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No. 36



THE HARVESTERS

SO is the kingdom of God, as if a man should cast seed upon the earth;

And should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how.

The earth beareth fruit of herself; first the blade, then the ear, then the full corn in the ear.

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Faith which was once delivered
unto the Saints"**

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Editorial

Worldly Christians

DID you ever hear of black whiteness? Such a use of words seems like a contradiction of terms. Is it not really just as much of a contradiction to talk about worldly Christians? A Christian is a follower of Christ. A worldly man is one who loves the world. But "if any man love the world, the love of the Father is not in him." "He that is not with me is against me." "Ye cannot serve God and mammon." "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might."

"True-hearted, whole-hearted, Saviour
all glorious!

Take thy great power and reign there
alone,
Over our wills and affections victorious,
Freely surrendered and wholly thine
own."

The Second Time

THE coming of the Lord is the subject of many prophecies. It may perhaps be correct to say that it is the one subject of the prophecies. This inference seems to be a natural one from the words of the martyr Stephen when he saw the purpose of his hearers: "Which of the prophets have not your fathers persecuted? and they have slain them which showed before of the coming of the Just One." This is more directly stated by the apostle Peter in his talk with the people who gathered about him after he had healed the lame man: "Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days." The constant and all-absorbing theme of the prophets was the coming of the Lord, but they did not, in direct terms, distinguish between a first and a second coming. They spoke of events which we can now see clearly

involve a manifestation of himself in the world as a sacrifice for sin, with his glory veiled in sinful flesh, and another manifestation of himself to gather his people, a coming "with power and great glory." But after he had appeared once in the world, and had returned to the Father, the direct promise is made that "unto them that look for him shall he appear the second time without sin unto salvation." It is for this second appearing that we look in this generation. He has visited this world once. He was rejected by his own people, and was put to death. He "was raised up from the dead by the glory of God the Father." To the apostles whom he had chosen "he showed himself alive after his passion by many infallible proofs," and "he was seen of above five hundred brethren at once." While blessing his disciples, "he was parted from them, and carried up into heaven." It is now more than eighteen centuries since he said, "If I go and prepare a place for you, I will come again, and receive you unto myself." Our faith rests upon his sure word of promise. He will come the second time. Signs manifested and prophecies fulfilled and fulfilling show that the second appearing is near at hand. "Even so, come, Lord Jesus."

Arise and Build

ESPECIALLY applicable to our situation seem the words of Nehemiah as he saw how much was to be done to carry out "the commandment to restore and to build Jerusalem." After he had been out by night and secretly "viewed the wall," he said to the people, "Ye see the distress that we are in, how Jerusalem lieth waste, and the gates thereof are burned with fire: come, and let us build up the wall of Jerusalem, that we be no more a reproach." Those who heard this call to action responded by saying, "Let us rise up and build." And the record further states, "So they strengthened their hands for this good work." All this experience is an object lesson for us. It is our work to build up Jerusalem in this time, just as much as it was their work in that time. Then, they built a dead temple and a dead wall with dead material. Now, we are to build a living temple with living material. They built for time. We build for eternity. The building of the temple now is to be accomplished by preaching the gospel of the kingdom to all the world. This is made clear by the words of James at the conference

at Jerusalem: "Men and brethren, hearken unto me: Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things." In Nehemiah's time there was a reproach in the fact that Jerusalem was lying desolate and not built up again. In our day there is a reproach upon the name and truth of God because of the long delay in preparing the way for the coming of the Lord. The scoffers say, "Where is the promise of his coming?" and the evil servant says, "My lord delayeth his coming." The call of the hour is for consecrated service in giving this message to all the world, "that we be no more a reproach." "Come, and let us build up the wall of Jerusalem."

Organizing for Service

THE work of reorganization which was begun at the last General Conference has been going steadily forward since that time. The purpose of this movement is not merely to make some changes in the outward forms of administration, but rather to open the way for the greatest possible efficiency in the actual work of giving the gospel message in this generation. During the recent meetings and councils in Europe some of the large European fields have been subdivided, and organized into smaller conferences and mission fields. In the United States a new union conference has been formed by readjusting the territory of the Northwestern and the Southwestern Union Conferences, so that we now have seven union conferences in this country, instead of six. Some of the large State conferences have also been divided, the latest instance being that of Michigan, where there are now three conferences and a mission field in the place of one unwieldy conference. There are at least two distinct advantages in following this plan: the burden of administration is shared by a larger number, and there is a much better opportunity to rally the people for service. Every believer of the truth ought to be a worker for the truth, and there is great need now that all the people be organized

