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**T**hough I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

**2** And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

**3** And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

**4** Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,

**5** Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

**6** Rejoiceth not in iniquity, but rejoiceth in the truth,

**7** Beareth all things, believeth all things, hopeth all things, endureth all things.

**8** Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

**9** For we know in part, and we prophesy in part.

**10** But when that which is perfect is come, then that which is in part shall be done away.

**11** When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

**12** For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

**13** And now abideth faith, hope, charity, these three; but the greatest of these is charity. *1 Corinthians 13.*



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## Editorial

### *It Is No Fable*

THE idea of the coming of the Lord in power and great glory is not the imagination of a disordered mind nor a willfully contrived deception. "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased." This voice was heard on the mount of transfiguration when the writer of this epistle was present, and saw his glory. On that occasion "Jesus was clothed with the light of heaven, as he will appear when he shall come 'the second time without sin unto salvation.' For he will come 'in the glory of his Father with the holy angels.' . . . Upon the mount the future kingdom of glory was represented in miniature." The glory of the second coming of Christ is based upon the testimony of an eyewitness who has himself seen the glory. Those who saw this revelation saw "the kingdom of God come with power." Our hope is resting upon a solid basis. "Our God shall come, and shall not keep silence." Let us continue to pray, "Thy kingdom come." Let our attitude still be that of those "looking for and hasting the coming of the day of God."

### *One Thing*

THERE is danger of thinking that the gospel consists of a great number of distinct principles or ideas which must be studied and mastered before one can be sure of salvation. It is well to remember the words of the Master, "One thing is needful." The psalmist understood this when he said, "One thing

have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple." An abiding fellowship with God is the one thing needful. To dwell in the house of the Lord means to be on familiar terms with the Lord,—in constant communion with him. This is that fellowship which means that "we dwell in him, and he in us." This experience includes all other experiences. Not to know this experience is to miss the very essence of Christianity. This was the fatal flaw in the experience of the rich young man. "Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me." Fellowship with God means the fellowship of his life, and his life constantly flows out in streams of blessing. With God to live means to give. The lives of those who are in real communion with him will be marked by the same characteristic. A selfish withholding of what we are able to minister to others, a sense of private ownership of those gifts and blessings which have been placed in our hands, and of which we are the stewards only, are the indications that we lack the one thing needful,—the abiding fellowship with the life which gives itself for the benefit of others. This was the real difficulty with the rich young man. The direction of his life current had always been inward,—a getting of possessions for himself. He had not experienced that change in the new creation which turns the direction of the life current outward,—a giving freely to others. This is the law of the life. "For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbor as thyself." This is "the simplicity that is in Christ." Do not neglect the one thing.

### *Receiving the Gift*

It is not sufficient for our salvation simply to know the fact that the Lord has given to us "all things that pertain unto life and godliness." There must be an actual appropriation of the Lord's gifts. We may consent to the fact that Jesus, the divine Son of God, has come into the world to seek and to save the lost; we may acknowledge that he is able to save to the uttermost all

that come unto God by him; we may admit that the Bible is the word of God, divinely inspired and intended to be a lamp unto our feet and a light unto our path; we may affirm all this and much more, and yet utterly fail of salvation because we do not lay hold upon the heavenly gift. It does not satisfy a hungry man simply to read the bill of fare, even though it should be a very liberal one; it does not save the drowning man simply to know that a life preserver has been thrown to him; when every fiber of the being is crying out for water, it is not sufficient to stand on the bank of a sparkling stream and watch its onward flow. The hungry man must eat. The drowning man must seize the life preserver. The thirsty man must drink. So it is with spiritual things. The gospel is "the power of God unto salvation to every one that believeth;" and to no others. "As many as received him, to them gave he power to become the sons of God." The Bereans are commended as "more noble than those of Thessalonica, in that they received the word with all readiness of mind." The testimony of John was, "Of his fullness have all we received." When Peter preached on the day of Pentecost, it was those "that gladly received the word" who made up the company of three thousand converted souls. All this shows that we must actually take the gifts which God has provided for us. "What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord." The return which is acceptable to the Lord is to take what he gives, and then call for more. Of course we shall let our requests be made known with thanksgiving, and thus with continual praise we receive the continual stream of his gifts, and this settles the whole question of salvation; for "whoso offereth the sacrifice of thanksgiving glorifieth me; and prepareth a way that I may show him the salvation of God."

"I take salvation full and free,  
 Through him who gave his life for me,  
 He undertakes my all to be—  
 I take—he undertakes.

"I take him as my holiness,  
 My spirit's spotless heavenly dress,  
 I take the Lord, my righteousness—  
 I take—he undertakes.

"I take the promised Holy Ghost,  
 I take the power of Pentecost,  
 To fill me to the uttermost—  
 I take—he undertakes.

"I take him for my daily guide,  
Secure — whatever ill betide —  
Since he is ever at my side,  
I take — he undertakes.

"I simply take him at his word,  
I praise him that my prayer is heard,  
And claim my answer from the Lord —  
I take — he undertakes.

### Open All the Storehouses

"AND the famine was over all the face of the earth: and Joseph opened all the storehouses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt." Gen. 41: 56.

Between Jesus and Joseph there is more than an analogy; for the latter was a type of the former; and from this we may derive instruction and comfort. Anciently in Egypt there was a famine which waxed sore in all the land. So there is a famine in all the earth to-day, not, perhaps, a literal famine of bread in every locality, but a famine, a scarcity, of that which only a greater than Joseph, namely, our Lord Jesus Christ, can supply, a famine of the word of the Lord and the truth necessary for this time. And our work is to try to save as many as possible of the children of men by leading them to turn their steps to Christ, to partake of the bounties of his grace, and make preparation for salvation in his kingdom. For we are living in a time when it is more apparent than at any previous time in the world's history, that the world is lying in the arms of the wicked one; that wicked men and seducers are waxing worse and worse, and the love of many is growing cold. This exactly fits the sad picture of the last days. Every day's reports of the outbreaking crimes, defalcations, frauds, dishonesty, and oppression, in the social, religious, and political worlds, are sufficient to awaken the most careless observer who is willing to see, to the fact that the days of Noah and Lot are stamping their impress upon the condition of our own times, and showing the relation we bear to the scenes which prophecy has marked out before us.

When the famine came on Egypt, according to Joseph's interpretation of the lean kine, and the people cried to Pharaoh for bread, he "said unto all the Egyptians, Go unto Joseph; and what he saith to you, do." Verse 55. So now the One who corresponds to the king of Egypt in Joseph's time, the Lord our righteousness, sends us to Jesus Christ for the truth for this time, the gospel of the kingdom, which is to go to all the world as a witness and a preparation for his coming, and which is the world's great need to-day, as the people of Egypt needed the stores of the granaries of Joseph's day; for this gospel is "the power of God unto salvation to every one that believeth." Rom. 1: 16.

The king of Egypt could be ap-

proached only through Joseph. So with Jesus: "No man cometh unto the Father, but by me" (John 14: 6); and, "All men should honor the Son, even as they honor the Father." John 5: 23.

In all the land no other but Joseph could open the storehouses. So Jesus controls the great storehouses of God's fullness, and we are to go to the Father through him for the supplies we need. For God "loveth the Son, and hath given all things into his hand." John 3: 35.

Joseph was the fit person to open the storehouses for the people. He had planned the storehouses, and was therefore the proper one to control them. Gen. 41: 33-36. "And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God is?" Verse 38. Joseph carried out the storage, on a noble scale: he gathered corn "until he left numbering; for it was without number." Verse 49. So with our Lord. He has not only made ample provision, but he has wisdom to distribute it well. "For it pleased the Father that in him should all fullness dwell" (Col. 1: 19); "and of his fullness have all we received."

Joseph, says the record, opened all the storehouses. For this very purpose he planned and filled them, to distribute to the people's needs. This shows that the ample provisions of God's grace are designed to be distributed. The storehouses were opened in an appropriate time; for the famine was upon all the face of the earth. Gen. 41: 55, 56. And Joseph kept them open while the famine lasted. This is more than fulfilled in Jesus, in whom all fullness abides. He is ever near, and may be approached daily. Every seeker will find in him a ready supply.

Joseph opened to all; he had an eye especially to Israel; but he was a father also to Pharaoh, and the preserver to many peoples.

It was a gratifying privilege to live near to such granaries. But how sad if any had died without their provisions! And how infinitely sad if any, under the free gospel invitation, let the opportunity go by unimproved. We do not read that any were sent away unsupplied. But the gospel does better than Joseph did; for food was sold only to those who wanted to buy; but the blessings of the gospel are offered to us without money and without price. But it is only our reasonable service that we surrender ourselves, our substance, our abilities, our time, our all, to the Lord, in return for the infinite blessings which he offers to us without money and without price.

"Nothing ye in exchange shall give,  
Leave all you have behind;  
Freely the gift of God receive,  
And peace in Jesus find."

u. s.

To be called peculiar and live is better than to experience a fashionable death.

### Studies in the Gospel Message

The subject of the Sabbath-school lesson for September 13 is, The Secret of Continuance.

When the Lord appeared unto Moses in the burning bush and commissioned him to bring forth the children of Israel out of Egypt, he revealed himself as the I AM. "Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." After the first refusal of Pharaoh to let Israel go, and the apparent failure of the effort of Moses to bring deliverance to that people, "God spake unto Moses, and said unto him, I am JEHOVAH: and I appeared unto Abraham, unto Isaac, and unto Jacob, as God Almighty, but by my name JEHOVAH I was not known to them. . . . Say unto the children of Israel, I am the Lord [Jehovah], and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched-out arm, and with great judgments." In the article in "Smith's Dictionary of the Bible," dealing with the Hebrew word which is translated "Jehovah" in our Authorized Version of the Bible, after stating the probable derivation of the word, the writer says: "If the etymology above given be accepted, and the name be derived from the future tense of the substantive verb, it would denote, in accordance with the general analogy of proper names of a similar form, 'He that is,' 'the Being,' whose chief attribute is eternal existence." Thus when the Lord revealed himself as the Redeemer of his people from Egyptian bondage, he announced the name which emphasized his everlasting continuance.

Many centuries later, just before the Babylonish captivity, when the Lord revealed to the prophet Habakkuk his purpose to raise up "the Chaldeans, that bitter and hasty nation," and declared that "they shall come all for violence: . . . and they shall gather the captivity as the sand," the prophet based his hope of deliverance upon this same attribute of continuance. "Art thou not from everlasting, O Lord my God, mine Holy One? we shall not die."

When God manifested himself in the person of his Son Jesus (Jehovah-Saviour), as the Redeemer of the world from the bondage of sin, it was necessary that the people should understand that their hope of redemption from sin and of eternal life (continuance) depended upon their faith in Jesus as the revelation of the I AM in the flesh. He therefore said unto them, "If ye believe not that I AM, ye shall die in your sins." And the miracles recorded in the book of John, like the miracles recorded in the book of Exodus, are the miracles of the I AM, the proof and the pledge of a Redeemer in the flesh who could "save his people from their sins."

After Jesus had been raised from the dead, and had taken his seat "on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man," the Holy Spirit moved the apostle Paul to write the epistle to the Hebrews as the interpretation of the real meaning of the sanctuary and its services. In the first chapter he sets forth the relation of sonship as being fundamental to the whole question, and in the familiar language of the Old Testament he declares the divine character and glory of the Son, in whom, as the eternal Word, God has spoken "at the end of these days." In one of these quotations the eternal being of the Son, the Creator, is contrasted with the brief time during which all created things will endure. Let us read it: "Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the works of thy hands; they shall perish; but thou continuest: and they all shall wax old as doth a garment; and as a mantle shalt thou roll them up, as a garment, and they shall be changed: but thou art the same, and thy years shall not fail." In the second chapter this same eternal Son is revealed as bringing many sons unto glory by identifying himself with humanity, that he might be able to deal with sin in behalf of humanity. "Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." "By offering himself to make intercession for the transgression of the human race, Christ executed the office of priest." "For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself."

Thus the eternal Son, the I AM, the Word which was God, became flesh, in order that sin might be condemned in the flesh, and "to redeem them that were under the law, that we might receive the adoption of sons." By this union of divinity and humanity in the person of Jesus, the Son of God and the Son of man, provision was made so that all transgressions of God's holy law could be freely pardoned, and transgressors of the law could be changed into keepers of the law. Here is the statement of the Scripture: "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: in whom we have redemption through his blood, even the forgiveness of sins." "For what the law could not do, in that

it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." This is the gospel of the forgiveness of sin. This is the gospel of "the righteousness of Christ, which is made manifest in obedience to all the commandments of God." How this wonderful change can be wrought constitutes "the mystery of the kingdom of God." It is the secret of continuance.

The real law of God is his life. Jesus knew it as such. "I know that his commandment is life everlasting." The obedience of faith is harmony with this life. Sin is the transgression of this law, a going contrary to this way of life. Obedience is the path of life, the experience of continuing. Sin is the path of death, the experience of stopping. "In the way of righteousness is life." "Sin, when it is finished, bringeth forth death." Righteousness is constructive. Sin is destructive. He who accepts Christ the eternal Son as his righteousness is thus brought into fellowship with the I AM, and like the Son, he continues.

God hates sin, but loves the sinner. "The wages of sin is death," and if sin is permitted to continue, the sinner must cease to continue. God's purpose is to put an end to sin, and in making provision for sin to be removed out of the earth he makes provision that the cleansed sinner shall continue forever. "The world passeth away, and the lust thereof: but he that doeth the will of God abideth [continueth] forever."

The consideration of these principles makes it clear that in the setting up of the fifth kingdom so that "it shall stand forever," the complete removal of sin out of the earth is involved, and the destruction of "him that had the power of death, that is, the devil." That which prevents the continuance of the kingdom must be removed if the kingdom is to be established upon the basis of eternal continuance. God's method of successfully dealing with this problem is the mystery of the gospel, the secret of continuance.

We are now prepared to see that when the God of heaven sets up his kingdom in the earth so that "it shall stand forever," he must deal with sin not merely in the ordinary manner in the forgiveness of the individual sinner, but in the actual blotting out of sin from the universe. This means the cleansing of the sanctuary, the final work with reference to the disposal of sin. This question will be studied more fully in later lessons.

The conclusion seems to be plain that in the gift of the eternal Son, the I AM, and in the provision thus made for the forgiveness of sin by declaring "his righteousness for the remission of sins that are past," God has revealed the secret of the continuance of his kingdom

in the earth. It is the work of the preacher of the gospel "to make all men see what is the fellowship of the mystery," that men may be brought into the actual experience of partaking of the divine nature and of knowing the secret of continuance not merely as a theological theory, but as the fact of the eternal life manifested in the flesh.

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## Note and Comment

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IN a recent volume entitled "Facts and Comments," by Herbert Spencer, who is acknowledged to be the highest living authority on agnosticism and evolution, occurs the following paragraph, among the last words of what the author says will be the last volume from his pen:—

It seems a strange and repugnant conclusion that with the cessation of consciousness at death there ceases to be any knowledge of having existed. . . . Of late years the consciousness that without origin or cause infinite space has ever existed, and must ever exist, produces in me a feeling from which I shrink.

Such testimony, from such a source, is worth considering, in contrast with the assurances of Christianity respecting the origin of all things and a future state of existence. Contrast the position of Mr. Spencer, at the conclusion of his active life, with that of the apostle Paul at the close of his life. See 2 Tim. 4: 6-8. To which of these positions is one led by everlasting truth?

AT the recent session of the Trans-Mississippi Commercial Congress at St. Paul, Minn., the following resolutions were adopted, voicing the sentiment of the congress on the evil of the great commercial combines known as the trusts:—

*Whereas*, The trust system has been and is a menace to our republican institutions; and,—

*Whereas*, If, allowed to continue to form combinations in restraint of trade and the elimination of competition, the wealth of the entire country will be concentrated in the hands of a few; and,—

*Whereas*, The said combinations are calculated to destroy the hope and ambition of the youth of the country, it being well understood that the ambition and hope of the young men of this nation have made it great; therefore, be it—

*Resolved*, By this congress, that the president of the United States be respectfully urged to use all the power vested in his office to the end that the growing power and the influence of the trusts may be destroyed; and be it further—

*Resolved*, That if in the wisdom of the national congress the laws now on the statute books are insufficient to suppress this growing evil, other more stringent and efficient laws be speedily enacted."

In a speech at Providence, R. I., August 23, President Roosevelt expressed a purpose to act in harmony with this re-

quest, but said, however, that the conditions surrounding the problem are complicated, so much so that national legislation which will be adequate will be difficult to frame. He admitted that the complete impotency of State legislation in the matter had been demonstrated.

The problem of the trusts is the problem of the power of money to rule the people. Are the people, from the president, the supreme court, and congress, down to the lowest ranks of society, susceptible to the corrupting influence of the love of money to that degree which will lead them to set aside the principles of justice for the sake of financial gain? If they are, then no legislation, State or national, will avail anything. History is very instructive on this subject.

GOVERNOR TAFT has arrived in the Philippines, where he was received with a great demonstration of welcome by both the foreign residents and the natives. In a speech the governor stated that the sale of the church lands to the government was assured, and that the money would not go to the friars, but would remain on the islands. The chief contest involved in the negotiations between the government and the Vatican is that pertaining to the schools. The Vatican is determined to retain control of the department of public instruction. The "apostolic delegate" at Manila has received secret instructions from Rome, giving precise information regarding the points to be insisted on in the remaining negotiations with Governor Taft, and the hope is expressed by the papal secretary of state that a "satisfactory solution" of the educational question will be reached.

