Institute

AN institute for church-school teachers will be held at College View, August 18 to September 2. All who desire to teach this winter should be present. There will be no charge except for board. Teachers who will write me can secure half fare in coming.

GEORGE M. BROWN.

NOTICES AND APPOINTMENTS

Notice for Indiana

A CAMP meeting will be held at Franklin, Johnson Co., Ind., September 10-21. Necessary conference business will be conducted in connection with this meeting. More information will be given next week; but let us begin to plan now for this gathering. We hope to make it the best meeting ever held in the State.

I. J. HANKINS, Pres.

Michigan, Attention!

ON account of the camp meeting being somewhat later this year than usual, it becomes necessary to request that the opening of the church schools be delayed until about the fifteenth of September. If the schools begin earlier than this date, it will deprive the teachers and many of the parents and children of the privilege of attending the camp meeting. Besides, it has been planned to have the church-school teachers assist in the children's meetings, so that the Bible workers may be left free for other work in the camp. I trust that all school boards will note this arrangement, and plan their work accordingly.

Camp Meetings for 1902**PACIFIC UNION CONFERENCE**

Washington, Olympia, Sept.	4-14
California, Fresno, October	
Utah, Aug.	15-24
Montana, Helena, Aug. 29 to Sept.	7
British Columbia, Sept.	11-21

NORTHERN UNION CONFERENCE

Minnesota, St. Peter, Sept.	9-14
Minnesota, Long Prairie, Sept.	23-28

CENTRAL UNION CONFERENCE

Iowa, Ames, Aug. 28 to Sept.	7
Kansas, Norton, Aug.	7-17
Kansas, Junction City (State meeting), Sept. 23 to Oct.	6
Missouri, Boonville, Aug.	13-25
Nebraska, Lincoln, Sept.	3-14

SOUTHWESTERN UNION CONFERENCE

Arkansas, Gentry, Aug.	7-17
Oklahoma, Dover, Aug. 21 to Sept.	1

LAKE UNION CONFERENCE

Wisconsin, Grand Rapids, Aug.	14-25
Illinois, Springfield, Aug. 28 to Sept.	7
Ohio, Coshocton, Aug.	7-18
Michigan, Alma, Aug. 20 to Sept.	7
Indiana, Franklin, Sept.	10-21

SOUTHERN UNION CONFERENCE

Tennessee, Erin, Sept.	4-
Tennessee, Cleveland, Sept.	12-22
Georgia, Alpharetta, Aug.	15-25

ATLANTIC UNION CONFERENCE

Vermont, Barre, Aug.	20-31
Maine, Waterville, Aug. 21 to Sept.	1
Virginia, Lynchburg, Aug.	8-18
West Virginia, Parkersburg, Sept.	11-21

Notice!

THE undersigned wish to state to the public that it is absolutely necessary that those who are planning to come to the Sanitarium or the Medical Missionary College should write in advance of coming, and make necessary arrangements. It is not sufficient simply to write, giving notice of coming, but arrangements should actually be made with those in charge of the work. It has for several years been customary for those who had friends at the Sanitarium to write and notify their friends of their coming. Such a notice is not adequate, and the management of the institution desire to say that, after this date, they cannot receive any with the exception of those with whom they have previously corresponded. **SANITARIUM.**

Business Notices

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

WANTED.—To correspond with persons knowing of a good location for a repair shop for wood and iron work where missionary work is needed. Also a Seventh-day Adventist blacksmith desiring to take interest in such a shop. Address A. E. K., 117 West Water St., Princeton, Ind.

Publications Wanted

The following persons desire late, clean copies of our publications, postpaid:—

Wm. Brain, Morrilton, Ark., Signs, REVIEW, tracts.

Mrs. G. Payne, Rosebower, Tenn., all current publications.

Chicago Medical Mission Dispensary, 1339 State St., Chicago, Ill., denominational and gospel of health literature.

Obituaries

"I am the resurrection and the life."—Jesus.