for service. The hope of this movement, humanly speaking, lies in a united, well-directed effort in which every individual shall have a part. The idea that the work of advancing the interests of the kingdom of God in the earth has been intrusted to a few persons of a special class is a legacy of the papacy. To every one who is "in Christ," and therefore "a new creature," is given "the ministry of reconciliation." To every man is given his work. The whole purpose of an outward organization is that as many as possible may work to the greatest possible advantage. The union in which there is strength for Christian effort consists in binding all hearts to God and the truth by the power of the endless life, and not in putting all administrative power in the hands of one or a few central organizations. In dividing up the burdens and sharing the responsibilities among many there is no danger of disorganization, provided each individual is himself organized by the quickening power of the Holy Spirit. In this whole work of reorganization the preparation is being made, so far as human arrangements are concerned, that a mighty work shall be done in a short time. All things are in readiness for the people to work. May God grant to the people "a mind to work."

A Blessing Then and There

We are disposed to change the tenses somewhat, so that it will read, "A blessing here and now." We draw in this another lesson from the experience of Jacob. "And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there." Gen. 32:29. Jacob evidently sought a better acquaintance with the Being with whom he had just been wrestling. "What is thy name?" This is the question of all questions; for the name of God denotes his nature and essence, the substance of all his attributes and properties; therefore the question, What is thy name? is the question of all questions worth the asking.

To Moses, under different circumstances, the Lord proclaimed his name. "And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression, and sin,—and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation." Ex. 34:5-7.

The knowledge of God is the one

thing needful in the world to-day. What course does the patriarch Job recommend us to pursue? "Acquaint now thyself with him, and be at peace." Job 22:21. "Great peace," says David, "have they which love thy law; and nothing shall offend them." Ps. 119:165. Acquaintance with God leads to harmony with his law, and nothing can break the peaceful relation between such a soul and God.

It will be noticed that the record places great emphasis on the locality where Jacob had this experience. "He blessed him *there*." This is the main point after all,—to learn where and how we can find the blessing. Let us, then, consider the circumstances, and the place where the blessing may be found, as the patriarch found it.

Jacob's blessing began in an agony of prayer. The first installment of it was in being saved from the attack of Esau, of which he stood in great fear; for he said, "For I fear him, lest he will come and smite me, and the mother with the children." Gen. 32:11.

He was blessed in being forgiven a great wrong. His supplanting of Esau was condoned by his brother.

He was blessed in feeling that a great breach of friendship was healed: "Esau ran to meet him, and embraced him, and fell on his neck, and kissed him; and they wept." Gen. 33:4.

God blessed Jacob at Peniel, because he asked to be blessed; and his desire for it constituted at once his worthiness of the blessing, and his capacity to receive it. For it was not only necessary to ask the question, but also to ask it in the right spirit. Jacob's question was asked, but was not directly answered. Our questions are sometimes so treated in the Scriptures. "Wilt thou at this time," said the disciples to Christ, "restore again the kingdom to Israel?" He answered, "It is not for you to know the times or the seasons which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, . . . and unto the uttermost part of the earth." Acts 1:6-8.

But the answer to Jacob's question is implied in the assertion, "And he blessed him there." The Anglican Pulpit says, "God does not always give knowledge to striving souls, but a blessing. He stills your doubtings, he helps you to trust him. You go forth not as Israel, the supplanter, but in the power of a divine enthusiasm, as Israel, a prince with God." God does not expect perfect characters to carry out his work. He chooses the fittest instruments he can find, for his purest purposes, and trains them, and bears with them, until their work is done. "In thy seed shall all

the nations of the earth be blessed." Rom. 4:13; Gen. 22:18.

Whenever you are in a place where you are willing to give up sin, willing to take Jesus for your all in all, willing to serve God in his own way, do not go away without a saving blessing. Believe for it; wrestle for it. What use are the means of grace unless the Lord blesses them, and blesses you in the use of them? Then they are a "savor of life unto life," unto you. 2 Cor. 2:16.

U. S.

Studies in the Gospel Message

THE subject of the Sabbath-school lesson for September 20 is, Justification by Faith the Basis of the Continuance of the Kingdom.

Sin is failure. A sinner is one who fails or misses the mark. While there may be an outward appearance of temporary success which may win a favorable verdict from men, yet when eternity is taken into the reckoning, he who persists in sin will miss everything worth gaining, and will himself also be found wanting. The Scripture sets forth all this in the plainest way.