THE question, Can psychology explain the phenomena of Spiritualism? is one that is receiving much attention at the present time by those interested in the study of occult things. Recently we published some statements by an authority on psychical manifestations, showing the connection between these manifestations and those of Spiritualism, and the great extent to which certain classes of society are to-day "experimenting" in these mysteries, in the belief that they have to do only with powers and forces inherent in themselves. The subject is again considered in the *Literary Digest* of August 23, which quotes the opinion of Dr. Noble, of Elmira, N. Y., "who has been studying the phenomena of Spiritualism." From the line of reasoning which is being followed, and the conclusions which are being reached, it is plain that the logic of belief in the inherent immortality of the soul is making itself felt, and that from this belief as a premise people are beginning to reason

toward the conclusion that the dead can and do communicate with those who are yet living on the earth. The Spiritualists' point of view on this subject, says the *Digest*, "is almost invariably repudiated by the Christian church; and yet, as is pointed out by a recent writer, there is no necessary inconsistency in the doctrines of Christianity and those of Spiritualism. Granting the immortality of the spirit, it is not unreasonable to suppose that the spirit might be able to return, and establish relation with its kindred on earth." (Italics ours.)

The *Digest* then quotes from Dr. Noble the following statement showing how "science" is coming to the aid of Spiritualism in its contest with Christianity:—

It was not until recent years that science turned her attention to this important subject. So antagonistic was the church to the phenomena, and so bitter her persecution of those engaged with or recognizing them, that scientific men partook of the prejudice, and joined in the oppression. With the advance and spread of education, prejudices have been cleared up, false theological barriers have been torn down, and, while there is still abroad skepticism as to psychic manifestations and prejudices based on false conceptions of the true religion, the thinking classes have been at work, and the foundation of the new science is already laid.

The only safety against this modern "science" and the logic which it employs is the repudiation of the doctrine of man's inherent immortality. Without this, there would be no starting point from which any of the conclusions affirmed by Spiritualism could be reached. And every Christian ought to repudiate it, since it is a pagan doctrine, pure and simple.

THE *Literary Digest* (New York) points out that the administration's "undiplomatic" intercourse with the Vatican has been undiplomatic in name only. "Mr. Roosevelt's positive statement that the negotiations with the Vatican are not of a diplomatic character, has been received," the *Digest* says, "with disrespectful amusement. It is admitted," it continues, "that he may call them undiplomatic so far as he and his mission are concerned, but need the pope and his cardinals be undiplomatic? European papers answer this query in the negative. Another point is that the large foreign element in the United States, not yet trained to the practical separation of church and state, will be bewildered by what Mr. Roosevelt has done."

The *Digest* then gives a view of the matter from the standpoint of an impartial observer, and one well qualified to judge correctly on the point of which he speaks. It quotes from the *Paris Temps*. "De Tocqueville and Laboulaye," says the *Temps*, "would shudder in their graves if apprised that the land

of the separation of church and state had upon its own initiative rushed so near the peril of an adulterous union of the civil power and the spiritual power." The *Temps* then further declares:—

In truth, the plan that Governor Taft was charged by Secretary Root to urge upon Leo XIII and Cardinal Rampolla amounts to a concordat. The United States would not have made a law for the establishment of religion, but upon pretense of purchasing the property of the religious orders, it would have paid the Vatican about ten million dollars. That would have constituted a fund for the endowment of the Philippine clergy. Moreover, the mere fact of the signature of a treaty of this sort by a representative of the federal government and the pontifical secretary of state would have conferred upon the apostolic delegate at Washington a legal standing, a sort of diplomatic recognition. He could then have negotiated directly with President Roosevelt or with his government without having recourse to the services of the officious intermediation of an American citizen like Archbishop Ireland. It will be seen thus that the United States was willing to set a price upon the concessions it asked from Rome. It is for the United States government to decide if the recall of the religious orders and the sanction of the friars' expulsion are worth such considerable compensation as the abandonment of a secular policy, and the conclusion of a sort of concordat or treaty with the Holy See.

Certainly, when we can quote such statements as this, from such authorities, the prediction that a union of church and state will come in this country, and the belief that the government is playing into the hands of Rome, are entitled to sober consideration.

A PRESS dispatch which comes from Madrid under date of August 21, reflects credit on the young Spanish king Alfonso, as a youth capable of thinking for himself, and who will not surrender his common sense at the behest of superstition and tradition. The dispatch says that Alfonso has greatly scandalized the church prelates, and is thought to be mentally unbalanced. Then follows this explanation:—

At Cabadonga the king visited the shrine, the most famous in Europe. The bishop of Cabadonga conducted his majesty toward the sacred relics. The bishop showed the king St. Peter's toe nail and St. Paul's hair. The king stopped him with: "Say, bishop, do you believe that nonsense?"

The scandalized bishop affirmed that he did.

"Well, I don't," replied Alfonso. "We have seen enough. I'm going to dinner."  
L. A. S.

If you will furnish the consecration, the Lord will furnish the rest.

THE first requisite to success in the service of God is an earnest desire and purpose to do something—anything within your power—that will tell for the upbuilding of his kingdom.

## 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.

### Be Strong

BE strong!

We are not here to play, to dream, to drift.

We have hard work to do, and loads to lift.

Shun not the struggle; face it. 'Tis God's gift.

Be strong!

Say not the days are evil,—who's to blame?—

And fold the hands and acquiesce. O shame!

Stand up, speak out, and bravely, in God's name.

Be strong!

It matters not how deep entrenched the wrong,

How hard the battle goes, the day, how long,

Faint not, fight on! To-morrow comes the song.

—Dr. Babcock.

### An Interesting Letter

MRS. E. G. WHITE

ELMSHAVEN, SANITARIUM, CAL.,

April 5, 1902.

To Those Connected with Our Work at Nashville.

MY DEAR BRETHREN: You are engaged in an important work, and the Lord calls upon you to take heed to watch unto prayer, to make straight paths for your feet, lest the lame be turned out of the way. Work with an eye single to the glory of God, and with a sense of your individual responsibility. Remember that the Lord alone can make your efforts successful. He is the author and finisher of your faith. In the past you have had the wrestling part of your work to do. You have met with many trials. For your encouragement I am instructed to tell you that the Lord has a deep interest in the work at Nashville, and he will help every one of you if you will co-operate with him.

The Lord desires you to move onward and upward. He bids you to be careful to take the right path. "Enter ye in at the strait gate: for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

"The path of the just is as the shining light, that shineth more and more unto the perfect day." "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." "They shall walk, O Lord, in the light of thy countenance."

Do you understand the question that the lawyer put to Christ, "What shall

I do to inherit eternal life?" Christ laid upon the lawyer the burden of answering his own question. "What is written in the law? how readest thou?" he asked. "And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbor?"

Jesus then related an incident that had lately taken place. A certain man, going from Jerusalem to Jericho, was robbed, and left by the roadside, wounded and dying. "And by chance there came down a certain priest that way." Did he help the one so sorely in need of help?—No; "he passed by on the other side."

"And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee."

"Which now of these three," Christ asked, "thinkest thou, was neighbor unto him that fell among the thieves? And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise."

This scripture certainly outlines our work.

"Faith, if it hath not works, is dead, being alone." When the Lord created trees, he commanded them to bear fruit. And to us Christ says, "Herein is my Father glorified, that ye bear much fruit." Those who receive the truth into good and honest hearts will bear fruit to the glory of God. They will reveal the faith that works by love and purifies the soul.

When Jesus would prove to John the Baptist that he was the Messiah, he said to John's messengers, "Go and show John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." The fruit that he bore in his life was his answer to John's question.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." These words are to be engraved on the tablets of the heart. In the estimation of the world, it is going to extremes to love God supremely and our neighbor as ourselves; but this is what God requires. He says to us, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous

light. . . . Dearly beloved, beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles: that, whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation. . . . For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men."

The plans and methods of God's workers are to be thoroughly sifted from worldly policy. Their work is to be carried forward with Christlike simplicity. Remember that he who takes the position of a criticiser greatly weakens his own hands. God has not made it the duty of men or of women to find fault with their fellow workers.

The world is filled with the same baleful influences that led the Jews to reject Christ, the greatest Teacher the world has ever known. Transgression is developing in a most marked manner. My brethren, avoid selfishness and covetousness; for it is idolatry. This sin is eating into the hearts of those who are determined to be rich. In their pursuit of gain, they place themselves in the most terrible danger.

Not a vestige of avarice nor a sign of greed will be seen in the life of a Christian. He will not be guilty of one dishonest act.

As Seventh-day Adventists, let us be sure that we bear the sign of God. Is this something that is seen?—No; it is unseen. It is the consecrated mind, placed wholly on the Lord's side.

Those who work in the Southern field, a field so difficult and so poverty-stricken, need constantly to receive grace from on high. They need a power outside of and above themselves. Only by the help of God can they gain true success. Again and again has this been evidenced. The workers who have not lived to themselves, who have put self out of sight, following where Jesus leads the way, practicing self-denial in order to open up the work in new fields, God has made to sit in heavenly places with Christ. Our help is from him.

I have not written to you for some time because I have not been able to do so. I have been under a heavy strain. My mind would not let me rest, and at last my strength gave way. I suffered great pain in my head and eyeballs. I have not yet fully recovered, and cannot endure much taxation. I am now sleeping better than I have been, but I cannot find the rest that I need, because I have so much writing to do.

I was sitting in my room on Sabbath morning, thinking about the perplexities of the work, and wondering, "What shall I do?" when a little bird hopped on to the window sill, and poured forth such a flood of song that it set my heart free for a time. I believe that the bird was God's messenger to me. I am determined to put my trust in God. I thank him that I have been so wonderfully sustained. I want to do much more work for him before I lay off my armor.

## Prayers, Answered and Unanswered

L. D. SANTEE

ELIJAH prayed four remarkable prayers, which God openly answered. He is held before us as a living example of the power of earnest, insistent prayer. James 5: 17, 18. He prayed that it might not rain, and it rained not for three years and six months. He prayed that life might come into the widow's child, and God gave the life. He prayed again for rain, and rain came abundantly. He prayed for fire from heaven, and God sent it. But a little later, we find him sitting under a juniper tree, praying that he might die, and God denied him his request. Was not God's denial as much in love as his answers?—Surely it was. God had something better for him. He never died, but was caught up to heaven to live forever.

The first condition in the prayer that God answers is faith. "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Mark 11: 24. Again, prayer, to be regarded, must be in accordance with the will of God. In 1 John 5: 14, 15, this is made plain: "And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him." When these conditions are met, how free and full the promise! to "freely give us all things" (Rom. 8: 32), to bless "with all spiritual blessings in heavenly places in Christ" (Eph. 1: 3), to "supply all your needs." Phil. 4: 19. Do we want more power? Do we want liberty? Do we want the baptism of the Holy Ghost? They are offered full and free in Christ. He has purchased for us all these blessings, and it is his will that we shall have them.

Why, then, do many pray for years for these things, and never seem to receive the things for which they pray? Have they exercised the faith spoken of by Mark, "Believe that ye receive them"? If we do this, then follows the promise, "And ye shall have them." There may be still another cause: David says, "If I regard iniquity in my heart, the Lord will not hear me." Ps. 66: 18. That professed faith that accompanies a life of sin, is only presumption, and cannot claim the promise of God. "He that turneth away his ear from hearing the law, even his prayer shall be abomination." Prov. 28: 9. Submission and consecration must precede that living connection that will entitle us to have our prayers answered. "And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." 1 John 3: 22.

We often ask for things that we desire, and they are not granted. In that case, we must acquiesce, and say, God knew best. The prayer of Christ in the garden was not granted. Paul besought the Lord thrice that his "thorn in the flesh" might depart from him; but it was de-

nied. And yet I doubt not that Paul, strong, impulsive, resolute by nature, became more tender, thoughtful of the infirmities of others, and gentle, in his ministry, by reason of the wearing pain caused by his infirmity.

When we comply with the conditions accompanying the promises, with the keys of faith and trust we can unlock any room in the treasury of heaven. Christ encourages us to ask largely: "Ask, and ye shall receive, that your joy may be full." John 16: 24. May the Lord help us to ask according to his will, and have our needs supplied.

## The Way We Look at It

W. E. HASKELL

LIFE'S weal or woe is made or marred  
So much by what we view.  
'Tis well we then should learn to look  
At things of worth and true.  
And oft in life as much depends  
(Whate'er our life may be)  
Not only on at what we look,  
But on just how we see.

In hopeless gloom Doubt still can note,  
Where'er life's pathway goes,  
Amid the beauty of its flowers,  
The thorn with ev'ry rose.  
But Faith and Hope the same paths  
tread,  
Yet ne'er can be forlorn.  
With all the thorns of life they see  
The rose with every thorn.

Doubt sees imagined wrong in all,  
No good thing to commend;  
But criticises and condemns  
As foe the truest friend.  
But Faith and Love the good behold  
Wherever they may go,  
See some of Christ in every soul,  
A friend in every foe.

So all through life Doubt halts to find  
The side which is the worse;  
With all the blessings from on high  
With ev'ry one a curse.  
Yet Faith rejoicing goes its way  
In spite of what's distressing,  
Beholds in all the Father's love,  
In ev'ry curse a blessing.

Where Doubt finds loss, there Faith sees  
gain.  
Faith's day to Doubt is night.  
Doubt's deepest gloom and darkest cloud  
Is Faith's shekinah light.  
With cross and crown, and bitter, sweet,  
And pain, and pleasure too,  
Sunshine and cloud and life and death;  
'Tis much in how we view.

## Sufficient Strength

HE who hath appointed thee thy task, will proportion it to thy strength, and thy strength to the burden which he lays upon thee. He who maketh the seed grow, thou knowest not how and seest not, will, thou knowest not how, ripen the seed which he hath sown in thy heart, and leaven thee by the secret workings of his good Spirit. Thou mayest not see the change thyself, but he will gradually change thee, make thee another man. Only yield thyself to his molding hand, as clay to the potter, having no wishes of thy own, but seeking in sincerity, however faint, to

have his will fulfilled in thee, and he will teach thee what to pray for, and will give thee what he teacheth thee. He will retrace his own image on thee line by line, effacing by his grace and gracious discipline the marks and spots of sin which have defaced it.—Edward B. Pusey.

## Community Soul-Saving Work

DAVID PAULSON

HAVE you experienced the blessing there is in definite daily study of the Bible, and in endeavoring to make life more pleasant and endurable for at least one human soul each day? If you have not, begin to-day. And then you will appreciate for the first time some of the real sweetness of life, and you will wonder how you ever could have been satisfied to drift along year after year with such a desultory Christian experience.

God wants to give each one of us a liberal installment of heaven here below. He wants us to travel toward the eternal city with our faces lightened up with a sweet satisfaction, instead of going along like a crippled band of mourners. But it is not enough for God to want us to have this; for he can no more give it to us without our active co-operation than he can give a crop of corn to a farmer who neglects to either plant or cultivate the same.

No drunkard or tobacco slave was ever delivered from his bondage who did not take a positive and determined stand on that question. "Daniel purposed in his heart," and the Lord made something appear in his life. "If any man willeth to do his will, he shall know." There are some precious things that we may know in this world that we never shall know till we will to do some other things. "If there is first a willing mind, it is accepted."

We have compassed this mountain of inactivity long enough. Let us launch out into the deep, and as we do so, our souls will catch a heavenly breeze that will waft us toward the heavenly harbor. Looking back at somebody or something, as Peter did, is not only a violation of the Master's command, "Follow thou me," but in the very act of doing so we are unfitting ourselves not only for the future kingdom, but also for the present kingdom of service and usefulness.

Have you added so much to the sum total of human happiness in your community that your fellow men are thanking God that you live among them? If not, why not?

The most important thing is to begin. God cannot guide us while in inactivity, any more than a captain could steer a vessel that was not moving. Resolve to commit to memory, and to make your own, some portion of Scripture each day. We need spiritual food daily just as much as we need physical food. Then allow no day to pass without some one's being made better or happier because you have lived. Remember that the influence of a cheering smile, a kind word, or a loving deed is immortal; it can no more die than God himself. It will be



a part of our joy hereafter as well as in this life.

Gideon had to cast down the idols in his own home before God could trust him with one of the mightiest victories ever recorded. There may be a lesson in that for us. Has the morning worship hour become distasteful to your children? Perhaps they have some cause for this feeling. Let several mornings of each week be devoted to memorizing portions of Scripture, to relating some of the experiences of the previous day, and to cultivating that genuine family spirit that is now becoming so rare, even in Christian families.

Write out some of the most encouraging experiences you meet with in community soul-saving work, for they will serve to inspire some timid ones to begin, just as Paul said the zeal of the Corinthian brethren had provoked very many. 2 Cor. 9:2.

### The Meaning of Free Will

THE fact that people reject the mercy of the Lord is an evidence of their high calling in Christ,—that they are allied to Divinity, in that they can act for themselves. The inanimate earth acts automatically, and cannot choose but to receive and show forth the goodness of the Lord. Even the beasts, which have reason, do not know enough to resist the influence of God's Spirit, and are all passive to his will. Now it is not the part of wisdom for man to resist God; but the fact that he can refuse to be led by him shows that God has in his great love endowed him with his own attributes; and so, when man is as passive to the will of God as the beasts and the inanimate creation are, *that* is counted to them for righteousness; it shows that they are worthy to rule with God on his throne. So it is because of "his great love wherewith he loved us," because he is "rich in mercy," that God makes us sit together with Christ (Eph. 2:4-6); and it is only this crowning mercy rejected that results in the destruction of anybody. "The earth, O Lord, is full of thy mercy: teach me thy statutes."—*Selected.*

### Intemperance and Irreverence

WHAT was it that led to the careless disregard of holy things, on the part of Nadab and Abihu? The thing is indicated in Lev. 10:8-11: "And the Lord spake unto Aaron, saying, Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute forever throughout your generations: and that ye may put difference between holy and unholy, and between unclean and clean; and that ye may teach the children of Israel all the statutes which the Lord hath spoken unto them by the hand of Moses."