RAMEY.—Sarah A. Huff was born in Hancock County, Ohio, March 20, 1838, and died July 7, 1902. She was married to G. W. Ramey in 1857 in Peoria County, Illinois. She accepted the third angel's message about seven years ago, and remained faithful until death. **G. W. RAMEY.**

YOUNG.—Died at Kingsville, Mo., of consumption, July 19, 1902, Sister Louisa Young, aged 33 years, 13 days. Sister Young was a member of the Kingsville church and a faithful worker in the Sabbath school. She sleeps in Jesus, awaiting the coming of the Life-giver. Col. 1:23 was used as a basis for remarks. **H. K. WILLIS.**

ANDRUS.—Died May 22, 1902, near Hewitt, Minn., Sister Clarissa B. Andrus, of a complication of diseases, aged 58 years, 22 days. She was an earnest Christian, and died as she had lived. She leaves a husband and a large family of children to mourn their loss. Words of comfort were spoken to a large congregation, from John 14:1-3. **G. M. DIMMICK.**

LEECH.—Died at Kingsville, Mo., April 27, 1902, of heart failure, Sister Julia Leech, wife of Samuel Leech. Sister Leech was a member of the Kingsville church, and was a faithful wife and mother. Always patient and hopeful, she fell asleep in Jesus. She leaves a family and many friends to mourn her death. Words of encouragement were offered by the writer. **H. K. WILLIS.**

GREENMAN.—Fell asleep in Jesus at her home in Grand Rapids, Mich., June 10, 1902, Sister Margia Greenman, aged 66 years, 4 months, 5 days. Sister Greenman died in bright hope of a part in the first resurrection. She leaves one daughter and two sons to mourn their loss. Funeral services were conducted at the home of one of her sons in Grand Rapids, Mich. **R. C. HORTON.**

SAFFORD.—Died at her home in Chicago, Sarah, wife of Dwight Safford, in her seventy-ninth year. Sister Safford, with her husband, united with the Seventh-day Adventist church in Chicago in 1886. She had been a Christian for many years, and she received with gladness the good tidings of the soon-coming Saviour. Brother Safford, although in his eighty-fourth year, still lingers. Four children and six grandchildren remain. At the funeral words of comfort were spoken by the writer. **ALLEN MOON.**

KNIGHT.—Died in Bridgetown, Barbados, British West Indies, July 8, 1902, of quick consumption, Sister Ella Knight, aged 18 years. Ella accepted present truth about two years ago, and lived a faithful, consistent life. She calmly talked of her approaching death, and of the resurrection and life beyond the grave, and quietly and peacefully fell asleep. While she rests, her works follow her. The funeral sermon was given by the writer. Texts, Isa. 38:1; 1 Sam. 20:3; Num. 23:10; Rev. 14:13. **W. A. SWEANY.**

DRYDEN.—Died near Aledo, Ill., Feb. 28, 1902, of diabetes, Cary Dryden, aged 62 years and 13 days. He was born in Hillsborough, Ohio, Feb. 15, 1840. He accepted the truth under the labors of Elder A. F. Andrews more than thirty years ago, and served as deacon of the Aledo church for a number of years. His seat was seldom vacant in the Sabbath school. He was a constant reader of the REVIEW and HERALD. He was resigned to the will of the Lord. He leaves his companion and four children, two sons and two daughters, three of whom are engaged in the medical missionary work. Not being able to obtain a minister of like faith, Elder Fulton, of the Presbyterian Church, spoke words of comfort from Phil. 1:23, after which we laid him to rest to await the Life-giver. **Mrs. C. W. DRYDEN.**

ROGERS.—Eva May, little daughter of Mr. and Mrs. F. R. Rogers, fell asleep at Vicksburg, Miss., June 3, 1902, after a severe illness of inflammation of the bowels, aged 1 year, 1 month, 25 days. The bereaved parents await with patience and glad expectation the resurrection morning, when angels will bear the little one to its mother's arms. Words of consolation were spoken by L. V. Crawford, from Isa. 65:19. **Mrs. L. V. CRAWFORD.**

JOHNSON.—Died at Monitor, Ore., July 12, 1902, Brother William Johnson, son of Elder C. Johnson, aged 21 years, 1 month, and 12 days. His death resulted from an accident which happened July 10. He was crushed between logs which he was hauling to a mill near his father's home. The family are sustained by the hope of meeting their loved one when the Life-giver comes. Brother William was converted about four years ago, and it is the testimony of those who knew him that he was at peace with God. The Sabbath before he died, he took part in the ordinances of the Lord's house, with the church at Monitor. Funeral was held from the Monitor Seventh-day Adventist church, July 13, a large concourse of relatives and neighbors listening to words of comfort and warning by the writer. **T. M. BURG.**

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 3, 1901.