"Fret not thyself because of evil-doers,
Neither be thou envious against them
that work unrighteousness.
For they shall soon be cut down like
the grass,
And wither as the green herb. . . .
Fret not thyself because of him who
prospereth in his way,
Because of the man who bringeth
wicked devices to pass. . . .
For evil-doers shall be cut off. . . .
Yet a little while, and the wicked shall
not be:
Yea, thou shalt diligently consider his
place, and he shall not be. . . .
I have seen the wicked in great power,
And spreading himself like a green
tree in its native soil.
But one passed by, and, lo, he was not:
Yea, I sought him, but he could not
be found."

A right understanding of the real, instead of the apparent, result of sin can only be had by looking at the problem from the standpoint of the provision which God has made for dealing with sin. The experience of the psalmist is written for the instruction of all.

"I was envious at the arrogant,
When I saw the prosperity of the
wicked.
For there are no bands in their death:
But their strength is firm.
They are not in trouble as other men;
Neither are they plagued like other
men.
Therefore pride is as a chain about
their neck;
Violence covereth them as a garment.
Their eyes stand out with fatness:
They have more than heart could
wish. . . .

Behold, these are the wicked;
 And, being alway at ease, they in-
 crease in riches. . . .
 When I thought how I might know
 this,
 It was too painful for me;
 Until I went into the sanctuary of
 God,
 And considered their latter end.
 Surely thou settest them in slippery
 places:
 Thou castest them down to destruc-
 tion.
 How are they become a desolation in
 a moment!
 They are utterly consumed with ter-
 rors.
 As a dream when one awaketh;
 So, O Lord, when thou awakest, thou
 shalt despise their image."

These statements show plainly enough that there can be nothing permanent in which sin is a factor. In the very nature of the case it must end in utter failure and destruction. Jesus was dealing with this very principle when he said, "Every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it."

In contrast with all this is the stability and permanence of truth and righteousness. "The truth of the Lord endureth forever." "My righteousness shall be forever, and my salvation from generation to generation." Jesus came to this world that he "should bear witness unto the truth," and in order "to bring in everlasting righteousness." He who said, "I am . . . the truth," and whose name is "The Lord our Righteousness," by taking our flesh brought human nature into a personal relation with truth and righteousness, and thus prepared the way for the establishment of the everlasting kingdom of God in the hearts of men.

Righteousness is the permanent element in the kingdom of God. "A scepter of righteousness is the scepter of thy kingdom." "Righteousness and judgment are the foundation of thy throne." This "everlasting righteousness" is the "righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe." Thus by believing on Christ and receiving "the gift of righteousness" we become righteous by our faith, and lay hold of eternal life. For "he that believeth on the Son hath everlasting life," and "in the way of righteousness is life."

Through the prophet Nathan the Lord said to David, "When thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom.

. . . I will establish the throne of his kingdom forever. . . . And thine house and thy kingdom shall be established forever before thee: thy throne shall be established forever." And of Jesus the angel said to Mary before his birth, "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." These statements of the Scripture show plainly that Jesus was the greater Son of David through whom the promises to David were to be fulfilled. But Jesus identified himself with our humanity in order that we might be identified with him in all that he won in his humanity. This was his own desire. "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me." It is also his own promise. "Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." It is the promise and the provision of God then that through the gift of Jesus to our flesh those who believe in him shall share in the glory and the dominion of the eternal kingdom. But the preparation for all this in its outward manifestation is that the kingdom which is righteousness shall be established in the heart; that the law of the kingdom shall be obeyed; and that sin, which will end in death, and thus overthrow the continuance of the kingdom, shall be removed "as far as the east is from the west." And this is the experience of righteousness by faith. It is "the poor of this world rich in faith" of whom Jesus said, "Blessed be ye poor: for yours is the kingdom of God." It is by faith that we establish the law. It is through faith in the blood of Christ that we receive the remission of sins. Thus on our part the whole experience is one of faith, and being made righteous by faith, we become the subjects of, and the sharers in, that kingdom which "shall stand forever." And it is only those who have been justified by faith who can be admitted to these privileges. Those who cling to sin will be destroyed with it. And so it is evident that so far as we are concerned the whole basis for the continuance of the kingdom is justification by faith.

"WHEN human agents choose the will of God, and are conformed to the character of Christ, Jesus acts through their organs and faculties."