The minds of Nadab and Abihu were clouded by the spirit of wine, instead of enlightened by the Spirit of God, and they could not discern the difference between the sacred and the profane. And thus, strictly speaking, intemperance was

the sin for which they were destroyed. By intemperance they clouded the glory of God in the true temple of God,—their bodies,—and that led to the error in relation to the service in the figurative sanctuary. They defiled the living temple, and that naturally resulted in debased service in the temporary structure. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31. It is by strict temperance in eating and drinking, above all things else, that the true temple of God is to be kept holy, so that he may be glorified in us. Let no one say, then, that it is a matter of no importance what or how we eat and drink. It is of vital importance. How many there are whose brains are stupefied, and whose minds are clouded, solely through wrong habits of eating. They think that they are temperate, because they never drink intoxicating liquor; but they are mistaken; and their error is not a slight one. How important to keep the stream of life always running clear, so that the mind will be bright and active!

God's glory *will be* revealed, and it will consume and destroy everything that defiles. Shall it be revealed in our glorification, or in our destruction? Which shall it be?—*Present Truth.*

### The Life-Giving Word

THEY now come and tell us that the Bible is effete; that it is worn out; that it can do nothing; and that we must now have some new influence, some new principle, by which to regenerate and guide man. Effete! I should like to know whether it is effete at this moment in India! Is it effete in the islands of the Pacific Ocean? Is it effete in Madagascar? The Bible, so far from being effete, manifests at this moment a greater force—a greater power of giving life—than in any antecedent period of its history.

I should like to know who are they that say it is effete. . . . Do the neologists themselves think it effete? If so, why do they pass their nights, why do they sweat and toil over the midnight lamp, for the sole purpose of destroying a book that is so effete, that, if left to itself, it would soon die, or become an object of general contempt. They do not think it effete. They know its power upon the heart and the conscience. They know that if left to itself, that good old Book must work its own way, and what they deny with their lips they confess with their fears. Effete! It is effete as Abraham was effete when he became the father of many nations, when there sprang "of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the seashore innumerable." It is effete as eternity, past, present, and future, is effete. It is effete—and in no other sense—as God himself is effete, the same yesterday, to-day, and forever.—*Shaftesbury.*

"WHEN God and Christ and heaven are within, it matters little what is without."

### The Common Things of Life

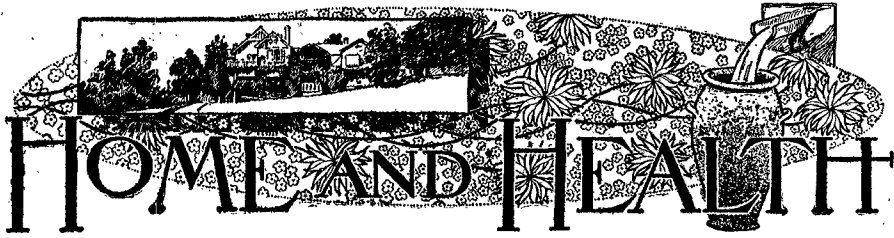
JESUS gave a high value to everything which was done in love. I have never heard of any one who appreciated every favor, however small, so much as he. You give a cup of water to a man in his name, and it will appear to your credit in the day of judgment. His memory of love holds every loving thing we do. "Inasmuch" has become the chain by which reluctance is drawn into Christly service.

The whole life of Christ was healthful, simple—natural. . . . He was thorough, yet we do not call him an extremist, or think him radical and visionary. He believed in life, and enjoyed it. He was not an ascetic in any degree. He did not seclude himself from men, but walked among them, and sat at their tables. His herald in the wilderness had a life of austerity. This well became him. But Christ began his miracles at a wedding, and saved the marriage feast. His works took a common form. He fed men with bread; he saved the fisher's boat; he gave the palsied man strength to carry home the bed he lay upon. They called him the "friend of publicans and sinners," and the name pleased him. . . . His parables interpreted common things,—sparrows, grass and flowers, leaves and seed, money and pearls. He gave a new value to all that men handled. There is no great teacher who approaches him in this use of common things, in the hallowing of the ways of men, in the ennobling of our daily life.—*Alexander McKenzie, D. D.*

### Light from the Cloud

THE common saying that "every cloud has a silver lining" does not tell all the truth. The truth is that every cloud is full of light, and the thickest, heaviest, darkest clouds contain the most light. Do you doubt it? Your own experience shall convince you. From what clouds do the lightnings come? Is it not from the thick, black, threatening thundercloud? It is now as in the beginning, when God "commanded the light to shine out of darkness." This is also for our learning, that we might have hope.

There will come a day when the earth "shall mourn, and the heavens above be black," and terror will take possession of the inhabitants of the earth, and it will seem as though God had forsaken and forgotten the earth; but in that day the glory of the Lord shall be revealed as never before, covering the heavens, "as the lightning cometh out of the east, and shineth even unto the west" (Matt. 24:27); and then "they shall see the Son of man coming in the clouds of heaven with power and great glory." Verse 30. Let us learn to recognize his goings here, so that when that great and terrible day shall come, we may hail it with joy, saying, "Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation."—*Selected.*



# HOME AND HEALTH

## Like a Mother

"JUST as a mother, with sweet, pious face,  
 Yearns toward her little children  
 from her seat,  
 Gives one a kiss, another an embrace,  
 Takes this upon her knees, that on  
 her feet;  
 And while from actions, looks, com-  
 plaints, pretenses,  
 She learns their feelings, and their  
 various will,  
 To this a look, to that a word dis-  
 penses,  
 And, whether stern or smiling, loves  
 them still;  
 So Providence for us, high, infinite,  
 Makes our necessities its watchful  
 task,  
 Harkens to all our prayers, helps all  
 our wants;  
 And e'en if it denies what seems  
 our right,  
 Either denies because 'twould have us  
 ask,  
 Or seems but to deny, and in deny-  
 ing grants."

## The Prevention of Infantile Diarrheas

ABOUT one fourth of all children born in the civilized world die before they reach five years of age.

About one half of all deaths among infants are due to diarrheal diseases.

These diseases prevail almost exclusively during the hot months of summer, consequently they are known as the summer diarrheas.

They are confined to children that are fed wholly or in part on cow's milk. Failure of the mother to nurse her child during the first year of life greatly increases the danger of illness from the summer diarrheas.

The summer diarrheas of infancy are cases of milk poisoning. Cow's milk becomes poisonous on account of germs which get in it and multiply, producing highly poisonous substances.

The prevention of the summer diarrheas and of the fearful mortality due to them consists in giving attention to the milk with which children are fed. If the cow giving the milk be healthy, and germs be kept out of the milk after it is drawn, it will not cause diarrhea. The following rules should be observed:—

1. The cows should be healthy, and the milk of any animal which seems indisposed should not be mixed with that from the perfectly healthy animals.
2. Cows must not be fed swill, or the refuse of breweries or glucose factories, or any other fermented food.
3. Cows must not be allowed to drink stagnant water; but must have free access to pure, fresh water.
4. Cows must not be heated nor worried before being milked.

5. The pasture must be free from noxious weeds, and the barn and yard must be kept clean.

6. The udder should always be washed before the milking.

7. The hands of the milker should be clean.

8. The milk should be received in a clean, scalded pail.

9. The milk must be at once thoroughly cooled. This is best done by placing the milk can in a tank of cold spring water or ice water, the water being of the same depth as the milk in the can. It would be well if the water in the tank could be kept flowing; indeed, this will be necessary unless ice water is used. The tank should be thoroughly cleaned every day to prevent bad odors. The can should remain uncovered during the cooling, and the milk should be gently stirred. The temperature should be reduced to 60° F. within an hour. The can should remain in the cool water until ready for delivery.

10. In summer, when ready for delivery, the top should be placed on the can, and a cloth wet in cold water should be spread over the can, or refrigerator cans may be used; at no season should the milk be frozen, but no buyer should receive milk which has a temperature higher than 65° F.

11. After the milk has been received by the consumer, it should be kept in a perfectly clean place, free from dust, at a temperature not above 50° F. Milk should not be allowed to stand uncovered, even for a short time, in sleeping or living rooms. In many houses in the country and villages and occasionally in the cities the drain from the refrigerator leads into a cesspool or kitchen drain. This is highly dangerous; there should be no connection between the refrigerator and any receptacle of filth. The refrigerator waste should discharge in the open air.

12. The only vessels in which milk should be kept are tin, glass, or porcelain. After using the vessel, it should be scalded, and then, if possible, exposed to the air.

13. When ordinary market milk is used in feeding infants, it should be sterilized.

14. The details of sterilization can be learned only by practical demonstration, and the family physician should be asked for instruction. Unless sterilization is scientifically carried out, it is worthless.

15. A milk which has already an abundant germ growth in it cannot be made a safe food for infants by sterilization; because, while the heat employed in sterilization kills the germs, it does not destroy the poisons already generated by the germs.

16. After sterilization, the bottles of

milk should be kept at a temperature below 50° F. When one is needed for the child, the bottle with its contents should be warmed by being held for a few minutes in water until it is brought near the temperature of the body.

17. Should an infant develop a diarrhea, discontinue the administration of milk in any form, and immediately seek the advice of a competent physician.

18. The family physician alone is competent to decide what modification should be made in cow's milk to render it a suitable food for a given child.

## The Sterilization of Milk for Infants

For those who cannot conveniently consult a physician, the following details for the sterilization of milk are given: it should be understood that only fresh milk, obtained according to the rules already given, is fit food for infants, even after sterilization. Obtain one-half dozen or more nursing bottles with suitable wire holder, kept by druggists. Place the bottles in a kettle of soft water, in which a heaping teaspoonful of the bicarbonate of soda has been dissolved in order to render it fully alkaline, and then boil the bottles for half an hour. After cooling the bottles, fill with the milk, close the mouths with clean, absorbent cotton, and place the bottles in the wire holder, and set them in a kettle of water, so filled that the water in the kettle is but little below the level of the milk in the bottles; then bring the water in the kettle to the boiling point, and keep at this temperature for fifteen minutes; then keep the wire holder with the bottles in an ice chest, removing the bottles one at a time as needed to feed the child. Warm this bottle by holding it a few minutes in lukewarm water, then remove the cotton, and draw a rubber nipple over the mouth of the bottle. Nipples with long rubber tubes attached should never be used. It is impossible to cleanse them, and they have undoubtedly caused the death of many children. The nipples when not in use should be kept in a clean glass jar containing lime water, and each nipple should be dipped in boiling water just before it is attached to the nursing bottle. When the child has taken its food from a bottle, any milk remaining in the bottle should be thrown away, and the bottle boiled before it is again filled with milk. Enough bottles should be prepared each morning to last the child for twenty-four hours, one bottle for each feeding; any milk left over at the end of the twenty-four hours should be thrown away.

Remember (1) that milk which has already become bad cannot by any means be rendered a fit food for infants; (2) that after sterilization, the milk must be kept on ice, at a temperature not above 50° F. until needed by the child; (3) that tube nipples must not be used under any circumstances, and that the nipples must be kept clean, and each one dipped in boiling water before it is used. The fingers with which the nipple is handled must be clean.—*Document Issued by Michigan State Board of Health, July, 1902.*

### What Is Drudgery?

WE hear much nowadays of the "drudgery" of woman's work. The "new," or emancipated, woman looks with pitying eyes upon her sister on the farm, with her long routine of tasks, her labor stretching often from sun to sun. "Away with such drudgery!" she says, and goes on her chosen way, which is patterned as closely as possible after the masculine career.

Such a woman the other day set me thinking. I went to the Standard Dictionary, and there I read:—

"Drudgery,—hard and constant work in any menial or dull occupation; servitude marked by weariness and spiritless routine."

The definition suggested many things. Somehow, I was reminded of a story taken years ago from an English paper, and preserved in one of my many scrap-book volumes. It is entitled "The Happiest Man in London," and tells of a couple living in a single room, with nothing but the most necessary furniture. For twenty-five years the wife had been paralyzed, and all this time her husband had been her nurse, protector, support, and, most of all, her lover. She could scarcely speak, and her only strength of expression lay in her eyes, looking straight out, clear and shining. In response to a new doctor's question, this hero of a man told in the simplest and most sincere way how he lived:—

"I get up early of a morning, you see, sir," said Temple, as our hero was named, "and make our breakfast and attend to her. Then before I start for work,—I'm in an engineer's employ,—I just boards her up in bed so she can't fall out. I'm back at dinner hour, and we have it together. Then, when I have work, my evening soon passes. There's usually a bit of cooking to be done, and washing up, and the room to see to. An invalid must have things clean about her; it isn't agreeable to just lie and look at anything dirty. I like Lucy to keep bright—but there! she always is; and if occasionally she gets down, I soon cheer her up, don't I, Lucy? I and Sunny together. Sunny—that's our bullfinch. He's asleep now, covered up, you see, and I won't disturb him. But by day he's that lively! He chirps and talks away to Lucy; he's company for her, Sunny is, bless his little heart!"

And the story tells how the tired man, coming home from his work, goes cheerily about the cares of his little household; how he eats the tasteless meat from which "Lucy's" beef tea had been made—enjoying the meat the better the poorer it was, because he knew thereby that the tea was good; and how he did some washings to save pennies for luxuries for his dear invalid. It describes how the old man got ready for the night. He was obliged to retire early whenever possible. He brought warm water to the bedside, and washed the hands and face of his wife, and tied on her white nightcap. (In the morning he would perform her toilet again, and do her hair for her.) Then he arranged on the chair, so as to be within reach,

a candle in a tin candlestick, a glass of water, and a biscuit. After that he fetched a large prayer book and the Bible, read the psalms and the second lesson for the evening, and afterward prayed. He thanked God for the many mercies vouchsafed to them that day,—for food, and power and opportunity to work, and for a home. He remembered those who had none of these blessings, and begged that they might receive them. He commended himself and his wife to God's keeping throughout the night.

There came a day when the friendly young doctor announced that he was going away for a month, and would bring "another friend" back with him; and this is the response he had from these two who had not found life an easy thing:—

"God bless you, sir! You couldn't tell me anything that would make me more rejoiced. The dear young lady! We seem to know her now, already, but we shall really see her, I'm sure?"

"Oh, yes!" answered the doctor, "and you'll love her, Mr. Temple, everybody does."

"Lucy, did you hear? The doctor is going to bring the dear young lady."

The woman unclosed her eyes. She looked at the doctor, and her drawn face seemed flooded with sweetness. Her lips moved.

"She says, 'God bless you, sir,' Lucy says, 'God bless you;' and when she says it, she means it. Ah, we know what a blessed thing married life can be, don't we, Lucy? It's a solemn act, sir, to take a woman to be your wife. But when the blessing of God rests upon a union, marriage is a sacrament that brings you an added grace. Your faith grows, and your love grows, and your nature deepens. You learn many things. I'm old, and I've lived, but the part of life that has helped me to the best knowledge is—just that. I took Lucy, I said I'd love her, comfort her, honor her, and keep her in sickness and in health. I've tried, and we've been happy. Sir, love does it all. You'll want to comfort her, you'll have to honor her, and if sickness comes, you'll love her all the more."

From the bed came a strange sound. It was something between a laugh and a sob, and the doctor, turning, looked away again. Her husband's words had moved the wife to tears, but her face was radiant with the joy in the up-turned eyes.

Temple laid his hands on hers—hers which could give no answering pressure. "Sir," he said, "I can't wish you better happiness than I've had. I wish you as much. And I take it I'm about the happiest man in London."

Was it drudgery—the toiling all day for daily bread, the work in the house, and the preparation of the meals; the care of a helpless, almost speechless, invalid for twenty-five years; life literally bounded by the shop and the single room he called home; no outside companionship or relaxation? And still he was "the happiest man in London!"

Love is the sweetener and uplifter of daily toil. Love transforms what would

else be drudgery into glad, joy-giving ministry.—*The House Keeper.*

### Indoor Life

MRS. E. A. SEVY

How many sisters have ever stopped to think that "on an average the American woman spends seven eighths of her time indoors"? I am indebted to Dr. Jackson for the statement. To me it was a new, and I may say almost startling, revelation. The more thought and study I gave it, the more convinced I was that it was true. Let us make a little calculation. All night we stay in the house, whether our own or another matters not. So, then, for darkness, ten hours; for meals, one hour each, three hours; for work, visiting, or receiving visitors, eight hours; total in each day, twenty-one hours.

These figures I think will cover all classes, and are not overestimated when the average of a woman's life is made up. Now that being the case, is it any wonder that not one woman in ten can honestly say that she is perfectly well and strong? No animal nor vegetable organization could withstand deterioration and be thus treated. How quickly we can note the difference between our house plants which have had the sunlight and those which have not. Are we not much more "fearfully and wonderfully made"?

I know the excuses which are given for this perpetual indoor confinement, and have often made them myself. The work which the laboring woman has to do in the home and for her family, is not for one hour, one day, nor one week. It is an unceasing round of toil and duties that will take up our every minute if we let it. The question has often presented itself to me, Is there no remedy? I first tried order,— "a place for everything and everything in its place." It was a wonderful improvement, yet I still found some duty for every hour of the day. Duty, did I say? Well, duty I then thought it. Imagine the shock I received one day upon being called an idler. It was only human that I should resent it, which I immediately did, but I have since learned what idleness means. As I now understand it, it means any occupation which is trivial, ineffectual, unimportant, and unprofitable; none the less so because those engaged in it work busily, and fancy themselves usefully employed. I am certain that should every sister look into her own life with an honest purpose to sift out all that is useless and unimportant, she would be surprised to see how little there is left.

Simplicity is not only a rare ornament, but a virtue as well; and the nearer we get to it, the more Christian we become. The time spent out of doors in the open sunlight, which we have heretofore idled away, will bring us more real joy, health, and contentment, born of love for the beauty of nature and the great Creator who made it all, and it will give to the home a better wife, a nobler mother, and a far more helpful sister.