EAST	Night Express	8	12	6	10	14	18	22	26
Chicago	pm 8.35	am 6.45	am 10.30	pm 3.00	pm 5.50	pm 8.40	pm 11.30	pm 1.20	pm 4.10
Michigan City	pm 8.50	am 7.00	am 10.40	pm 3.10	pm 6.00	pm 8.50	pm 11.40	pm 1.30	pm 4.20
Niles	pm 9.00	am 7.10	am 10.50	pm 3.20	pm 6.10	pm 9.00	pm 11.50	pm 1.40	pm 4.30
Kalamazoo	pm 9.10	am 7.20	am 11.00	pm 3.30	pm 6.20	pm 9.10	pm 12.00	pm 1.50	pm 4.40
South Bend	pm 9.20	am 7.30	am 11.10	pm 3.40	pm 6.30	pm 9.20	pm 12.10	pm 2.00	pm 4.50
Marshall	pm 9.30	am 7.40	am 11.20	pm 3.50	pm 6.40	pm 9.30	pm 12.20	pm 2.10	pm 5.00
Albion	pm 9.40	am 7.50	am 11.30	pm 4.00	pm 6.50	pm 9.40	pm 12.30	pm 2.20	pm 5.10
Jackson	pm 9.50	am 8.00	am 11.40	pm 4.10	pm 7.00	pm 9.50	pm 12.40	pm 2.30	pm 5.20
Ann Arbor	pm 10.00	am 8.10	am 11.50	pm 4.20	pm 7.10	pm 10.00	pm 12.50	pm 2.40	pm 5.30
Detroit	pm 10.10	am 8.20	am 12.00	pm 4.30	pm 7.20	pm 10.10	pm 1.00	pm 2.50	pm 5.40
Falls View	pm 10.20	am 8.30	am 12.10	pm 4.40	pm 7.30	pm 10.20	pm 1.10	pm 3.00	pm 5.50
Suspension Bridge	pm 10.30	am 8.40	am 12.20	pm 4.50	pm 7.40	pm 10.30	pm 1.20	pm 3.10	pm 6.00
Niagara Falls	pm 10.40	am 8.50	am 12.30	pm 5.00	pm 7.50	pm 10.40	pm 1.30	pm 3.20	pm 6.10
Buffalo	pm 10.50	am 9.00	am 12.40	pm 5.10	pm 8.00	pm 10.50	pm 1.40	pm 3.30	pm 6.20
Rochester	pm 11.00	am 9.10	am 12.50	pm 5.20	pm 8.10	pm 11.00	pm 1.50	pm 3.40	pm 6.30
Syracuse	pm 11.10	am 9.20	am 1.00	pm 5.30	pm 8.20	pm 11.10	pm 2.00	pm 3.50	pm 6.40
Albany	pm 11.20	am 9.30	am 1.10	pm 5.40	pm 8.30	pm 11.20	pm 2.10	pm 4.00	pm 6.50
New York	pm 11.30	am 9.40	am 1.20	pm 5.50	pm 8.40	pm 11.30	pm 2.20	pm 4.10	pm 7.00
Springfield	pm 11.40	am 9.50	am 1.30	pm 6.00	pm 8.50	pm 11.40	pm 2.30	pm 4.20	pm 7.10
Boston	pm 11.50	am 10.00	am 1.40	pm 6.10	pm 9.00	pm 11.50	pm 2.40	pm 4.30	pm 7.20

* Daily. † Daily except Sunday.

Trains on Battle Creek Division depart at 7.45 a. m. and 4.00 p. m., and arrive at Battle Creek at 6.10 a. m. and 6.10 p. m. Daily except Sunday.

O. W. RUGGLES,

General Pass. & Ticket Agent, Chicago.

R. N. R. WHEELER,

Ticket Agent, Battle Creek.

GRAND TRUNK R'Y SYSTEM.