"THE Spirit of God comes to us to make the words of Christ influential in us."

A Solid Foundation

SPEAKING with reference to those people who belong to the class described by the apostle Paul as being "children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive," the *Pittsburg Christian Advocate* (Methodist) says:—

We have need of good, solid, faithful teaching of the doctrines of our church; for we are persuaded that they are in harmony with the Word of God. Pastor, Sunday-school superintendent, and teachers, and Epworth League leaders should make it a point to instruct the church members, especially the young, so that they may be rooted and grounded in the faith.

With those who practice "cunning craftiness," and "lie in wait to deceive" the unstable members of the flock, the *Advocate* classes people who teach that the seventh day is the Sabbath. Of these it says that they "go about persistently teaching that the Lord's day is not the Sabbath, and that all who persist in keeping it instead of Saturday, are in deadly sin. They claim to have a mission to restore the sanctity of the seventh day, and seem to know more about it than any of the apostles did. . . . They are doing, either intentionally or ignorantly, all they can to break down any Sabbath. Many innocent souls without sufficient knowledge to detect the sophistry and shallowness of their so-called arguments, are led away from their churches by these devil's agents."

What, then, is the "solid, faithful teaching" which the young and others need who have set out in the Christian pathway? Is it the teaching of tradition? or is it the teaching of the Word of God? From the discourse of Christ on the mount, we learn that he whose house is built upon a rock is he who conforms his life to the words of Christ. This only is the solid foundation upon which the Christian should rest his hopes with reference to a future life. And if, in order that his hopes may rest on this foundation, the Christian should find it necessary to sever his connection with the church which the *Advocate* represents, he would, from a Christian standpoint, be perfectly justified in doing so. In that way many persons have been and are being "led away from their churches," but in it are only being led back to the Word of God.

The *Advocate's* anxiety is that the people should be taught "the doctrines of our church," and should not be "led away from their churches." But the church and its doctrines are not the foundation of Christianity at all. There are many separate churches and many divergent doctrines; but there is only one foundation upon which the Christian can stand, and that is the words

of Christ. The Scriptures (all Scripture is the word of Christ, 1 Peter 1: 10, 11) are not to be made supplemental to the doctrines of the church. The Scriptures come first, and to them the seeker after truth must come first, and to nothing else. If a "babe" in Christ, he must begin with "the sincere milk of the Word," and as he grows up, he can take stronger food; but always it must be the Word of God, and that only. To instruct a person in the "doctrines of the church" as the beginning of his religious knowledge, using the Bible only in a supplemental way to confirm the doctrines, is a papal proceeding purely. To do this is to put the doctrines of the church first—the word of man above the Word of God.

The Word of God declares that the seventh day is the Sabbath. The seventh day is designated as "the Sabbath of the Lord" (Ex. 20: 8-11), "my holy day" (Isa. 58: 13, 14), and the day of which Christ is Lord. Mark 2: 27, 28. It is, as these texts show, the Lord's day. It is the day which Christ observed. Luke 4: 16. The first day of the week, on the other hand, is a day which supplanted the Sabbath under the reign of the papal church, a fact which Roman Catholics openly acknowledge in their books of doctrine, and to which they point as being a sign of that church's authority. And in making this change from the seventh day to the first, that church fulfilled a plain prophecy of God's Word (Dan. 7: 25), which states that this religious power should "think to change the times and the law." Who, with these plain facts before him, can have any doubt as to which day, the seventh or the first, stands for "good, solid, faithful teaching" of Christian truth?

L. A. S.

THE first human pair were driven out of paradise, lest, as sinners, they should put forth their hands to the tree of life, which was in the garden, and eat and live forever. But it was not God's purpose to shut the human family away from life. Man was created to live forever, and after the fall in Eden it was still the purpose that man should enjoy unending life; but life must be forever divorced from sin. Hence another tree of life was provided, of which mankind might partake, and that was Jesus Christ. Jesus said: "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. . . . He that believeth on me hath everlasting life. . . . I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world. . . . Whoso eateth my flesh, and drinketh my blood, hath eternal life." John 6: 35-54. The sinner may

freely partake of this tree of life, for he must partake of it by faith, and sin and faith cannot exist together. By the very act of coming to Jesus Christ the sinner turns from his sins, and by partaking of the flesh and blood of Christ, the life of righteousness is maintained within him. There is still a paradise, a spiritual garden of Eden, no less real than that which Adam lost, wherein those who will may live in touch with the heaven that awaits the child of God.