# THE WORLD-WIDE FIELD

## Experiences in the Mission Field

ARTHUR CURROW

THERE is, perhaps, no other word in the English vocabulary that so fully conveys to the mind the qualifications necessary to render one an efficient

worker in the mission field as does the word "adaptability." It is the qualification needed above all others; for without it one is almost out of place. At every step of the way fresh and unexpected needs and difficulties arise, which must be met and overcome by the worker. He must turn his hands to work in building, in cultivating the soil, in sailing, in printing, in treating the sick, and in ministering the Word. One cannot obtain a clear conception of the duties that devolve upon the missionary in a foreign field, especially where civilization is but little advanced, unless he has had some experience of the kind.

The missionary has need of every useful branch of knowledge that can readily be put to good use in ministering to the wants of all around him. Unless he is a practical man, very little will be accomplished with the means usually at his disposal.

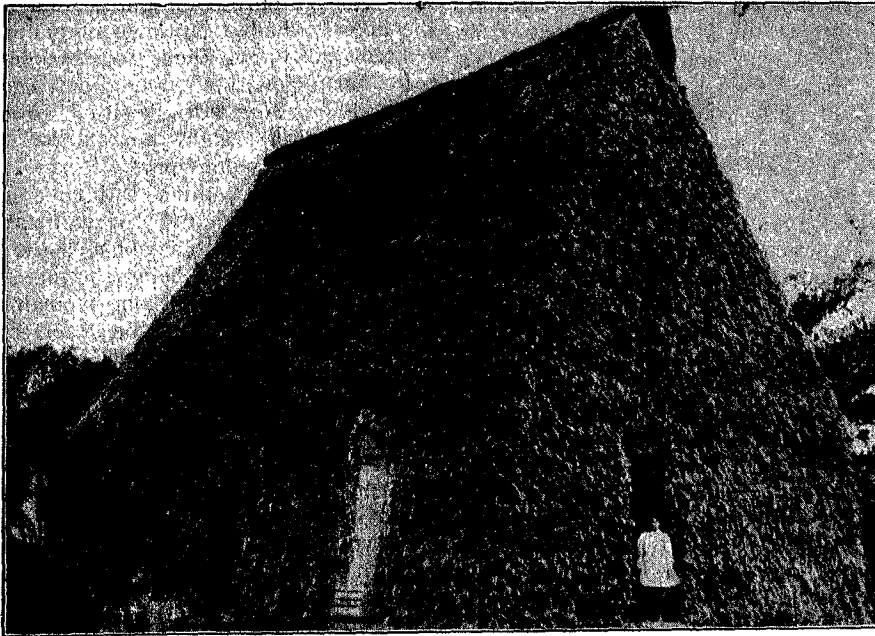
Somehow, the native has the idea that a missionary must be a doctor, or a person capable of advising him in everything, if he assumes to lead the people. And why not? It is with this in view that he rushes to the missionary for aid in case of accident or illness. A sketch of the work of a few days in the mission will show the truthfulness of this statement. While engaged at printing the paper, a cry is heard, "Come quickly; the *buli* [native district chief] has cut his finger off — mashed it

to pieces — tried to stick it on — come! Come at once!" The next hour is occupied with a broken and mashed finger. The sufferer is eased, and a case is on our hands to attend to for a fortnight or more. We go on with the printing, finish it, send the papers away, get ready to pieces — tried to stick it on — come! Come at once!" The next hour is occupied with a broken and mashed finger. The sufferer is eased, and a case is on our hands to attend to for a fortnight or more. We go on with the printing, finish it, send the papers away, get ready

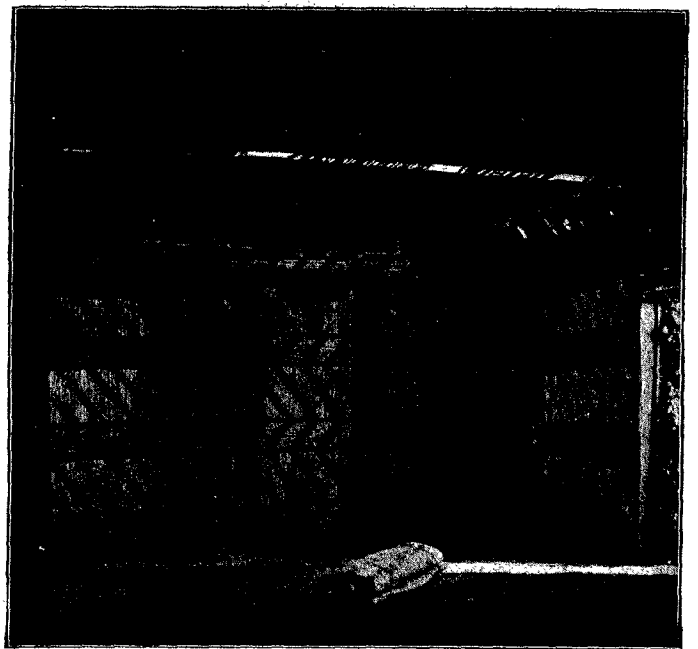
for another issue, as we intend to visit a group of islands seventy or more miles away, where there is a great stir about the new religion, and an effort is being made to expel the new *lotu*. We toil on until nightfall, rest awhile, then make ready to retire. Just as the light is about to be extinguished, a sudden cry is heard. The superintendent calls out in the still darkness, "A young man is bleeding from the lungs, and vomiting large quantities of blood; they want you at once!" "What can I do to help you?" cries another voice from an adjacent room. The inevitable reply is, "Get ready some hot water as soon as possible, and send it over." We seize the vaporizer with a prayer that it will render assistance, lay hold upon a piece of cloth to serve as a compress, and hasten away to the native village, which is in deep anxiety.

We reach the house, stoop and enter; and what a sight is before our eyes! Twenty or more stalwart natives are squatting around in grim and hideous stillness, closely watching a fine young man slowly bleeding,—no, he bleeds rapidly,—supported by his aged father, who weeps at the sight. I glance around the corner where the young man is, and there large quantities of life fluid are spread on the floor mat. That is not all—he still coughs it up. It is impossible to get a definite idea of the loss of blood; but the situation calls for prompt action. The father and the brothers cast longing, desperate glances to catch any ray of hope afforded by our efforts. The word is given to heat plenty of water outside, the crowd is ordered outside, doors are opened wide, the vaporizer is applied with desperate energy, cold compresses being placed over the lungs. But there is no hot water as yet.

We labor on, looking up to heaven as we sense our helplessness. While we thus work, the natives begin crowding and chattering, and some enter, smoking the vile weed, tobacco. They are soon dismissed. In ten minutes or a little longer the treatment is having its effects. The hot-water bag arrives. It is quickly placed behind the lungs, the patient's feet are placed in hot water, the cold compresses applied vigorously with fans in action all around. With what gratitude we see the sufferer becoming easier and the blood diminishing! We work steadily for an hour, and the breathing is slower and freer, the patient begins to sleep. Perfect silence is requested. It is now half-past eleven, and the bleeding is stopped; and but for an occasional cough, which brings up a little mucus slightly tinged, all seems well. We wait a little longer, he sleeps well, and we



NATIVE HUT (EXTERIOR)



From the Scientific American

NATIVE HUT (INTERIOR)

take our leave, giving strict injunctions that he be kept perfectly quiet, and that we be sent for at once should any further bleeding occur.

With minds much relieved we return home, and retire. Early in the morning

we hasten to see our patient, and find that he has had an undisturbed rest. The relatives are again admonished to have quietness, and not to have him move about. Directions are given for nourishment, and he is left to the care of his friends. We return and continue our work.

At eleven o'clock, while just in the act of applying a fomentation to another patient at the mission, I pass the remark that it is "only a brittle thread that holds the life of that young man, and if he should move around carelessly, all would be over with him in a short time." The words scarcely fall ere a messenger in great haste steps on the veranda, and calls in agony for us to come, as the hemorrhage is worse than before. Away we speed. The place is packed this time with eager, anxious persons, most of whom are waiting mournfully. A glance reveals the situation as hopeless. The young man has bled too much al-

stained actually with his blood, were free from guilt. It is true that we are a savor of life unto life, or of death unto death.

The foreign missionary must lay down his life for the sheep; he must die daily; he must count all things but loss, that he may win souls for the kingdom of God.

*Suva Vou, Fiji.*

### British Guiana Council Meeting

D. C. BABCOCK

A GENERAL meeting for the Guianas was held in Georgetown, British Guiana, from May 29 to June 8. The object of the meeting was to give instruction to church, Sabbath-school, and missionary officers, also to prepare our canvassers for more efficient work.

Elder A. J. Haysmer was present, and gave valuable instruction in all departments of the work. All the laborers of

service, at 5:30 A. M., which was well attended. About twenty minutes were devoted to reading selections from the Testimonies, and the remaining forty minutes were given to personal experience and thanksgiving.

From 10 A. M. to 12:45 the temperance, evangelistic, canvassing, and church work were considered. Valuable instruction was given in these different phases of the work, much time being given to church organization and management.

Harmony prevailed throughout the entire meeting, and all felt that the few days spent together in seeking God were not only a blessing to each one as an individual, but that we were brought closer to God, our own hearts were more closely united, and thus we became one in Christ.

A few hours were devoted in the afternoon to actual field work, and, like the seventy, the workers returned with rejoicing. There was no time wasted, but all worked for the upbuilding of God's kingdom.

From the very first evening service, our hall, which was in the central part of the city, was well filled. When the council meeting closed, we found such an interest that we could not stop the meetings. At this writing, June 24, our hall, which accommodates about three hundred, is full each night, and more than fifteen have expressed their determination to walk in the way of all God's commandments.

Brethren Giddings, Downer, and the writer have remained in the city to assist Elder Morrow for a time in the work. We are all of good courage in the Lord.

*Georgetown, British Guiana.*

### Mission Notes

THE interest which leading Chinamen take in educational institutions carried on in their country, even under Christian auspices, has just received a fresh illustration in the gift of \$3,800 recently made by several Chinamen in Shanghai, among the number being several viceroys. The college receiving the gift was the St. John's College of Shanghai, conducted by the Protestant Episcopal Church.

THE Koreans are well known to be a very backward as well as lazy people, yet the gospel is accomplishing wonders among them. The Christians of Korea have a reputation for earnestness of desire to spread the knowledge of Christ among their fellow countrymen. A writer in the *Missionary Review of the World* tells an interesting story of the progress of Christianity in one city of seventy thousand inhabitants, which in 1893 was first entered by three missionaries. After eight years of missionary labor the message from this city comes over the sea, "A thousand at a midweek prayer meeting on a rainy night." Truly, this is the Lord's doings, and marvelous in our eyes. To these people the third angel's message is due. Pray the Lord of the harvest to thrust forth laborers into his harvest.



A VILLAGE IN BRITISH GUIANA

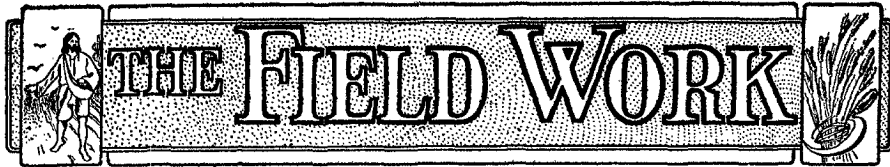
ready, and he turns his face upward with an agonizing look, and says, gasping, "Sa oti, sa oti, talatala!" ("It is finished, preacher; it is finished.")

And so it was. He bled to death. But we had the privilege of making his last minutes easy. Even when so close to death's door, the treatment had its desired effect in stopping the hemorrhage; but it was too late to save his life. We made inquiries before leaving, and learned that he had actually and willfully arisen, and walked up and down hill for some distance, intending to catch fish. The next day he was carried to his grave, and there he rests peacefully. In the morning he had been talked to about giving his heart to the Lord in gratitude for sparing his life. Apparently he took no heed, and in a few hours his probation ceased forever. It was with sad feelings that we took part in the funeral service the day following; but we felt that our garments, although

this field were in attendance, and assisted in the meetings.

Valuable instruction was given each day upon the principles of healthful living, by Mrs. Philip Giddings, who has been trained at the Battle Creek Sanitarium. This was much appreciated by all the brethren and sisters, and it is hoped that an advance step will be taken in the temperance work in these colonies. One evening each week was set apart for the temperance work, and much enthusiasm was manifested by the public upon the principles set forth. More than seventy signed the pledge the first evening, and quite a number at the last meeting. Ministers were present from other denominations, and took an active part in the program. Sister Giddings has spoken in other churches, and the way is opening for our work in the city. For all this we praise our Heavenly Father.

Each day was begun with a praise



# THE FIELD WORK

## Press On

THINKS'T thou the babbling throng can change

The issue of a single day?

Can add one cubit to the way

That leads us on through regions strange?

The eye of God is over all;

And as he led his little band

From Egypt to the promised land,  
So now he leads, whate'er befall.

Ofttimes a burning stretch of sand

The weary feet must journey o'er;

Fear not—Jehovah walks before;

He knows how much the flesh can stand.

Speed on, then, heart, devoid of fear,

Despite the Red Sea's hollow roar;

The land of Canaan lies before,

Press on, O heart, and persevere.

—Clarence Leland Miller.

## Central America

UTILA, BAY ISLANDS.—We have just closed a six weeks' vacation. Our schoolhouse is still unfinished; as times have been hard here this year, we have not been able to raise money to complete the work.

I believe we told you some time ago that most of the people here were English. About a month ago an English man-of-war came here, and informed the people that all who were on the island when it was ceded to Spanish Honduras by England in 1860, were not English subjects if they remained in Spanish Honduras. This also included their children born here. This has made quite a stir among the people of the Bay Islands, as it included many of the best families, and they declare that they will not be subjects of Honduras. So they must make their homes elsewhere. Some have already gone, and others expect to leave soon. The hard part of it is that there is no one to buy their homes. The people seem to be afraid to spend a cent now, so many of them have taken their children out of school. This has brought our attendance down from seventy to about thirty-five. We do not know how long this state of affairs will continue. We trust in God, and wait. The tuition in this country is low, and with the present attendance our income is only fourteen dollars a month.

We are trying to show the people that this is only one of the signs of Christ's soon coming, but nothing seems to have much impression on them. Utila has been warned repeatedly by good workers, and although still indifferent, the people like the school.

Some of the young people manifest a little interest, and are anxious to take part in the social meetings by reciting verses of Scripture. The little native girl staying with us is making many changes for the better. She also takes part in worship with us. She was about as wild a little girl as there was in Utila when we took her. Every one speaks of the change. We thank God for the little good done, and long to see more.

There is truly much work to be done among the Spanish people here, as well as among the other classes. We have purchased some Spanish books, and are trying to study the language. The little girl with us used to talk nothing but Spanish, so we hope to be able to do something for this class of people. However, there are not many of them in Utila.

A good Seventh-day Adventist doctor and a nurse are needed here very much. Although our knowledge is so limited, we are kept quite busy, as there is no doctor here at all. The people suffer much from fever. Most of them are afraid of water, especially when it is cold. We are of good courage to press onward in our efforts to do all we can for the Master. Pray for the work here.

L. O. CORWIN.

BELIZE, BRITISH HONDURAS.—We are all well, and of good courage in the Lord. Mrs. Goodrich has begun her school with six pupils—just the children of our own people. The interest in the mission is still good, and the attendance full. Five have begun the observance of the Sabbath, and many others are deeply interested. We are being denounced by the ministers, but the people love to hear the simple story of the cross, and so continue to attend our meetings.

H. C. GOODRICH.

## The Virginia Camp Meeting

THE Virginia camp meeting was held about four miles from Lynchburg, August 8-18, in a beautiful grove directly on the line of the electric cars. Although the encampment was rather too far from the city, yet the attendance from the outside was excellent.

The people of the conference were well represented. All the conference ministers were in attendance, and besides these, Professors Griggs and Neff, Brother S. N. Curtiss, and the writer, each rendered willing service. We were much disappointed in not having other ministers present with whom arrangements had been made; but circumstances had so changed with them that they could not meet their appointments.

The Lord gave power in the presentation of his word, and much liberty was enjoyed by the speakers. The third angel's message was delivered unveiled to the general congregation, and it only increased the desire on the part of the people to hear further. On the last Sabbath of the meeting, twenty presented themselves for baptism, and none of these were re-baptism of our church people. The larger number were young people just entering the service of Christ. It was truly a time of rejoicing for those comprising the little conference of Virginia.

The conference is still over three thousand dollars in debt. This is the old tract department debt. However, arrangements were more fully completed, the carrying out of which will enable them to secure this entire amount

of money between now and Jan. 1, 1903; and I am sure that these plans will be carried out, and the debt lifted. All are of good courage. We look for great results the coming year.

Elder R. D. Hottel was re-elected conference president. The other officers are the same as last year.

The interest created by the camp meeting will be followed up by a series of tent meetings. H. W. COTTRELL.

## The Mississippi Camp Meeting

THIS meeting was held in a beautiful grove in the city of West Point. A more pleasant location could not have been selected.

The Lord was there by his blessed Spirit, hearts were melted, and burdens were lifted from souls that had been under a cloud. The sunshine of God's love caused rejoicing in the camp. Such expressions as, "I am free in the Lord," "I am happy," told more than can be told with the pen.

We were favored with the labors of Elder G. I. Butler, whose earnest testimony will long be remembered. Elder J. E. Tenney presented the subject of Christian education in its different phases, with his usual earnestness and zeal. His instruction was well received, and we hope that it will be carried out in this conference as fast as possible. Elder S. B. Horton was with us part of the time, and presented some of the leading points of our faith to the people assembled in the tent.

The field agent for "Christ's Object Lessons" awakened in the campers a desire to do their part in selling this valuable book. This conference had already sold a good part of its quota of "Christ's Object Lessons," and a goodly number were subscribed for on the ground.

Two who have just begun the observance of the Sabbath gave their first testimony at this meeting.

The business meetings passed off harmoniously, and we see no reason why success cannot attend the efforts put forth to spread the truth in this State the coming year. H. W. PIERCE.