EAST	Night Express	3	5	7	9	11	78
Chicago	pm 11.00	pm 3.00	pm 5.15	pm 7.30	pm 9.45	pm 11.55	pm 7.30
Vaughan	pm 11.10	pm 3.10	pm 5.25	pm 7.40	pm 9.55	pm 12.05	pm 7.40
South Bend	pm 11.20	pm 3.20	pm 5.35	pm 7.50	pm 10.05	pm 12.15	pm 7.50
Battle Creek	pm 11.30	pm 3.30	pm 5.45	pm 8.00	pm 10.15	pm 12.25	pm 8.00
Lansing	pm 11.40	pm 3.40	pm 5.55	pm 8.10	pm 10.25	pm 12.35	pm 8.10
Durant	pm 11.50	pm 3.50	pm 6.05	pm 8.20	pm 10.35	pm 12.45	pm 8.20
Saginaw	pm 12.00	pm 4.00	pm 6.15	pm 8.30	pm 10.45	pm 12.55	pm 8.30
Bay City	pm 12.10	pm 4.10	pm 6.25	pm 8.40	pm 10.55	pm 1.05	pm 8.40
Detroit	pm 12.20	pm 4.20	pm 6.35	pm 8.50	pm 11.05	pm 1.15	pm 8.50
Flint	pm 12.30	pm 4.30	pm 6.45	pm 9.00	pm 11.15	pm 1.25	pm 9.00
Port Huron	pm 12.40	pm 4.40	pm 6.55	pm 9.10	pm 11.25	pm 1.35	pm 9.10
London	pm 12.50	pm 4.50	pm 7.05	pm 9.20	pm 11.35	pm 1.45	pm 9.20
Hamilton	pm 1.00	pm 5.00	pm 7.15	pm 9.30	pm 11.45	pm 1.55	pm 9.30
Suspension Bridge	pm 1.10	pm 5.10	pm 7.25	pm 9.40	pm 11.55	pm 2.05	pm 9.40
Buffalo	pm 1.20	pm 5.20	pm 7.35	pm 9.50	pm 12.05	pm 2.15	pm 9.50
Philadelphia	pm 1.30	pm 5.30	pm 7.45	pm 10.00	pm 12.15	pm 2.25	pm 10.00
New York	pm 1.40	pm 5.40	pm 7.55	pm 10.10	pm 12.25	pm 2.35	pm 10.10
Toronto	pm 1.50	pm 5.50	pm 8.05	pm 10.20	pm 12.35	pm 2.45	pm 10.20
Boston	pm 2.00	pm 6.00	pm 8.15	pm 10.30	pm 12.45	pm 2.55	pm 10.30
Portland	pm 2.10	pm 6.10	pm 8.25	pm 10.40	pm 12.55	pm 3.05	pm 10.40

Nos. 2-4-6-8-Daily

Nos. 10-12-Daily ex't Sunday

G. W. VAUX,

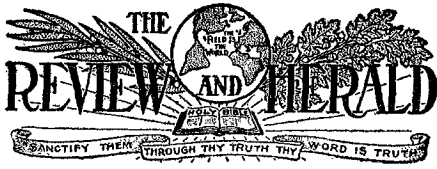
A. G. P. & T. A., Chicago.

Nos. 3-5-7-Daily

Nos. 9-11-13-Daily ex't Sunday

W. C. CUNLIFFE,

Agent, Battle Creek.



BATTLE CREEK, MICH., AUGUST 12, 1902.

URIAH SMITH }
L. A. SMITH } - - - - - EDITORS
W. A. SPICER }
W. W. PRESCOTT - - - - - MANAGING EDITOR

The Managing Editor is responsible for all editorial matter which is not signed.

BRETHREN W. A. Spicer and W. W. Prescott left Battle Creek last week for the Ohio camp meeting.

BRETHREN C. W. Flaiz, H. Shultz, and N. P. Nelson arrived from Europe last week after a pleasant voyage. Brother Flaiz is now attending the Ohio camp meeting.

HAVE you noticed how the columns of the newspapers have been filled of late with reports of suicides? The country is having prosperity, but there is something seriously wrong in the lives of the people, from the millionaire down to the day laborer.

As announced on another page, a special effort is to be made to place a copy of our Scandinavian papers in every Scandinavian home in this country. A special issue of these papers will be prepared for this purpose. Read the announcements concerning this on page 22, and decide to help this good work to the extent of your ability.

SCIENTIFIC circles are considerably exercised over the reported discovery at Lansing, Kan., of the skull of a "prehistoric man," which affords "proof" that human life existed in that locality "thirty-five thousand years ago." A description of the skull states that it "slopes back immediately from the eyes," so that "there is practically no forehead." The same people who reject all the evidences of Christianity will accept this "proof" of preadamite man without question.