Note and Comment

ACCORDING to Baron d'Estournelles de Constant, the official who presided at The Hague Peace Conference, the only thing that has saved that vaunted conclave from being a "dead failure" is the act of President Roosevelt in submitting to the arbitration of The Hague tribunal the dispute between the United States and Mexico regarding the disposition to be made of a sum of money known as the "Pious fund." This one trifling dispute is all that the civilized "Christian" nations who participated in the peace conference have been willing to submit to the arbitration of the court which they set up, though since that day there has been no lack of international controversies.

FRANCE has been largely atheistic since the days of the French Revolution. Previously to that time France was Roman Catholic. The false conceptions of God and of righteousness which were imposed upon the people by the papal religion, were mainly responsible for the atheism which swept over France. And this truth belongs not alone to history; the process is still going on in the country to-day. According to the London *Daily Mail* there exists in France an extraordinary juvenile secret society which is said to have over two million members, all of them boys from fourteen to twenty years of age, and most of them pupils in the Catholic schools. A description of the society says:—

They call themselves "Brothers of the Coast," and each of them is tattooed with the two letters, A. D., which signify *Anti-Dieu*. Thus the society is distinctly atheistic. The brothers are pledged never to do obeisance to the consecrated host upon the altar; never to go voluntarily to confession, or, if compelled to go, then to treat the ceremony with ridicule; never to receive the communion unless constrained by parents; never to observe fast days unless obliged, and then to take the first opportunity to gorge themselves on the same day. These young atheists, so it is said, are so thoroughly organized, and so resolute in co-operating against their teachers when they think there is reason to do so, that they enjoy in many schools a practical control over the discipline.

There would be far less atheism in all parts of the world if it were not for

the false views of God and of Christianity which the devil through his human agents continually imposes upon the people. It is the work of the Christian to counteract this deceptive work of the archenemy by making manifest in his own life the true attributes of the divine character.

L. A. S.

THE church as a business enterprise is a failure, says the Rev. Mr. Trevorrow, pastor of St. Paul's Methodist Episcopal church in New York City. This statement he made to his congregation on a recent Sunday, his reason for the utterance being that the increase in church membership had fallen almost to nothing, being for the past year only eighty-four one-hundredths of one per cent. "He hastened to assure the startled congregation," says a press dispatch, "that the church, the Methodist Episcopal Church at least, was not 'a business deal,' but he acknowledged that it was as much a business failure as any other church."

According to figures culled from a recent number of *The Church Economist*, Mr. Trevorrow said there had been a loss the past year of three thousand nine hundred and sixty in the M. E. Church membership. Two thousand Methodist churches in this country had made no increase in membership. In view of this condition of things, he said, an imperative call should be issued to the so-called Christians of the twentieth century commanding them to be loyal to the church.

Mr. Trevorrow did not explain to his congregation how a church could be successful as a spiritual institution and at the same time be a failure as regards growth in membership. We think any one would have great difficulty in reconciling such conditions with each other. The successful church is not anywhere set forth in Scripture as a business failure. In the days of the apostles, thousands were added to the church in a single day. The Holy Spirit was poured out on the day of Pentecost, and three thousand souls were converted by Peter's one discourse. The Holy Ghost has never been withdrawn, but has remained ever since in the earth as the divine agency for drawing souls into the Christian fold; but the Christian church has fallen away from its first love of the truth, so that God cannot work through it as he did on the day of Pentecost. It is not the power in the world to-day that it was then, simply because it is not now the spiritual success that it was then. The same degree of spiritual success will produce as marked results now as were seen in the days of Peter and Paul. This will be demonstrated when the Spirit is again received by the church in full measure, in the latter rain.

L. A. S.

General Articles

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Phil. 4:8.

Two Kinds of Prayer

THE Pharisee informed the Lord
How good a life he led;
The publican shrank back in shame,
And smote his breast instead:
But when the Lord, in tender love,
The penitent commended,
The hypocrite, with heart unchanged,
Straightway his prayer amended.

Said he, "The man who says he's worst,
Is by the Lord thought best;"
So next when he to worship went,
As publican he dressed,
And smote upon his hollow heart,
And bowed him down and groaned,
And, proud of his humility,
His unfelt sins he owned.

The publican — an altered man —
Came too, with lifted head,
And joyfully gave thanks to God
For the new life he led:
The Lord again his offering took,
Still spurned the Pharisee's;
For sometimes tears and sometimes
thanks,
But only truth, can please.