## The Educational Conference

It was the oft-repeated expression of those privileged to attend the summer school and educational conference at Berrien Springs that this was the most pleasant and the most profitable season they had ever spent. It was the original plan to extend a general invitation to all persons interested in Christian education to attend the conference, but as the students of the summer school approached one hundred and fifty in number, it became necessary to abandon that idea, because of inadequate facilities. Consequently the invitations were limited to conference presidents, educational secretaries, and the heads of institutions.

The regular work of the summer school was dropped with reluctance when the time came for opening the conference. Students were deeply interested in their studies. This is the first summer school in which a definite, well-defined course of instruction has been given. Heretofore the work of the summer term has followed the lecture method; this season there was thorough class work. Each student was classified according to his most urgent needs. One regular subject received the student's undivided attention. Conse-

quently when the term closed, pupils felt that they had gained something which repaid them for the time spent.

When the conference opened, the students themselves took a leading part. The central thought during the entire summer had been "the need of an educational system which provides free schools for every child," and "the means of support for such a system." The study of the summer had impressed these questions so firmly upon the minds of all, that it mattered little what subject was before the convention for discussion, these central thoughts were made to appear.

How I was educated; why I left the public schools; experiences in teaching a church school without special training; mistaken views concerning Christian education; the object of Christian education; methods of attaining that object; periods of child development, and how Christian education is adapted to each; universal free schools, and methods for their support; text-books; character of teachers; training for teachers; duties of educational superintendents; scope of work for church schools, intermediate schools, colleges, and training schools,—these are some of the subjects discussed. In most cases the subject was presented by one or more students, and then discussed by the body.

Prof. Clinton D. Smith, of Michigan Agricultural College, spent one day at the convention, and addressed the students twice on the subject of Practical Agriculture the Basis of Nature Study. R. M. Kellogg, of Three Rivers, Mich., widely known as a cultivator of fine strawberries, addressed the students twice, giving valuable instruction concerning the raising of berries, and encouraging teachers to begin this work in church and intermediate schools. Both Professor Smith and Mr. Kellogg advocate farming on the intensive plan; both sound the cry, Away from the cities! Get into the country! The students had the privilege of listening to Col. Henry Hadley, of Chicago, a worker in the New School of Temperance, which pleads for simple food, well cooked, free from condiments, as the foundation of temperance. Colonel Hadley spoke more fearlessly for health reform than does many a Seventh-day Adventist who claims to have known this truth for years. Dr. Paulson created a wave of enthusiasm by his animated presentation of the subject of mission fields for Christians. He told of the opening doors before him and his workers in Chicago; he showed the need of consecrated workers, and inspired every teacher with a desire to work for perishing souls. In a few minutes over four thousand yearly subscriptions were taken for the *Life Boat*. Professor Sutherland showed the teachers how they could cooperate with the movement into which the doctor is putting his life, and almost all the teachers subscribed for a club of the *Life Boat*, to be used in their schools, and distributed by their pupils.

Professor Cady, of Healdsburg College, was present during the closing days of the convention, and his talks on nature study were highly appreciated. Professor Griggs, of South Lancaster, made a hurried visit to the white city among the trees, but was unable to remain long on account of the summer school in session at South Lancaster. Elder W. A. Spicer spent several days on the grounds during the regular term,

and his instruction on foreign missions stirred the hearts of his hearers. Sister Cora Blodgett, of Union College, left the grounds a few days before the close of the convention to prepare for her future field of labor in South Africa.

There were other features of the convention decidedly instructive, but perhaps none more entertaining than the lecture by Professor Newton, of Union College, in which he described his trip through Europe, illustrating it with stereopticon views.

It proved to be necessary, because of the Wisconsin and Michigan camp meetings, to close the conference three days earlier than had been intended. Sunday, the last day of the session, and the following Monday, were busy days. The educational secretaries were counseling with teachers, and locating them for the year. Numerous requests have been received for teachers, but the States that were represented among the students and whose secretaries were on the ground, received the first appointments. The value of trained teachers is everywhere recognized; and as the educational system is more completely organized, this fact will impress itself more deeply on the minds of patrons and school boards. A public school, conducted in a church building for Seventh-day Adventist children by a Seventh-day Adventist teacher, will not save the children. Christian education is more than that. It is a complete revolution—a reformation in methods and principles.

It was voted to publish a synopsis of the proceedings of the conference in the October issue of the *Advocate*. This issue of the journal will be enlarged to meet this demand. Parents and teachers should give this matter wide circulation. The conference which has just closed marks a crisis in the work. We cannot afford to let this phase of the message pass us by. M. BESSIE DEGRAW.

### The Work in Malaysia

NEARLY three years ago my wife and I left Battle Creek on our way to this our chosen field of labor—Malaysia. We had but recently severed our connection with our old associations in the Methodist Church, and had so recently connected with the Seventh-day Adventist church at Battle Creek, that, having lost many old-time friends by our obedience to the truth, and having made but few acquaintances outside the Sanitarium, we felt lonely in Battle Creek, although we loved its associations and the friends we had made.

But doubtless it was the Lord's will that we should not become too much attached to the home land, and so he put a thorn in our nest. We were not only not happy in America, but we longed to return to the Indies to declare the third angel's message to the various races inhabiting this island world, particularly to the Malay-speaking Chinese, whose language we had learned, and whose manners and customs had become familiar to us during nearly ten years of labor among them in Singapore.

We felt keenly the separation this involved, from not only our kindred according to the flesh, but also from our brethren and sisters in the faith which we had embraced, and which was so precious to our hearts; yet we were eager to depart to this far-distant land, not reckoning it any sacrifice, but rather a great privilege, to leave our native

land and loved ones for the sake of those who are sitting in darkness.

Among other painful emotions which we suffered was the anxiety we felt for the welfare of our five children in a new place and in surroundings concerning the character of which we were more or less ignorant. But we, like Abraham, reckoned him faithful who had promised never to leave nor forsake us, and to supply all our need.

All these things, and others I need not mention, put our devotion to the truth thoroughly to the test, but our faith was rewarded in seeing all things work together for good. As we advanced, the waters opened before us, as they did before ancient Israel, and by God's abounding grace we were enabled to go forward, encouraged by the assurance which we had in our hearts that all must work out right in the end.

The Lord opened the way which seemed closed against us, the necessary fund and support were provided in the most clearly providential manner, so that we saw the pillar of cloud moving on before us, and we followed it.

The burden of our prayer had been, "Lord, open the way for us to return to Malaysia." We knew of no way, nor did there appear to be any chance of any so far as we could see, by which the greatest desire of our hearts could be gratified. Yet in a very short time, in a manner that we had never dreamed of, the Lord opened hearts, and everything needful was provided.

Every stage of our journey was marked with the clearest providential tokens of God's presence and favor and of angelic guardianship. I do not mean by this that we were not molested at all by the adversary; for he assailed us in various ways, more especially my wife, who was harassed with fears and anxieties, so characteristic of the mother's heart, concerning the children, their health, their training, their education, and their general welfare. But, bless God, by his presence and help we triumphed over the devil, and have abundant cause for thanksgiving in all the mercies that have fallen to our lot. The Lord is faithful, and every promise is good for its full face value, to every child of God who believes his Word and trusts his grace.

We knew nobody in Padang, or thought that we did not, and so we prayed very earnestly that the Lord would send some one to meet us.

An agent of the British and Foreign Bible Society whom we had known in Singapore, was laboring in Sumatra, and we hoped that he might be in Padang, and would be at the wharf, as I had written to him in advance. But as the ship drew alongside the wharf, we failed to discover any signs of his presence. After nearly all the other passengers had left or were leaving the ship, a Dutch gentleman approached, and inquired if we wanted to go to a hotel (there were three or four here at that time), and as he had a kind face, I thought, "This must be the man whom the Lord has sent to meet us," and so I said yes.

The harbor lies nearly five miles from the town, with which it is connected by the narrow-gauge government railway which connects the coal mines in the interior with the seaport. We could not remain on the ship, and so we decided to stop at a hotel for at least a day, until the Sabbath was past, and we could look for a cheaper boarding house.

The manager of the hotel was very kind, and rendered us valuable and timely assistance. He secured for us a new house belonging to a wealthy brother-in-law, for a little more than half its regular rental.

The following day, Sunday, we went to the German missionary of the Barmen Mission, and he directed us to a widow who kept a boarding house, where we arranged for less expensive board and lodging. This sister subsequently accepted the Sabbath, and was a regular attendant at our services until she returned to Holland more than a year ago. She has since come back to Sumatra, and is living in the interior with her married daughter.

During the last stage of the journey, we thought much of one of our old "orphan" lads whom I had baptized in Singapore, and whose home I knew was on this coast. We prayed often for him, almost daily, in fact, and asked our Heavenly Father to send him to us to help us in our work.

The next day after we arrived, Mrs. Munson and I went down into the Chinese quarter to make some necessary purchases, when we suddenly heard our name called, and looking around, we saw a young Chinaman hurrying across the street, and greeting us in very good English, and with a beaming countenance. He was another of our former school-boys from Singapore. We went into his house, and had an enjoyable visit with him. We had been lonesome, and rather disheartened by our strange, new surroundings and by the temptation of the adversary, but we left this young man's house much lighter of heart and stronger of faith.

From this Chinaman we learned that our Christian boy was married, and was living at Fort de Kock. A few days later I wrote him a post card, telling him of our arrival in Padang, and of our purpose to open a mission and remain here to preach the gospel, and inquired if he would like to join us in the work. Three years and a half had passed since we last saw him. Sore trial and temptation had befallen him, but he had not lost his Bible nor given up prayer. He was overjoyed to receive my post card, and made all haste to come to see us. We were as glad to see him as he was to see us, and we spent some time in talking over all that had befallen us, and in prayer and the study of the Word. Then I sent him after his young wife and baby. From that time he has remained with us, and has been a faithful helper. It was a precious token of God's care not only for him, but also for us, that he had prepared the way before us by bringing this dear boy from Singapore before we arrived.

A few days after his arrival in our home, he went one Sunday, accompanied by our two older boys, to see an aged uncle who lived not far away. At one time this old man was one of the best-known and most influential Chinamen on these coasts, and was also wealthy; but he had taken large contracts which he could not fill, and had failed. Timothy, for that is the young man's Christian name, had taken some of our Malay hymn books along, and he and my sons sang some Malay Christian songs. The old man (he is a little past sixty) was delighted with the hymns, and so Timothy expounded their meaning to him.

He proved a very eager listener, and when he had heard about me, he expressed a desire to see me. I went, as Paul and Barnabas went when called by Sergius Paulus, and he, like the Roman governor, became at last a true believer. He was the first man I baptized here.

We needed funds to support Timothy and meet various small expenses. We asked the Lord to send the money, and the Chinamen asked me to open an English school for their boys. I did so, and for two years this school was a source of considerable income. Ere long, also, Dutch gentlemen came to me, asking for conversation lessons in English, and were ready to pay well for them. In this way the Lord supplied the necessary funds.

During the year 1900 I began to feel the burden for other towns and cities in Malaysia, and in the fall of that year we were much drawn out in prayer for them. We prayed the Lord of the harvest to send forth laborers into his harvest.

Soon I began to get letters from Elder Gates and others in authority in Australia, telling me that they were praying for me and wanted to help. They have sent me sixty pounds to use in printing Malay tracts. One, "The Second Coming of Our Lord Jesus Christ and the End of the World," is already on the press. Others, on redemption, the state of the dead, the ten commandments, and other equally important subjects, will rapidly follow.

Last January our hearts were made glad by the arrival of our dear brother, Elder Gates, from Australia. He stayed with us two or three weeks, and many profitable and happy hours were spent with him in Bible study and in conversation on different phases of the truth. We learned many precious lessons from him which we shall never forget.

Medan, in the district of Deli, on the northeast coast of Sumatra, had long been upon my heart. I had spent much time in prayer for Deli. Brother Gates and I went to Medan, but owing to events utterly unlooked for, and beyond our control, we had to abandon one of the finest opportunities we shall ever have of opening a self-supporting mission station. I can truly say that it was the sorest disappointment of my life. Satan had spoiled our plans. Why did the Lord permit it? That is a question for which I cannot find any answer. If I am correctly informed, others have entered the door, and it is shut to us, perhaps forever. May God help all concerned to learn some wholesome and profitable lesson from this painful experience.

But there are many more important towns than Medan in the Netherlands and British Malayan territory, such as, Singapore, Penang, and Kwala Lumpur in British territory, and Batavia, Samarang, Soeraboya, Macassar, and Palembang, not to mention others, where open doors await us, and where the banner of the truth must be unfurled. This is leaving out of consideration the many places where work among the Malay races could be undertaken. This field is by no means a hard one when compared with many others, and now is the opportune moment. Delay may, nay, probably will, close against us some of these open and inviting doors.

The climate in the coast towns is

warm and moist, more or less debilitating at times, and in some places trying, but never oppressive so far as the heat is concerned, with the exception perhaps of Java. But in Java it is possible to reach a high altitude in a short time at small expense, so that a change is possible, as it is here on the west coast of Sumatra.

The country abounds in wholesome cereals, fruits, and vegetables, which are generally cheap. Rice, potatoes, corn, beans, peas, string beans, bananas, pineapples, oranges, mangosteens, papaja, and cocoanuts are the staple articles of diet. A poor quality of white bread is available, and those who can afford to do so, can supply themselves with canned and dried fruits and vegetables from California and Europe. Cucumbers, cabbage, onions of a small variety, lettuce, sweet potatoes, yams, tapioca, sago, and many other excellent native-grown products furnish some variety.

We long to see medical workers sent in advance to all these points. They can do vastly more than preachers can to open hearts to the gospel message. The ignorance of sound principles is almost as dense among the Europeans as it is among the Asiatic races here, although there is not so much superstition.

Help has long been promised, and help is now ready and waiting to come, but where are the funds? A good sister, a trained nurse, is ready to come, and is longing to join us, but is detained in America. She cannot start before fall. It requires six weeks or more steady sailing to reach Padang or Singapore, so we need not expect any help before New Year's. God grant we may not be disappointed then!

We are surrounded by perishing souls in the grossest darkness and sin. Time is rapidly bearing these millions into the tomb, beyond which no beam of hope can ever rise. We are doing what we can, but it is so little compared with what needs to be done! Is there not some child of God who reads this whose heart God has touched, who will dedicate to the work in this needy field a portion of the goods with which God has intrusted him? We have waited for two years for help here, yet no help comes. At times our hearts are ready to faint.

This great field, extending three thousand miles from Sumatra on the west to New Guinea on the east, and for eighteen hundred miles from Luzon on the north to Java, Bali, and Timor on the south, has a population of about fifty million, among whom we are the only missionary family representing the present truth.

Perhaps the greatest problem before us here is the evangelization of the immigrant Chinese, who outnumber the local born, Malay-speaking Chinese, almost ten to one. Among these there are no less than five or six different languages, or dialects, of Chinese represented in Malaysia. In order to evangelize these people, one man, at least, must go to China, and learn the most important of these dialects — *Hokkien* — under competent teachers at Amoy; for no such teachers can be found here. You will perceive how serious is the problem and how difficult of execution, and how urgent is the need of workers in the immediate future, if any determined effort is to be made to preach the third angel's message to the Chinese, to



say nothing of the Malays, Tamils, and Europeans found here.

Perhaps the most serious aspect of this whole question is the inability of the adult converts from heathenism wholly to shake off or lay aside the superstitions and social customs which are hostile to the law of God and his gospel. There are many practices and habits of thought that have become a second nature to them which it is almost impossible to convince them are wrong. An old missionary in China said that not before the third generation of Christians could complete deliverance be wrought from all the evils peculiar to heathen Chinese people.

The message *must* and *will* go to these millions. Will you help to send or carry it, or shall another take your crown? If you wish to contribute to the traveling expense fund, send your donations to Elder W. A. Spicer, 267 W. Main St., Battle Creek, and label it, "For Malaysia Transit Fund."

We are living the present year at Fort de Kock, in the mountains, on account of Mrs. Munson's health. She has worked too hard and worried too much, but not over home interests. The things that turn the hair gray and shorten life are the irregularities and wrong doing of native brethren. But thank God, we are learning to cast all our burdens on the Lord. We are glad to be here, and shall not leave except at the plain call of duty.

Since writing the preceding, I have learned that there is an open door at Sawah Loento, where the coal mines are located, not far from here. There are four thousand Malay and Chinese convicts, chiefly Malay, to whom the government will give us permission to preach. Besides these there are two thousand free coolies, or common laborers, who can be reached at the same time. A free house, and by and by a government grant of seventy-five dollars a month, would be secured to the missionary. Jesus said, "I was in prison, and ye came unto me." Surely no work could be more pleasing to God than to preach the gospel to these six thousand Malays, most of whom are under a heavy yoke of bondage. I cannot enter this door except to visit the place monthly, and hold open the door until a good man can be sent, if such, indeed, is possible. The missionary who labored among these poor convicts died, and no one has come forward to take his place. Ought we not to enter this open door? When these convicts have served their time, they will return to Java, whence most of them came, and if converted, will carry the message back to their homes.

Again I beg of you, beseech you, to pray for us and this sadly needy field. Pray with us that the Lord of the harvest will send forth laborers into the harvest.  
R. W. MUNSON.

THE school in Raiatea is doing well, with sixteen in all on the place.

**September Study of the Field**

1. TELL something of the introduction of Christianity into China in the seventh century. Describe later attempts to introduce the Christian religion.

2. What was the experience of the missionaries who entered this country in

the latter part of the sixteenth century? What led to the expulsion of the missionaries?

3. Describe the island of Saba. How many Sabbath keepers have we there? What are some of the needs of this field?

4. What special appeal comes from the River Plate Conference?

5. What especially interesting report comes from Burma? From Singapore?

6. Mention several groups of islands in the vicinity of the Society Islands to which the message has not yet been carried. Tell what you can of these islands and their religious condition.