DID you ever fail to take an interest in anything for which you had paid a large sum of money, or had made some great sacrifice? Think of this when you are tempted to believe that God takes no thought about you. Think of the price he has paid for you, individually, that you might become a member of his royal family, and inherit his eternal riches. Can he with indifference see you being led away by his adversary into sin and ruin? "Hearken unto me, O house of Jacob; and all the remnant of the house of Israel. . . . Even to your

old age I am he; and even to hoar hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you." Isa. 46:3, 4.

Local Prison Work

THE State prisons almost without exception have regularly appointed chaplains, some of whom undoubtedly are mere office holders, but others, I am thankful to be able to say from personal acquaintance with them, are earnest Christian workers. So the State prisons are not entirely deprived of gospel work.

The county, city, and village jails have no such provision made for them; and the men who are confined there, awaiting trial or serving short sentences, are often entirely without any gospel influence. Yet they are the most hopeful class of prisoners, as they have not yet been brought into constant contact with the most hardened criminals, and their hearts are generally softened by this humiliation that has befallen them.

In some cities and villages our people have, year after year, entirely overlooked the prison work, thereby depriving themselves of great blessings, and as a consequence souls have undoubtedly drifted beyond all hope. The majority of Christian people imagine that prison work is very difficult, while, on the contrary, in many respects it is easy. The only qualifications needed are sound discretion and love for humanity.

In my recent visit to Wichita, Kan., I learned that some of our sisters have been visiting the jail on Sundays, and handing the prisoners copies of *The Life Boat*. They have had most interesting experiences. This work had so won the confidence of the keeper that our friends did not have the least difficulty in securing permission from his wife for me to visit the prisoners, although the keeper was away. Almost all the prisoners expressed their appreciation of *The Life Boat*.

Our people have purchased a portable organ, and will now begin regular Sunday afternoon services in the corridor of the jail.

To those who are just beginning to engage in this work, the following suggestions may be helpful: try to forget that you are talking to a prisoner. Regard him simply as a fellow being. Dwell as little as possible on prison topics. Forget, if possible, that these men are in prison. Endeavor to talk to them with the same ease and freedom with which you would converse with a friend whom you might meet on the street. Try to be natural, and to feel perfectly at home. Ask the Lord to guide you in this work, then begin to do something, and you will be surprised to see how easy the work is, and what a blessing there is in it.

The Life Boat, The Signs of the

Times, and *The Youth's Instructor* are the best papers to use for this purpose. If the way does not open for you to give them to the prisoners, it may be because the Lord knows that you are not prepared to be a light to these men, so let the jailer have the papers to hand out, and then seek the Lord all the more earnestly for a better preparation. Copies of *The Life Boat* can be secured for this purpose for two cents each. Address 28 Thirty-third Place, Chicago.

DAVID PAULSON.

AN indication of the hold superstition has upon the people in spite of modern "progress" and "enlightenment" comes from Atlantic City, N. J. A prophecy which is vaguely traced to "a colored preacher named Jones," says that that resort will be swept by a tidal wave some time in August, and such general credence is given it that "hotel keepers have trouble in keeping their help, and guests are leaving" in large numbers. The local weather bureau is being importuned for "official statements to allay fear." If people would only be as ready to credit the predictions made by the God of heaven, plainly stated in his Word, they would save themselves from an impending danger that is very real.

"THE Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Rev. 22:17. The greatest river in the world is the river of life. In vision John saw this river, "clear as crystal, proceeding out of the throne of God and of the Lamb." The life of God, represented by a river proceeding from his throne, is continually flowing out to all his created works. It is flowing through all the world, not as a river visible to the natural eye, but yet as real as the Mississippi or the Amazon. Men do not discern the water of life because their minds have been darkened and their spiritual faculties deadened by sin. They are continually receiving life from God, but it does not profit them spiritually, because it is not mixed with faith. By faith we continually receive spiritual life through the word of God. By faith we perceive God in his works, and glorify him as God in the gifts that come from his hands. By faith we hear the voice of the Spirit and the bride, saying, Come. Faith brings us now to the river of life, and enables us to partake of its waters freely. By faith we partake here of the pleasures of the world to come.

IN the August number of *The Missionary Review of the World* the "Away from Rome" movement in Austria is very fully described by Dr. J. G. Cunningham, of Edinburgh, who made a special visit to Europe to study its causes and progress.