— Selected.

Encouraging Counsel

ELMSHAVEN, SANITARIUM,
July 6, 1902.

To Our Teachers at Berrien Springs.

MY DEAR BRETHREN AND SISTERS: I have an earnest desire that you shall every day be learning of the great Teacher. If you will draw near to God, and then to your students, you can do a very precious work. If you are diligent and humble, God will daily give you knowledge and an aptitude to teach. Do your very best to impart to others the blessings he has given you. With a deep, earnest interest to help your students, carry them over the ground of knowledge. Come close to them. Unless teachers have the love and gentleness of Christ abounding in their hearts, they will manifest too much of the spirit of a harsh, domineering master.

The Lord wishes you to learn how to use the gospel net. In order for you to be successful in your work, the meshes of your net must be close. The application of the Scriptures must be such that the meaning shall be easily discerned. Then make the most of drawing in the net. Come right to the point. However great a man's knowledge, it is of no avail unless he is able to communicate it to others. Let the pathos of your voice, its deep feeling, make an impression on hearts. Urge your students to surrender themselves to God. "Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And of some have compassion, making a difference; and others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh."

Teachers, remember that the Lord is your strength. Strive to give the students ideas that will be to them a savor of life unto life. Teach by illustrations. Make your illustrations self-evident. Ask God to give you words that all can understand.

A little girl once asked me, "Are you going to speak this afternoon?" "No, not this afternoon," I replied. "I am very sorry," she said. "I thought you were going to speak, and I asked several of my companions to come. Will you please ask the minister to speak easy words, that we can understand. Please tell him that we do not understand big words, like 'justification' and 'sanctification.' We do not know what they mean."

The little girl's complaint contains a lesson worthy of consideration by teachers and ministers. Are there not many who would do well to heed the request, "Speak easy words, that we may know what you mean"?

Make your explanations clear. I know that there are many who do not understand much of what is said to them. Let the light flowing from the great Teacher flood your mind. Let his Spirit mold and fashion your speech, cleansing it from all dross. Speak as to little children, remembering that there are many well advanced in years who are but little children in understanding.

By earnest prayer and diligent effort we are to obtain a fitness for speaking. This fitness includes the ability to articulate every syllable distinctly, placing the force and emphasis where they belong. Speak slowly. Many speak rapidly, hurrying one word after another so fast that the effect of what they say is lost.

Into what you say put the spirit and life of Christ. On a certain occasion, when Betterton, the celebrated actor, was dining with Dr. Sheldon, archbishop of Canterbury, the archbishop said to him, "Pray, Mr. Betterton, tell me why it is that you actors can affect your audiences so powerfully by speaking of things imaginary." "My lord," replied Betterton, "with due submission to your grace, the reason is very plain: it lies in the power of enthusiasm. We actors on the stage speak of things imaginary as if they were real, and you in the pulpit speak of things real as if they were imaginary."

"Feed my sheep;" "feed my lambs," was the commission given to Peter. "And when thou art converted, strengthen thy brethren." To those who hear, the gospel is to be made the power of God unto salvation. Present the truth in its simplicity. Follow Christ's example, and you will have the precious reward of seeing your students won to him.

Suggestions

We need now not merely resolutions but decided action. Our youth are in the highest sense to be learners, seeing God behind the teacher, and the teacher co-operating with him. Wherever students are trained, a work is to be done that will establish them in the principles of our faith. The religious phase of

their work is of the greatest importance; for, like Daniel and his fellows, they are to bear witness for God. By diligent, persevering effort, they are to acquire knowledge. By self-denial, by obedience to the principles of strict temperance, they are to prepare themselves to endure trial.

The students should have abundant opportunity to gain an education in physical labor; for thus they will be better prepared to acquire the knowledge they need for their work.

In the fifty-eighth chapter of Isaiah the Lord tells us plainly what the work is that he requires of us. In order that our young people may be fully prepared to do this work, small sanitariums are to be connected with our schools. The students are to be taught how to use nature's simple remedies in the treatment of disease. And as they learn to care for the sick, they are to be taught to act under the direction of the Lord Jesus Christ.

Words to the Students

Students, prepare yourselves to co-operate with your teachers. As you co-operate with them, you give them hope and courage. You are helping them, and at the same time you are helping yourselves to advance. Remember that it rests largely with you whether your teachers stand on vantage ground, their work an acknowledged success.