7. Describe Elder Krum's trip through Asia Minor. Tell something of the experiences of our churches in that country.

8. What can you say of the progress of the message? What class of workers is especially called for?

9. Mention some of the productions of Fiji.

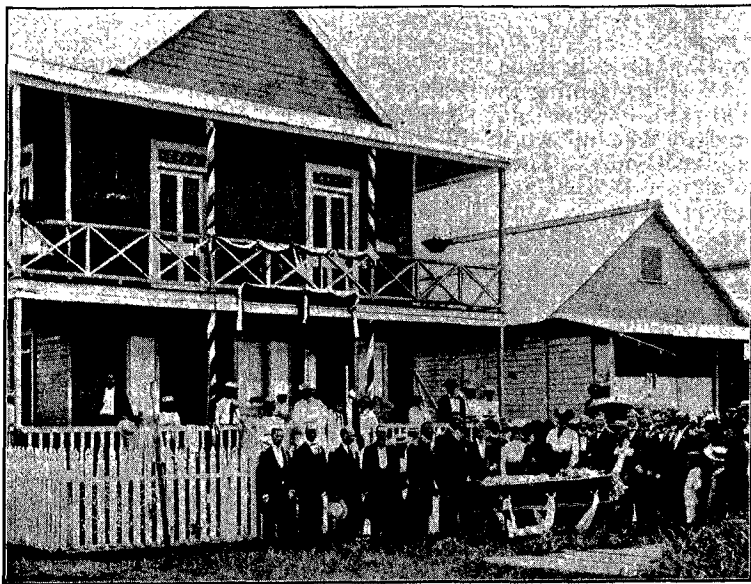
10. Describe Elder Westphal's trip from Buenos Ayres to Valparaiso.

cepted the truth, and almost immediately he began preparation to fit himself to carry the message, so dear to his heart, to others.

Two summers he labored as tent master in California, after which he went to Michigan, where he labored two seasons.

On Oct. 1, 1890, we were united in marriage. Nov. 10, 1891, he was ordained to the ministry, and a few days later we took our departure for the Bay Islands, Honduras, Central America. We were both young, and it was with a little fear and trembling that we bade farewell to native land, and launched out upon the mighty deep in search of a country of whose people we knew but little; but the Lord was with us all the way, and it was truly joy to our hearts to see many souls turn to God as a result of the labors put forth.

In the spring of 1900 it was advised that we come farther south, and open up the work in Colombia, South America.



FUNERAL OF ELDER F. J. HUTCHINS

11. Mention items of progress from China, Trinidad, Switzerland, Central America, Barbados, Jamaica, India, British Guiana, Chile, Mexico, British America, Lesser Antilles, Argentina, and Porto Rico.

**At Rest**

AFTER an illness of only thirteen days, my dear companion, Elder Frank J. Hutchins, quietly passed away. He had been working hard, and was apparently as well as usual until July 22, when he was attacked with dysentery. At the first it did not seem to be so severe, but notwithstanding all our efforts to check the disease, he continually grew worse. All the help and counsel that could be obtained in this place were secured, but it was of no avail; evidently it was God's will to take him, and on August 4, at 10:30 A. M., he passed away.

His short sickness was attended with intense suffering, but he bore it all patiently, without a murmur. He said that he would like to live, but that if the Lord saw fit to lay him away for a little while, he was willing that it should be so. He was born near San Francisco, Cal., Feb. 27, 1869, and at the day of his death was 33 years, 5 months, and 7 days old.

At the age of seventeen years he heard the truths of the third angel's message preached by Elder Healey. He, with nearly all the members of his family, ac-

A little more than a year ago he sold the mission schooner "Herald," and purchased a building here in Bocas del Toro, and fitted it up for mission purposes. It has been his object ever since to try to get the work established here on a solid basis.

During the past year the work has been much hindered by the revolution in Colombia.

About six years ago he connected the practice of dentistry with his other work, and this he found to be a great help, not only in relieving the suffering, but in winning the confidence of the people for whom he labored. It also made his labors nearly self-supporting. His work was very taxing, and he had felt for some time that he must have a change and a little rest, but was always waiting for some other worker to come to his relief. The Lord, however, has seen fit to give him rest, and what can we say only, "Thy will be done"? We have the comforting assurance, "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

Funeral services were conducted by Rev. E. C. Notman (Baptist), assisted by Brethren Brooks and Humphrey.

Regret for his loss is universal in Bocas del Toro; and many, many kind and willing hands ministered to his last necessities.

He is laid to rest in Macca Hill Cemetery beside Dr. John Eccles,—two weary pilgrims, waiting till the Life-giver shall come to call them forth.

Mrs. C. E. HUTCHINS.

"PRECIOUS in the sight of the Lord is the death of his saints."

# Silent Messengers

Our Books, Tracts, and Periodicals

E. R. PALMER :: :: Editor

## "My Peace I Give"

WHEN trials come, let me but see,  
Beyond the clouds, thy face, dear Lord,  
And hear thy voice, and I shall be  
Upheld, supported, by thy word.

If I may know, whate'er the way,  
That thou art ever near my side,  
I'll praise thy name, and calmly say,  
"Dear Saviour, I am satisfied."

— Selected.

THE Publishing department this week is devoted almost wholly to the progress of the book work in England during the past few weeks. From these reports, our workers here in America may be able to gather some profitable suggestions.

THE belief that small books only could be sold has obtained a strong footing in Ireland, and yet Brethren Carscallen and Hartford volunteered to take up work there with "Home Hand-Book." They began in the large city of Belfast, and the report here given of their work speaks for itself.

THE managers of the REVIEW AND HERALD have kindly arranged for the publishing department of the General Conference to occupy at least one page of the paper each week. We think our readers, and the tract society workers in particular, will appreciate this arrangement. The summary of the canvassing work will appear monthly, as in the past.

THE British Union Conference has taken a strong, progressive stand in behalf of their tract and missionary work. They have adopted a cash basis together with other needed reforms, as indicated by the resolutions in another column. In taking these steps they are receiving a strong loyal support from the canvassers and churches. To witness the spirit of the agents, and their loyalty, was indeed refreshing.

ENGLAND, above all other English-speaking countries, has been a place where many have thought that large books could not be sold successfully, and the argument has seemed more plausible there than in most countries; for the middle and poorer classes, to whom the books are largely sold, are not as well off financially as are the people of the United States and Australia. England is also noted as a country of cheap literature.

WE are publishing the full report of the work in Great Britain for the month of July, thinking that it will be of interest to all our brethren in the United States to see just what is being done by our canvassers in that field. Evidently there is a great work before our brethren in this department in Great Britain if they take hold with that power which is always able to give success.

OUR canvassers in Great Britain sell books five days in the week, and then each sells at least 100 copies of *Present*

*Truth* on Sunday. Brother Brandt, who is just beginning that work, stands at the head of the list, I believe, by selling 215 copies in less than five hours. His highest record was 225 copies for one Sunday.

It is a well-known fact that agents usually dread to start out canvassing Monday morning. When once started, they are all right for the week. The long break from Friday night until Monday morning seems to be the cause of this Monday morning dread. While attending the camp meeting in Leeds, England, I asked if any canvasser present could give a good remedy for the prevalent Monday morning chill. A bright, enthusiastic Scotchman, who is selling nearly six hundred copies of *Present Truth* each week, replied, "Yes, let him sell one hundred copies of *Present Truth* on Sunday, then he will be warmed up ready for Monday morning." Who in the United States will take the hint, and apply it to the *Signs of the Times*?

THE following recommendations were made by the European General Conference, and afterward adopted by the British Union Conference as a basis for the reorganization of the book work in England:—

1. That conference and other laborers unite in a systematic effort to engage and instruct all the members of our churches in the circulation of our literature.

2. That great care be exercised in the selection and instruction of regular canvassers, with the purpose of securing only God-fearing, missionary workers to engage in this service, and that they be instructed thoroughly in gospel methods.

3. That the general canvassing agents manage their field work in a thoroughly systematic manner; and we emphasize the following points:—

(a) That agents be employed under a salesman's contract, which shall state clearly the regulations under which the agent is engaged, the territory to be worked, and the book to be sold.

(b) That agents be required to work their territory thoroughly before being assigned to a new field.

(c) That complete, carefully prepared weekly reports be required from each agent, and that books be supplied only to the extent that they have been thus reported.

(d) That good, permanent record books be kept, in which shall be entered the weekly reports of agents, and the results of the work in each territory.

4. That our missionary departments and publishing houses adopt a cash policy, as follows:—

(a) That cash with orders be required from church societies, Sabbath schools, conference laborers, and church members.

(b) That a complete settlement of his account be required from each agent at the time of his delivery, and that no agent be permitted to continue his work until this has been done.

BROTHER AND SISTER C. E. HOLMES, who went with us to England from California, have been running a mission home for workers in Leeds, England. They have been most earnest, valuable burden bearers in connection with the tent and mission work preceding the camp meeting, and particularly during the camp meeting. This accounts largely for the small report from Brother Holmes in the

summary. Brother W. O. James, who is working with them, has also devoted a large share of his time to the tent and camp meeting.

THE summary which appeared in the REVIEW last week was very unsatisfactory. Many of the reports, being late, were omitted, and the work done, therefore, was not properly represented. Below we give several reports which have come to hand since the last issue, which improves the total of the summary considerably:—

| COUNTRY       | AGENTS | ORDERS | VALUE      |
|---------------|--------|--------|------------|
| Australasia   | 74     | 1,355  | \$6,733 22 |
| Great Britain | 45     | 2,578  | 4,040 68   |
| Sweden        |        | 3,254  | 3,129 32   |
| Denmark       | 13     | 1,237  | 629 20     |
| Iowa          |        | 644    | 823 30     |

Total \$15,355 72

This amount, added to the summary of last week, brings up the total for the month of July to \$34,439.33.

## Canvassing Report of the British Tract Society for Month Ending July 31

### "HOME HAND-BOOK"

|                  | NO. DAYS | NO. ORDERS | VALUE    |
|------------------|----------|------------|----------|
| A. A. Carscallen | 18       | 21         | \$ 99 44 |
| L. A. Hartford   | 14       | 46         | 220 83   |
| E. S. Taylor     | 17       | 38         | 184 75   |
| W. B. Scott      | 11       | 61         | 284 02   |
| A. Rodd          | 16       | 46         | 223 71   |
| E. Brown         |          | 13         | 107 98   |
| W. L. Lake       | 1        | 2          | 8 95     |
| G. B. Haining    | 5        | 11         | 53 38    |

### "GREAT CONTROVERSY"

|                |    |     |        |
|----------------|----|-----|--------|
| A. Roach       | 14 | 24  | 45 75  |
| C. J. Howard   |    | 11  | 20 56  |
| W. H. Olmsted  | 18 | 115 | 225 82 |
| G. W. Bailey   | 18 | 74  | 140 20 |
| W. O. James    | 13 | 11  | 21 44  |
| C. E. Holmes   | 4  | 1   | 2 28   |
| Joseph Brandt  | 20 | 58  | 120 43 |
| George Nickels |    | 180 | 328 69 |
| T. Pike        | 12 | 14  | 33 82  |
| E. Armstrong   | 13 | 61  | 115 41 |
| S. W. Hoseason |    | 39  | 83 99  |
| Mrs. Loal      | 13 | 18  | 41 36  |

### "PATRIARCHS AND PROPHETS"

|              |   |    |       |
|--------------|---|----|-------|
| G. W. Short  | 2 | 2  | 11 96 |
| Miss E. Cail | 3 | 38 | 89 34 |

### "PROPHETIC LIGHTS"

|                |    |    |        |
|----------------|----|----|--------|
| Miss M. Brown  | 12 | 37 | 27 23  |
| Miss A. Sparks | 12 | 57 | 114 53 |

### "BIBLE READINGS"

|         |  |    |        |
|---------|--|----|--------|
| A. Wood |  | 57 | 114 53 |
|---------|--|----|--------|

### "CHRIST'S OBJECT LESSONS"

|              |    |     |        |
|--------------|----|-----|--------|
| S. Brown     | 20 | 112 | 112 01 |
| J. Anderson  | 18 | 63  | 61 32  |
| E. Smedley   | 14 | 16  | 20 32  |
| Mrs. Gillatt |    | 37  | 36 01  |
| G. H. Murphy |    | 24  | 26 39  |

### "CHRIST OUR SAVIOUR"

|                  |    |     |        |
|------------------|----|-----|--------|
| R. Whiteside     | 18 | 124 | 66 47  |
| R. W. Larnie     |    | 38  | 61 44  |
| Alexander Hastie | 4  | 139 | 135 09 |
| C. Dyer          | 10 | 208 | 167 14 |
| Miss M. Miner    | 30 | 165 | 107 98 |
| A. E. Freeth     |    | 19  | 11 54  |
| E. Budm'an       | 13 | 61  | 49 60  |
| J. Pickard       | 5  | 43  | 26 45  |
| D. M. Clelland   | 5  | 58  | 28 85  |
| A. E. Earl       | 16 | 105 | 65 63  |
| John Brown       | 10 | 79  | 48 03  |
| John G. Pleasley |    | 89  | 54 17  |
| W. Brown         | 16 | 82  | 55 47  |

### "STEPS TO CHRIST"

|           |  |  |       |
|-----------|--|--|-------|
| M. Hussey |  |  | 18 93 |
|-----------|--|--|-------|

### "HIS GLORIOUS APPEARING"

|               |   |     |        |
|---------------|---|-----|--------|
| A. C. Johnson | 6 | 105 | 25 55  |
| Miscellaneous |   |     | 124 25 |

Total, 421 2,578 \$4,040 68

**More Agents for Great Britain**

THE following resolution will explain itself, and will indicate to some degree the feelings of the brethren in England with regard to the action of the Mission Board in sending canvassing agents to that country:—

Whereas, Various conferences in America have contributed materially to the work in this field, by sending to us some of their best canvassers, paying their fare over, so that the cause here has had the benefit of their labors, with no expense whatever,—

We, as a conference, esteem it a privilege hereby to express our appreciation of the help thus rendered, and to tender our sincere and hearty thanks to our brethren in America for their Christian sympathy and generosity toward the work in Great Britain. And further,—

In view of the promising field for canvassing in Great Britain, and the fact that our present force of laborers, although efficient, is swallowed up in the vast population, there being ample room for ten times as many workers as we now have, we know of no more practical way of showing our appreciation of the kindness shown us by the Mission Board and the brethren in America, than to ask, as we hereby do, that they will select and send to us at least ten canvassers as good as those we now have, if such can be found, on the same generous terms as the party first sent over.

|                       |       |
|-----------------------|-------|
| M. H. Brown.....      | 10 00 |
| V. Hardy.....         | 1 00  |
| R. Blackwood.....     | 2 50  |
| William Saunders..... | 5 00  |
| Louis Oberti.....     | 2 00  |
| W. H. Goodwin.....    | 6 00  |

**Wanted Immediately**

THE thing that is wanted immediately is the money on "Christ's Object Lessons." It is wanted at Berrien Springs to be used in paying for labor and material in the erection of college buildings. It is surprising to learn how small the aggregate sum is which has been paid into the treasury here on "Christ's Object Lessons." Many books have been ordered out, but as yet not one third of the money represented by the books has reached the hands of the treasurer here. Now, while the summer is on, the buildings should be erected, and the money must be used for this purpose.

I feel quite sure that a large number of our people have sold books who have not as yet forwarded the money. It may be that the librarians are waiting until after the quarterly meetings are held in order to forward the money; but we should not wait in this important matter. Forward the money immediately after reading this article. Please do not hold it another day. Not only this, but where it is at all possible, sell the books, and send the money along.

Just now a large force of laborers is at work putting up the buildings, and no time is to be lost if we get ready for the school this fall. Brethren and sisters, please make an extra effort in this work. I know that most of you, if you were doing business for yourselves, would do so, and why not in the Lord's work be just as prompt as if we were doing business for ourselves? We are very anxious to receive from the Lord, but the Lord says it is more blessed to give than to receive. Therefore, the greater blessing will be in taking hold of this work and doing it faithfully, and at the earliest possible date.

WM. COVERT,  
Vice-President Lake Union Conference.

**An Encouraging Experience**

"AND Jabez called on the God of Israel, saying, Oh that thou wouldest bless me indeed. . . . And God granted him that which he requested." We all, like Jabez, desire the blessing of our Heavenly Father, and we may be assured of its reception; but it is another matter as to whether we are willing to comply with the conditions under which it is granted to us.

A little while ago we were told that there was a special blessing for those who would sell "Christ's Object Lessons" "just now." It is needless to say that those who entered upon this work at that time proved the promise and received blessings "exceeding abundantly above all that we ask or think."

When I read this statement,— "just now,"—I longed not only to share the blessing, but to have a part in the greatest opportunity to give the pure gospel that has ever been granted any people. I am sad to think that I cannot be classed with the first to sell this precious mine of truth, but am thankful, truly thankful, for the experiences I

had in presenting it to the people, and of placing it in over one hundred homes not of our faith. I have a number of orders for delivery soon, about thirteen, and others are considering subscription.

Former business relations brought me in contact with some of Philadelphia's prominent merchants and professional men, and acquaintance with them offered opportunity not only to approach them, but to make a canvass and sell "Christ's Object Lessons," and also to receive words of encouragement from them. Among those who purchased the book were the consul to Portugal, the vice consul to Norway, Sweden, and Denmark (one man), while the vice consul to Spain took two copies.

I regret that I cannot report one thousand books as sold, but whatever changes the future may bring in my experience, I shall continue to circulate "Christ's Object Lessons" with our other good books.

Brother, sister, will not you take up this work at once, and share in the promised blessing?

WILLIAM T. HILGERT.

**"Christ's Object Lessons" Appeals to the Leading Ministers of California**

To the list of the many prominent ministers of California who have already indorsed the effort with "Christ's Object Lessons," some new names have been added. Among these new names are found those of such leading men as Dr. John Hemphill, who for thirty years has been the leading Presbyterian minister of San Francisco, and Dr. J. K. McLain, president of the Pacific Theological Seminary, and for many years the leading Congregational minister in California. Dr. McLain's indorsement being especially worthy of notice, we give it here:—

"Mrs. Ellen G. White's exposition of the parables, entitled 'Christ's Object Lessons,' appears, from the cursory examination I have been able to give it, to be free from denominational peculiarities. The view point is practical and helpful, and the spirit is earnest. For those who have in their possession other similar expositions of our Lord's teaching this might well be added as an utterance from a new quarter; for such as have no work of this kind, it will give much light upon some of the most important questions of human life."