Our time for work is short. We have no time to spend in self-pleasing. You will gain true satisfaction and happiness only when you have a determined purpose to succeed. Make your student-life as perfect as possible. You will pass over the way but once. Precious are the opportunities granted you. You are not only to learn, but to practice the lessons of Christ. It rests with you yourself whether your work is a success or a failure. As you succeed in gaining a knowledge of the Bible, you are storing up treasures to impart.

It is your privilege to make the advancement spoken of in the first chapter of second Peter. Working on the plan of addition, you will add daily to your store of the knowledge of God and of Christ; and God will work for you on the plan of multiplication.

Be assured that as you advance, you will gain increased capabilities. If you see a fellow student who is backward, try to help him. Explain to him the lesson that he does not understand. This will be an aid to your own understanding. Use simple words. State your ideas in clear, comprehensive language. Thus you are helping your teachers. Often minds apparently stolid will catch ideas more quickly from a fellow student than from a teacher. This is the co-operation that Christ commends as a good work. The great Teacher stands beside you, helping you to help the one who is backward. The Lord Jesus meets every one, old or young, just where he is.

While obtaining your education, you may have opportunity to tell the poor and ignorant of the wonderful truths of God's Word. Improve every such op-

portunity. The grace of God will bless every minute spent in this way.

My brethren and sisters at Berrien Springs, you are doing a good work. The Lord is leading you. Just as long as you follow Christ, you will be guided aright. Maintain your simplicity and your love for souls, and the Lord will lead you in safe paths. The rich experience you will gain will be of more value to you than gold or silver or precious stones. ELLEN G. WHITE.

Prophecies Fulfilled in Jesus Christ at His First Advent

D. T. BOURDEAU

As the prophecies fulfilled in Jesus Christ at the time of his first advent are indispensable to prove that he is the Saviour whom God in his infinite love sent into the world; as they lie at the very foundation of the plan of salvation, and aid us in determining the sense of other prophecies, they bear with them palpable proof that they should be carefully and prayerfully studied, and can certainly be understood.

The following are samples of these important prophecies:—

1. Christ was to descend from Abraham. Gen. 12:7: "And the Lord appeared unto Abram, and said, Unto thy seed will I give this land." Fulfilled, Gal. 3:16: "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ."

2. He was to belong to the tribe of Judah. Gen. 49:10: "The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." Fulfilled, Heb. 6:14, first part: "For it is evident that our Lord sprang out of Judah."

3. He was to be born of a virgin. Isa. 7:14, last part, marginal reading: "Behold, a virgin shall conceive, and bear a son, and thou, O virgin, shalt call his name Immanuel." Fulfilled, Matt. 1:18, last part: "Before they [Mary and Joseph] came together, she was found with child of the Holy Ghost."

4. There was to be a weeping of mothers at that time, because of the loss of their children. Jer. 31:15: "Thus saith the Lord: A voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children refused to be comforted for her children, because they were not." Fulfilled, Matt. 2:17, 18: "Then [at the time of the slaying of the infants by Herod] was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not."

5. Messiah was to be called out of Egypt. Hosea 11:1: "When Israel was a child, then I loved him, and called my son out of Egypt." Here is a retrospective as well as typical prophecy, Israel's call out of Egypt being made typical of the call of Jesus out of the same country. Fulfilled, Matt. 2:15: "And was

there [in Egypt] until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son."

6. He was to have a forerunner. Isa. 40:3: "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God." Fulfilled, Matt. 3:1-3: "In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye: for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight."

7. He was to be poor. Ps. 69:29: "But I am poor and sorrowful." Let the story of Christ's birth in the manger, that of his humble occupation as a laboring man, and his own declaration, "Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head" (Luke 9:58), show this prophecy to be true.

8. He was to be plain. Isa. 53:2, last part: "He hath no form nor comeliness, and when we shall see him, there is no beauty that we should desire him." The following are among the scriptures proving that this prophecy has had its fulfillment: "Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout." John 19:23. "The kingdom of God cometh not with observation [or, with outward show," margin]." Luke 17:20, last part.

9. He was to be despised. Isa. 53:3: "He is despised and rejected of men; . . . and we hid as it were our faces from him; he was despised, and we esteemed him not." Fulfilled, Matt. 13:55-57: "Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? And his sisters, are they not all with us? Whence then hath this man all these things? And they were offended at him." Other texts could be advanced showing that this prophecy was fulfilled in our blessed Lord.