Dr. William Rader, who has really gained somewhat of a national reputation, being mentioned in the public utterances of the late Wm. McKinley when at San Francisco, has also purchased the book, and given an excellent indorsement. He said, "Why, that book ought to have been published by some leading publishing house, that it might have had a wide circulation." He said, further: "When I was standing on board of a vessel in the Bay of Naples, I was asked the meaning of the parable of the unjust steward, and I had to confess that I did not know what it was intended to teach. So just as soon as I got your book, I turned to that parable, and I found that the author had thought it through, and had discovered its meaning."

These men, whose acquaintance with books is so extensive, are in a position to appreciate such an excellent book as "Christ's Object Lessons." Dr. Rader's



**Donors to the Relief of the Schools**

The Total Cash received on the Relief of the Schools Fund up to Aug. 19, 1902, is \$45,861.64.

| NAME                         | AMOUNT  |
|------------------------------|---------|
| Ethel Oliver.....            | \$ 2 00 |
| V. P. Lancefield.....        | 2 00    |
| Clara Z. Woodworth.....      | 1 00    |
| William & Delia Brandon..... | 1 50    |
| Mrs. W. H. Oakes.....        | 10 00   |
| Calvin Green.....            | 1 00    |
| Mrs. Orilla Estel.....       | 50      |
| E. R. Jones.....             | 1 00    |
| J. O. Corliss.....           | 5 00    |
| C. Christiansen.....         | 2 00    |
| Mrs. N. A. Pike.....         | 1 00    |
| Mrs. M. L. Williamson.....   | 5 00    |
| Petaluma, Cal.....           | 39 35   |
| Mrs. M. G. Ross.....         | 2 00    |
| Helen Miller.....            | 1 00    |
| St. Helena, Cal.....         | 50      |
| Mrs. W. L. Mitchner.....     | 1 25    |
| William Hartman.....         | 5 00    |
| Sacramento, Cal.....         | 50      |
| Soquel, Cal.....             | 10      |
| Western Washington.....      | 1 50    |
| Lillian Glass.....           | 5 00    |
| Prescott Wheeler.....        | 5 00    |
| Mrs. J. Saylor.....          | 5 00    |
| H. L. Ogden.....             | 2 50    |
| J. J. Knapp.....             | 10 00   |
| S. C. Mott.....              | 1 00    |
| Elmira J. Hicks.....         | 25      |
| C. B. Green.....             | 5 00    |
| Newburg Y. P. S.....         | 3 45    |
| Belle Hickox.....            | 1 00    |
| E. J. Drake.....             | 5 00    |
| J. B. Silva.....             | 1 00    |
| Eugene Frisbie.....          | 10 00   |
| Marie Barber.....            | 5 00    |
| D. W. Barr.....              | 5 00    |
| D. A. Adams.....             | 1 00    |
| M. A. Pond.....              | 1 00    |
| Mrs. S. C. Hayes.....        | 5 00    |
| S. Thurston.....             | 5 00    |
| J. K. Shrowder.....          | 5 00    |
| Addie Morrison.....          | 5 00    |

written indorsement is as follows: "I have examined 'Christ's Object Lessons' with interest, and find the treatment of the parables singularly strong and fair. There is no denominationalism in the book, but a broad and spiritual interpretation of the things our Lord meant to teach his hearers. It is a book for the family, the pastor, and the student."

No one can read of the success that is attending the sale of "Christ's Object Lessons" without seeing that God is in this work, giving "favor and success."  
CHAS. T. EVERSON.



### The Missionary Acre Fund

THE plan of donating the proceeds of missionary gardens and acres, among us as a people, to aid and build up some branch of the cause, was first set in operation by the Sanitarium. The plan was productive of aiding the medical work in a material way for some time. Some of the States, being in debt, employed the plan in their own boundaries, to aid in the liquidation of their debts. Some sent means to the Mission Board, and thus the foreign work was benefited.

At the General Conference held at South Lancaster, Mass., in 1899, it was decided to restore the privilege of the use of the proceeds of the Missionary Acre Fund to the Sanitarium, as it originated the plan. At the last General Conference, when it was decided to move the Battle Creek College into some country locality, making it an industrial school, and to purchase the Battle Creek College property for the medical missionary college of the denomination, for the training of physicians and nurses for our sanitariums, and to supply needy fields in all parts of the world, the Sanitarium not being able to pay for the Battle Creek College property, it was decided to ask our people to purchase the property for the medical college by the acre fund, which the Sanitarium of its own free will offered for this purpose.

Since Nov. 1, 1901, all the money received from the Missionary Acre Fund has been faithfully applied for the purchasing of the property.

The Sanitarium organized the medical college, and during the past five years it has educated and graduated scores of young doctors and nurses, quite a number of whom are now standing at the head of our treatment rooms and branch sanitariums, or doing valiant service in foreign fields. The denomination has never raised a dollar to support the medical college, but now, through missionary gardening and the raising of acres of produce, and the donation of money, each one has the blessed privilege of aiding. The Sanitarium has met from its profits the expenses of the medical college, and expects to do so in the future, so that substantial young men and women from all parts of the country can become graduated physicians and nurses at a trifling expense, provided they desire to become real missionaries, devoting their lives to the upbuilding of the good work everywhere.

If all the young men and women to be educated were to be drawn from one

State, then it would be proper that our people in that State should donate enough to purchase the property for the medical college, but as those educated come from all parts of the world, it is proper that our people everywhere take hold with earnest hearts and willing hands, and donate means to purchase the property. We are thankful that so many are raising gardens and acres, and donating poultry, etc., as well as money. When sending in money, address H. M. Mitchell, Battle Creek, Mich., or send through your tract society. We give a partial list of those who have sent in means since Nov. 1, 1901. The list will appear in the REVIEW until all the names have been published. We expect to keep this matter before our people until the property is paid for and turned over to the medical college, free from debt. We trust that you will plan to aid another year. The cause has never needed means more than now, and great will be the blessing and reward of those who aid now. Who will help in this grand work?

S. H. LANE.

### Reasons for Rejoicing

God reserves the control of our emotions and the right to our affections. He even commands us to rejoice, and failure to serve him with joyfulness and gladness of heart is given as a reason for spiritual and temporal leanness among his people. The service of joy is recommended to us in both the Old and the New Testament. The kingdom of God is righteousness and joy and peace, and our Father gives us abundant reasons for rejoicing.

"Because the Lord thy God shall bless thee in all thine increase, and in all the works of thine hands, therefore thou shalt surely rejoice." Deut. 16:15. This is God's promised blessing in which every worker in his vineyard, literal and spiritual, can rejoice through all the days of his labor. But the tiller of the soil—and every man and woman should till some of it—is given special reasons for rejoicing, as he sees the fruits of his labor springing up under his care. Yesterday I was invited by a friend to walk through his orchard. He showed me with pride several young trees whose growth he had watched eagerly for two years. After noticing the flourishing growth of many, he led the way to one well laden with ripening fruit. Pointing to it with joy in his eyes and voice and heart, "This," said he, "is the first fruit I have ever seen from a tree of my own planting." Other trees in his orchard drooped with their wealth of fruit, but they were planted by other hands, and had not half the interest as the one of his own care.

So with the man who tills the soil. His heart is made glad to see how the blessing of God upon his own diligent efforts is bringing its harvest of grain and fruit. And the Lord appointed a time and a way whereby his people might acknowledge and honor him. This service was called the Feast of Harvest, or Feast of Weeks. It was celebrated each year when the first grain was ready to harvest, and *nothing* was to be eaten until an offering of it was *first* brought to the Lord. What a blessed thing it would be to God's people if this feast of God were observed to-day!

"Thou shalt keep . . . the feast of harvest, the first fruits of thy labors, which thou hast sown in the field." "And thou shalt keep the feast of weeks

unto the Lord thy God with a tribute of freewill offering of thine hand, which thou shalt give unto the Lord thy God, according as the Lord thy God hath blessed thee: and thou shalt rejoice before the Lord thy God." See Ex. 23:15-19; Deut. 16:10-17.

No products of the earth might be touched for selfish use until the Lord had his offering. "Ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God: it shall be a statute forever." Lev. 23:14. Can you give any good reason why this statute should not be carried out to-day? The Missionary Acre Plan is carrying it out in the spirit. Are you in the plan?

J. C. ROGERS.

### List of Missionary Acre Pledges

- Mrs. J. W. Shields, \$5.  
Henry Human, \$5.  
L. E. Johnson, \$5.  
Henry Vessey, \$5.  
Gertrude Uhrig, \$25.  
Henry Berg, \$10.  
Valentine Leer, \$50.  
Jacob H. Peters, \$1.  
Mrs. Anna Wickstrom, \$5.  
Hulda Thornland, \$8.  
Joseph J. Rott, \$2.  
Michael Stern, \$5.  
Lenore Cole, \$5.  
Josie Bostrom, \$2.  
Mrs. & A. C. Norris, \$5.  
Joseph Juelke, \$5.  
Jacob W. Grenz, \$10.  
Sarah Titus, \$1.  
Mrs. Bean, \$1.  
E. York, 1 day's work, \$2.50.  
Hagle Jones, 1 day's work, 85 cts.  
Percey and Chester York, 50 cts.  
Earl York, 1 row of beans.  
Anna Ramsteed, milk sold in 1 month.  
Edith Jones, milk sold in 1 week.  
Mrs. Minnie Manchester, 1 brood of chickens.  
F. E. Scovel, 50 cts.  
E. E. Scovell, 50 cts.  
Mrs. Olive M. Kelley, \$1.  
Chas. Carlson, 1 acre of oats.  
Frank Marrow, 1 acre of oats.  
J. M. Adams, \$5.  
Nancy Price, proceeds of 1 sack of potatoes.  
Jacob Resz, \$2.  
Thomas Buck, 1 acre of wheat.  
Wm. & L. J. Cochran, 1 acre flax, and hen and chickens.  
E. M. Starks, \$1.50.  
F. F. Hall, 1 acre of barley.  
S. A. Holden, eggs laid on 4th Sabbath for 4 months.  
John H. Peterson, \$3.  
E. A. Peterson, 1 hen with 1 doz. chickens.  
J. G. Wagner, \$3.  
H. J. Wagner, \$3.  
H. A. Olsen, \$2.  
Ed. Caya, \$5.  
Sister Jones, \$2.  
Brother Williams, \$2.  
Lue Plant, produce from 1-3 acre of land.  
Mrs. Caya, \$2.  
Wm. Hall, \$2.  
Thos. M. Pringle, \$10.  
Mr. and Mrs. J. Pringle, \$3.  
Marion Beesley, \$2.  
T. B. & M. L. Adams, \$1.  
J. A. Lyles, \$2.  
Mrs. E. M. Page, \$4.  
S. I. Tegart, \$2.  
C. S. Davis & family, proceeds of 1/8 acre of beans.  
Mrs. Alice Doss, \$1.  
Mrs. N. Buckridge and children, proceeds of 2 rows of potatoes, 2 rows of tomatoes, 4 rows of corn.  
J. A. Dunbar, last four "Christ's Object Lessons" of church quota.  
H. C. Bagley, five per cent of all money received from present debtors.  
Mrs. A. A. Evans, proceeds of canary singer.  
C. C. Johnson, 1 row of raspberries.  
Mrs. W. W. Stebbins, \$1.  
C. M. Yeager & wife, \$5.

## Current Mention

— There is friction between the United States and Turkey, arising from the failure of Turkey to execute agreements made long ago respecting the interests of certain American citizens.

— A new discovery of gold made at the Tonopah mines in Nevada, says a dispatch from Carson City, makes the Tonopah mining camp the richest in the world. The gold-bearing ledges are over two miles in length.

— The cholera outbreak in the Orient has extended to Japan. According to a dispatch from that country, the disease came to Japan early in the summer, by way of Manila and China. A total of 230 cases, with 133 deaths, was reported up to July 15.

— Chicago is now the fourth in size of the shipping ports of the world, the latest figures showing a yearly tonnage of 14,186,100, as compared with 16,529,095 for London, and 16,445,320 for New York. With a deep waterway to the Atlantic, it is probable that Chicago would in a short time become the foremost shipping port in the world.

— A prediction is current among Jews in this country and elsewhere, that the millennium is to arrive in about three years, to be preceded by a great war between the world powers. The prediction is professedly based on the Torah, a Jewish sacred book, and also on the alleged utterance of an infant prodigy in Warsaw, Russia.

— The running down of an unusually bold gang of negro burglars at Pensacola, Fla., developed the fact that the negroes had provided themselves with "hoodoo bags," which they believed would render them invisible to the police, and prevent their capture. They purchased the bags from a negro, paying as high as \$125 apiece for them, the negro who sold them reaping a small fortune.

— The diamonds in Queen Alexandra's crown are to be sold, as it is said that the king and queen can scarcely afford to keep in their possession a bauble worth several hundred thousand pounds. The crown contains 3,688 stones, which will be replaced with paste diamonds when the crown is placed among the regalia of royalty in the Tower of London. Each stone will be sold under a guaranty that it came from the queen's crown. Doubtless there will be a rush for the jewels on the part of wives of American millionaires.

— The popularity of the automobile, says a New York City dispatch, appears to have reached its limit, and to have entered on a decline. W. K. Vanderbilt, Jr., on his return from Europe recently announced that he had sold all his automobiles, and had given up the sport; and it is announced that many others in New York City and Newport have reached a like decision. It will be no misfortune if the use of the automobile for reckless sport should come to an end; but undoubtedly the automobile as a vehicle supplanting the horse and carriage for general purposes has come to stay.

— Four girls were drowned near Pawling, N. Y., while bathing in Pearce Lake, August 27.

— Six persons were killed and several others fatally injured in a collision of trolley cars near Norfolk, Va., August 25.

— A meat trust is forming in Argentina which contemplates uniting with the Chicago Packing Trust to control the meat supply of the world.

— News comes from Barcelona, Spain, of a terrible cyclone on the island of Majorca, off the Spanish Mediterranean coast, resulting in great destruction of property and the loss of many lives.

— New reports of great mineral wealth are coming from Alaska, the Nazine silver district being mentioned as particularly rich, while mountains of tin are affirmed to exist near Mount Wrangel.

— The city water of Chicago is badly polluted by sewage, and no means having been found for securing pure water in the public schools, the pupils will be required to bring their drinking water with them in bottles.

— At Crane Creek, W. Va., August 28, striking miners fired on nonunion men who were at work in a coal mine, and a fight followed, in which two guards and two miners were killed. A regiment of the State national guard has been ordered to the scene.

— A suit has been begun in New York City against St. Patrick's Cathedral, which the instigator of the suit alleges to be partly situated on land belonging to the government. The interesting point in the case is that Pope Leo XIII is named as defendant in the suit.

— The superintendent of the Park Avenue Baptist church Sunday school of Plainfield, N. J., says a Plainfield dispatch, presents each youth who attends with a check good for an ice-cream soda at one of the local drug stores, his purpose being "to sustain an active interest in the school."

— The largest known tree in the world was only recently discovered in California, near Converse Basin, far up in the Sierra Nevada Mountains. Six feet from the ground the trunk is one hundred and fifty-four feet eight inches in circumference, corresponding to a diameter of over fifty-one feet. The tree stands on government land.

— A decision was recently made by the board of appraisers at the port of New York, which admits "holy water" into this country free of duty. The water is brought from Lourdes, France, and was heretofore classed as "natural mineral water," and assessed at the rate of twenty-four cents a gallon. The water is now admitted free because it is not used as a beverage, and contains no mineral or medicinal properties.

— The cholera scourge is now general all along the Pacific coast of Asia from Japan and Manchuria to the southern Philippine Islands and the East Indies. The plague has assumed the most formidable proportions known within recent times. In the Philippines alone, according to official cholera statistics, there have been 25,664 cases and 18,040 deaths; and these figures, says a Manila dispatch, fall far below the actual number that have occurred.

— The amount paid for pensions, by the government during the year ending June 30 last, was \$137,400,741.

— A recent visit of the Russian Black Sea fleet to Turkish waters has created much uneasiness in Constantinople.

— The percentage of illiteracy in the United States, as shown by the latest census figures, is 12.8 per cent in the country and 5.8 per cent in the cities.

— The anthracite coal mine owners in Pennsylvania have declared that they will not submit the points of contention with the miners to arbitration, and that they will tolerate no interference from any source.

— A Chicago young lady recently bought at a drug store in that city a "harmless" complexion powder, and after using the same required the services of two physicians to counteract its effects. She is now suing the proprietor of the store for \$5,000 damages.

— The Navajo Indians in southern Utah, New Mexico, and Arizona, are reported to be at the point of starvation, and it is thought there will be a serious uprising against the government unless they are speedily relieved. Nine years of drought have prevailed in that region.

— There is a growing demand in Europe for immediate action on the part of the powers, particularly the United States, to curb the tendency to frequent revolution in the Central American republics. This demand is stimulated at this time by the civil war in Venezuela.

— Several automobile accidents occurred in New York City and vicinity, August 26, the most serious being at Elberon, N. J., where a machine ran off a bridge over some railway tracks, plunging down thirty-five feet, killing two of the five occupants and seriously injuring the others. "Speed madness" on the part of the driver was the cause of the catastrophe.

— Two steamships, one just completing a transatlantic voyage, with 1,100 passengers on board, were in collision in New York harbor August 27, and a serious disaster was averted only by the presence of mind of the captain of the passenger-laden ship, who forced the passengers to one side of the ship, by which means he kept the water from entering a large hole made by the collision in the other side of the vessel.

— A law has recently been passed in Iowa which makes it possible for any person's child in that State to be seized and turned over to the care of a charitable organization on a charge of immorality or incompetency being preferred against the parents, and then, should the parents be acquitted of the charge, their child can still be kept from them pending a series of appeals to the higher courts.

— On a big ranch in central California a harvester is used which is said to be the largest in the world. It is combined with a 60-horsepower traction engine, and has a mowing machine attachment which cuts a swath thirty-six feet wide. The machine can cut and thrash 100 acres of grain a day. This giant automobile is sixty-six feet long and about half as wide, and weighs over 100 tons. Eight men are required to operate it.

—Another famine is feared in the Bombay district of India, owing to lack of rain.

—A census of church attendance in Chicago shows that 204,567 adults attend church on Sunday, of which number 123,723 are women.

—An electric railway, the Aurora, Elgin & Chicago, is now in operation in this country, regular service on the road having been begun on August 25.

—A Minneapolis post-office clerk who is now in the custody of the police is believed to have intercepted during the past three years 10,000 letters containing money.

—General Miles, the chief officer in the army, is going to the Philippines, and army circles are reported to be much exercised over the question of the probable outcome of his visit.

—Reports of tidal waves which have overwhelmed villages and caused great loss of life, have lately been received from the city of Atlata and vicinity, on the Pacific coast of Mexico.

—A rumor that the Lehigh Valley coal mine near Hazelton, Pa., would be set in operation with nonunion men, precipitated a serious riot at the mine, August 25, in which several persons received serious injuries.

—News from London states that the present British government no longer commands the confidence of the British public, and it is expected that a new ministry will come into office in deference to the popular demand for a change.

—The largest steamship in the world is now the "Cedric" of the White Star Line, launched at Belfast, August 21. This new leviathan is 700 feet long, 75 feet wide, and 49 feet deep. Her carrying capacity is 18,400 tons, and she has accommodations for 3,000 passengers.

—A case is now before the United States Supreme Court which calls for a decision on the question of the right of Congress to prohibit interstate commerce in lottery tickets, the interesting point in the case being that the decision will, it is believed, be equally applicable to interstate commerce in the articles handled by the trusts.

—Papers from Manila report that the Manila health board officers are aroused over the sale of prayers by certain of the friars as a cure or preventive of the cholera now raging in the Philippines. The friars are reaping a harvest through the alleged cure, which is interfering with the efforts of the health officials to stamp out the plague, as possession of the prayers influences the natives against the practical efforts of the officials. The fraud is printed on paper with a loud border having the design of a cross, on the base of which is inscribed "Jesus y Maria." Above the cross is the caption of the cure, "Saludable remedio contra la peste." The "cure" is sold for two and one-half cents Mexican, and thousands of copies have been bought by the natives. Dr. Sherman, of the board of health, is quoted as stating that the influence of the priests on the superstitious Catholics is a decided impediment to the health officials in carrying on their work against the plague.

—Four hundred distinct earthquake shocks have been noted in the island of Mindanao, in the Philippines, since August 21.

—The Chinese government has ordered the punishment of Chinese who recently murdered two missionaries near Chen-chau.

—Recent reports from Martinique state that Mont Pelée is again active, a violent eruption having been noted on August 21.

—A new fad in London, says a report from the English metropolis, is the carrying of "lucky boxes" made in the style worn by the Pharaohs of ancient Egypt. Each box is made of ebony, and is about the size of an ordinary draughtsman. There is a trick opening inside, which contains an Egyptian eye. The wearers of these lucky boxes are supposed to be free from all disasters, and to prosper in affairs of love and business.

—It is reported from Rome that strong pressure is being exerted at the Vatican to secure the elevation of Archbishop Ireland to the rank of cardinal, in recognition of his service in negotiating the Taft mission to Rome. The plan is to give Ireland jurisdiction over the western part of the United States, Cardinal Gibbons retaining the rule over the eastern part. The pope, however, says the report, is reluctant to give this country more than one cardinal.

—At Lynn, Mass., machinery for an electric train is being built which its constructors say will run 100 miles an hour, and will revolutionize the railway transportation of the world. The train is to run in Illinois, on a railway about 150 miles in length, and now nearly completed. The first trials will be made with a train of three cars. Each train will be equipped with twelve motors of 120 horsepower each. It is claimed the train will be held fast to the rails like a piece of iron to a magnet when the power is on.

## NOTICES AND APPOINTMENTS

### Southern California Conference

THE second annual session of the Southern California Conference will be held in connection with the camp meeting on Boyle Heights, East Los Angeles, September 12-21.

The usual business of the conference will be attended to at that time. We hope to see a full attendance from the first. Sister White expects to be with us during the whole meeting. Other acceptable laborers are promised, besides the local workers. We have arranged for one hour each day to be given to a connected series of lessons on points of our faith.

The two systems of railroads will grant the usual one and one-third rate to the camp meeting and return.

CLARENCE SANTEE, *President.*

### Opening of Walla Walla College

STUDENTS who are planning to attend Walla Walla College the coming year will please take notice that the date of opening is Wednesday, September 3, about two weeks earlier than on former years. While students will be received at any time, it is greatly to their advantage to enter at the beginning of the school year. All who pos-

sibly can should plan to reach Walla Walla, Tuesday, September 2. On that day the college team will meet all trains. The prospect is good for a large attendance of earnest young people who desire to prepare themselves to engage in some department of the Lord's work. Let others now decide to join them. Special attention will be given to older persons who wish a short preparation for gospel work.

C. C. LEWIS,  
*President.*

### The California Camp Meeting and Conference

OUR State camp meeting and conference will be held at Fresno, Cal., beginning September 30. They will be preceded by a workers' meeting, beginning September 25.

The laborers and conference delegates are requested to gather five days before the formal opening of the camp meeting and conference, to seek God and study his Word, and thus be better prepared to transact the business of the conference harmoniously and promptly. The devotional meetings and Bible study will accomplish much in this direction if the laborers and the delegates are present, and enter heartily into the work.

By following this plan it is hoped that the business of the conference can be finished the first week, so that the last week may be devoted to the spiritual uplifting of the people, and a preparation for active service in the Master's cause. For these reasons the conference committee earnestly request all conference delegates to be present during the workers' meeting, Sept. 25-30, 1902.

The conference will convene at 10 A. M., Tuesday, Sept. 30, 1902. Each church is entitled to one delegate without regard to membership, and an additional delegate for every twenty members. The churches should elect their delegates at once, and send a list of them to the secretary of the conference, M. H. Brown, 301 San Pablo Ave., Oakland, Cal. There should be no delay in this matter, as the time is very short.

Further particulars in regard to the meeting will be given later. M. H. BROWN.

### Nebraska, Attention!

THE annual meeting of the Nebraska Conference and Conference Association will be held on the camp ground at Lincoln Park, Lincoln, Neb. The first meeting will be held September 4, at 9 A. M., for the purpose of electing the officers and trustees for the ensuing year, and of transacting such other business as may come before the meeting.

N. P. NELSON,  
*President.*

### "A Twofold Apostasy"

To those interested in the circulation of the tract, "A Twofold Apostasy," allow the author to say that sixteen cents will not pay the postage on one hundred, as stated. This is on account of a little wider margin in trimming. There are about eight thousand copies of the tract still left. I would be glad to close them out soon. All who send sixteen or twenty cents will receive tracts accordingly, all that the money will carry. Address H. F. Phelps, 118 W. Minnehaha Boulevard, Minneapolis, Minn.

### 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.

Camp Meetings for 1902

Table listing various conference meetings including Pacific Union, Northern Union, Central Union, Lake Union, Southern Union, Atlantic Union, and Canadian Union conferences with dates and locations.

The presidents of the various conferences are requested to send us information regarding any meetings not mentioned in the preceding table...

Our Scandinavian Papers

ORDERS are coming in continually for the special number of our Danish-Norwegian and Swedish papers, and now is just the time to order...

C. A. THOPP.

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...

WANTED.—To buy or rent a small farm where there are church-school privileges. Central Michigan preferred.

WANTED.—A blacksmith who can do good work on all kinds of farming tools, also repair wagons and buggies.

FOR SALE.—In Keene, Tex., 7 1/2 acres—4 1/2 in choice peach orchard, 1 in blackberries; a small vineyard.

Publications Wanted

N. B.—Attention has been repeatedly called to the necessity of having papers properly wrapped. Do not roll or wrap too small.

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

G. W. Vaughan, Salisbury, N. C., periodicals and tracts.

J. W. Buckland, Box 236, Great Bend, Kan., REVIEW, Signs, Sentinel, Life Boat, Instructor, Little Friend.

Obituaries

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

DAILEY.—Died at the home of her parents, Mr. and Mrs. D. W. Dailey, in Keene, Tex., Aug. 17, 1902, of congestion of the brain.

COBURN.—Died in Methuen, Mass., Aug. 2, 1902, Newton H. Coburn, aged 76 years. He was born in Rochester, Vt., and spent his early life in Bethel and Stockbridge.

COPOC.—Charles Lindley Coppoc, son of William H. and Gillie A. Coppoc, died Aug. 16, 1902, aged 5 months and 25 days.

TATTLEBERT.—Died at Jolon, Cal., Aug. 13, 1902, after an illness of over six months, Louis Tattlebert, aged 70 years.

BAXTER.—Died near Cement, O. T., June 25, 1902, of consumption, Allie May Baxter, aged 26 years and 10 months.

LUGENBEAL.—Clara Crawford was born in Kankakee, Ill., Feb. 8, 1865; died at her home near Winamac, Ind., Aug. 19, 1902.

RICE.—Edwin J. Rice was born in Ticonderoga, N. Y., Jan. 17, 1832, and died of Bright's disease at Longmont, Colo., Aug. 6, 1902.

FRANCIS M. WILCOX.

JEFFRIES.—Died at Middletown, Ind., Aug. 5, 1902, of cholera infantum, Leonard Jeffries, son of T. P. and Ruah Jeffries, aged 11 months and 25 days.

HARRISON.—Thomas Harrison was born at Sedberg, Yorkshire, England, Aug. 12, 1824; died at his home, near Grass Creek, Ind., Aug. 12, 1902.

KECK.—Died Aug. 11, 1902, in Kalamazoo County, Mich., at the home of her parents, where she had gone two days previously to attend a family reunion.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Table showing train schedules for Michigan Central, including routes to Chicago, Detroit, and other cities, with departure and arrival times.

\*Daily. †Daily except Sunday. ‡Stops on signal. §Stops to let off passengers. ¶Trains on Battle Creek Division depart at 7:45 a. m. and 4:00 p. m., and arrive at 12:40 p. m. and 6:10 p. m. daily except Sunday.

GRAND TRUNK RY SYSTEM.

Table showing train schedules for the Grand Trunk Railway System, including routes to Chicago, Detroit, and other cities, with departure and arrival times.

G. W. VAUX, A. G. P. & T. A., Chicago. W. G. CUNLIFFE, Agent, Battle Creek.



BATTLE CREEK, MICH., SEPTEMBER 2, 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.

BROTHER W. A. COLCORD and family have just returned to America after a stay of nine years in Australia, and are now spending a short time with friends in Battle Creek. Brother Colcord has filled various positions of responsibility in connection with the work in Australia, and returns to this country largely on account of the health of Sister Colcord. He spoke briefly at the general missionary meeting in the Tabernacle on Sabbath, August 23, and presented an encouraging report of the work in Australasia.

A VERY sad fatality, in which the lives of five young people, all of whom were in training for nurses' work at the Sanitarium, were sacrificed, occurred at Lake Goguac, near this city, Wednesday evening, August 27. The party, six in number, were in a rowboat on the lake, and were run down by a steamboat, which in the darkness they did not see until it was almost upon them. None of the occupants of the boat could swim, and all were helpless when the boat was overturned by the collision, the darkness preventing any effectual attempt at rescue save in one case, that of a young woman who clung to the boat, and thus kept her head above the water. The names of the victims are as follows: Miss Fannie Willis, of Toronto, Ontario; Miss Mabel Rickerd, of Traverse City, Mich.; Miss Ella Dorsey, of Allegheny, Pa.; Miss Lizzie Brady, of Atlanta, Ga.; Mr. B. S. Bennett, of Little Rock, Ark. A memorial service was conducted in the Tabernacle by Drs. Kellogg, Paulson, and Thomason, and Elders Prescott and McCoy, Sabbath forenoon, the 30th. All the bodies save that of Mr. Bennett were taken to their homes for burial.

### The Michigan Camp Meeting

THE annual conference and camp meeting for the State of Michigan opened at Alma, on Monday, August 25. There was a departure from the usual program this year in having the conference precede the camp meeting, so that the last week of the gathering might be free from any business meetings.

The most important matter considered in the business sessions was the question of dividing the conference. Owing to

the large territory included in the two peninsulas, and the fact that there are now about two hundred churches, it has been found impracticable for one committee and one president to give proper attention to the care of the work already in hand, and at the same time to push the development of the work in the unworked portions of their field. The advisability of dividing the conference was first considered by the workers in a meeting especially called for this purpose. Time was then taken for individual consideration of the matter, after which it was again taken up. Elder A. G. Daniels reviewed the experience in the various fields, showing that greater efficiency had resulted from dividing large conferences and placing responsibility upon a larger number of men, thus relieving a few from too heavy burdens, and giving others an opportunity to develop greater usefulness. The workers then gave expression to their convictions that a division of the conference would be expedient. The matter was then presented in the open session of the conference, and a recommendation offered that the Upper Peninsula be set off as a mission field, and that the Lower Peninsula be divided into three conferences. A full statement was made of the reasons leading to this recommendation, and information was given as to the practical effect which it would have upon the division of the membership, the tithe, the property of the conference, etc. The conviction seemed to press itself upon the minds of the people that the step was a right one, and by a rising vote the recommendation was unanimously adopted. A committee was then appointed to establish the lines of division, and to make an equitable division of the conference property. The committee on nominations, previously appointed, was enlarged by the addition of several brethren from the more distant parts of the field, and it was then instructed to bring in recommendations for the officers of the four divisions contemplated in the action already taken. The committee on division of territory and property recommended that the line running east and west, and south of the counties of Mason, Lake, Osceola, Clare, Gladwin, and Arenac, and the line running north and south, and east of the counties of Isabella, Montcalm, Ionia, Eaton, Calhoun, and Branch be the dividing lines of the three conferences to be known as the Northern Michigan Conference, the Eastern Michigan Conference, and the Western Michigan Conference; that the Upper Peninsula be recommended to the Lake Union Conference as a mission field, and that the Battle Creek church be recommended to the watchcare of the General Conference, and that it pay all its tithe to that body.

A division of the property interests, based as far as practicable upon the *per capita* principle, was also reported. These recommendations were adopted with hearty unanimity.

The following officers were chosen for the different fields:—

Upper Peninsula Mission Field: Superintendent, E. R. Williams; Secretary and Treasurer, Mrs. Florence Hutchinson; Canvassing Agent, E. F. Hutchinson; other members of the committee, O. F. Campbell, M. W. Lewis, Freeman Harris.

Northern Michigan Conference: President, S. E. Wight; Secretary, E. A. Bristol; Treasurer, Mrs. M. C. Kenyon;

Educational Secretary, John Irwin; Canvassing Agent, A. J. Olsen; other members of the committee, W. R. Matthews, Andrew Maples.

Eastern Michigan Conference: President, J. D. Gowell; Secretary and Treasurer, E. I. Beebe; Educational Secretary, S. M. Butler; Canvassing Agent, O. F. Butcher; other members of the committee, E. K. Slade, A. R. Sandborn.

Western Michigan Conference: President, A. G. Haughey; Secretary and Treasurer, D. W. Reavis; Canvassing Agent, J. B. Blosser; other members of the committee, I. H. Evans, W. C. Hebner, Dr. S. P. S. Edwards.

Leaving out the membership and tithe of the Battle Creek church, the membership and tithe of the several divisions will be approximately as follows: Upper Peninsular Mission Field, membership 130, tithe \$1,000; Northern Michigan Conference, membership 650, tithe \$4,000; Eastern Michigan Conference, membership 2,100, tithe \$16,000; Western Michigan Conference, membership 2,400, tithe \$16,500.

While the conference was considering these important actions, which have such a marked bearing upon the future of the work in Michigan, several brethren referred to the satisfaction which they felt in recognizing the spirit of harmony which prevailed. Every step was taken with the unanimous concurrence of all the brethren and sisters present, and all seemed to be impressed that as a result of these changes there would be more strength and progress in the future work. The camp meeting will continue until September 7.

AMONG the orders lately received for the special issues of our Scandinavian papers are two large orders from Scandinavia,—one of 900 for the Danish and 100 for the Swedish, from Denmark, and one of 1,000 from two brethren in Sweden. The work on these two issues is making good headway, and we hope to have them ready for delivery inside of three weeks. Send in your orders early.

### Receipts of the International Medical Missionary and Benevolent Association

American Medical Missionary College Building Fund.—Mission Board, \$23.00; Ida L. Johnson, 2.00; Pacific Union Conference, 2.50; Tillie V. Peterson, 2.00; H. B. Randall, 4.00; C. H. Staples, 10.00; Mrs. A. Tucker, 5.00. Total, \$48.50.

Chicago Mission.—Dakota Conference, \$2.50; Manitoba Mission Field, 1.00; Mission Board, 3.50. Total, \$7.00.

General Fund.—Lake Union Conference, \$16.00.

Gitano (Miss.) School.—Mrs. M. D. Snively, \$2.50.

Skodsborg Sanatorium.—Ole C. Hangsted, \$19.90. Total, \$93.90.

### Rates to Kansas Camp Meeting

A RATE of one fare from all points in Kansas and from Kansas City and St. Joseph, Mo., to Junction City and return; excursion tickets to be sold on September 22–26, inclusive, good to return leaving Junction City until and including Oct. 7, 1902. Tickets limited for going passage beginning date of sale and for continuous passage in each direction.

C. McREYNOLDS.