10. He was to be "a man of sorrows, and acquainted with grief." Isa. 53:3. Fulfilled, Luke 19:41; Matt. 26:38: "And when he was come near, he beheld the city, and wept over it." "My soul is exceeding sorrowful, even unto death."

11. He was to have the Spirit of the Lord. Isa. 61:1, first part: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach," etc. Fulfilled, Matt. 3:16; John 3:34: "And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he [John] saw the Spirit of God descending like a dove, and lighting upon him." "For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him."

12. He was "to preach good tidings

unto the meek; . . . to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord." Isa. 61:1, 2. Fulfilled, Luke 4:17-21: "And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. . . . And he began to say unto them, This day is this scripture fulfilled in your ears."

13. His testimony was not to be generally believed. Isa. 53:1: "Who hath believed our report? and to whom is the arm of the Lord revealed?" Fulfilled, John 12:37, 38: "But though he had done so many miracles before them, yet they believed not on him: that the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?"

14. He was to be zealous for the Lord's house. Ps. 69:9: "For the zeal of thine house hath eaten me up." Fulfilled, John 2:13-17: "And the Jews' passover was at hand, and Jesus went up to Jerusalem, and found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: and when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; and said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise. And his disciples remembered that it was written, The zeal of thine house hath eaten me up."

15. His own brethren were to regard him as a stranger and an alien; in other words, they were not to be congenial with him and give him their support in his work. Ps. 69:8: "I am become a stranger unto my brethren, and an alien unto my mother's children." Fulfilled, John 7:3-5: "His brethren therefore said unto him, Depart hence, and go into Judea, that thy disciples also may see the works that thou doest. For there is no man that doeth anything in secret, and he himself seeketh to be known openly. If thou do these things, show thyself to the world. For neither did his brethren believe in him."

16. He was to bear the griefs and sorrows of others, or relieve them of their sufferings and pains. Isa. 53:4: "Surely he hath borne our griefs, and carried our sorrows." The French translation by Segond reads: "Howbeit, he hath borne our sufferings, and loaded himself with our pains." Fulfilled, Matt. 8:16, 17: "When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick: that it might be fulfilled which was

spoken by Esaias the prophet, saying, Himself took our infirmities, and bore our sicknesses."

17. His familiar friend was to turn against him. Ps. 41:9: "Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me." Fulfilled, John 13:18: "I speak not of you all [he was referring to Judas]: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me."

18. He was to be prized at thirty pieces of silver. Zech. 11:11, 12: "And I said unto them, If ye think good, give me my price [Judas negotiating with the priests and selling his Lord]; and if not, forbear. So they weighed for my price thirty pieces of silver. And the Lord said unto me, Cast it unto the potter: a goodly price that I was prized at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord." Fulfilled, Matt. 27:9, 10: "Then [when Judas had sold Jesus for thirty pieces of silver, repented, returned the money, cast it into the temple, and the priests had bought with the money a potter's field] was fulfilled that which was spoken by Jeremy [rather Zechariah, there being an error of the copyist] the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; and gave them for the potter's field as the Lord appointed me."

(To be continued.)

Real and Unreal

E. J. WAGGONER

THE one great lesson for people in this world to learn, is the reality of things. The world is so taken up with the unreal, with fiction and mere play-acting, that they have almost lost the power to grasp the real. Even what is called "realism," is only a poor picture of things which, just because they are dramatized, people do not really believe actually exist. The material things which they handle are virtually unreal, because the end for which they use them is unsubstantial. Everything which has for its object this world only, is unreal; for "the world passeth away, and the lust thereof."

This spirit of the world has also seized professed Christians, so much so that the promises and the work of God are to the most of them unreal. They read the Bible too much as though its characters were the mystical inhabitants of the moon, instead of real flesh and blood. To many, the thrilling narratives of Scripture, even of the life and miracles of Christ, and especially of the experiences of ancient Israel, are, unconsciously to themselves, read as though they were pages of a novel. They are to them at best but a "true story," or "a story founded on fact." That is to say, we all of us too often fail to live in the events of the Bible history, and to realize that "whatsoever things were written aforetime were written for our

learning," and that the same God still lives to do the same things for his people,—that the experiences of God's people in past ages may and should be the experiences of his people to-day.

We should know not only that the things which are recorded in the Bible are real occurrences, but that they are not unique, exceptional instances, but illustrations of God's ordinary working. God does not produce "monstrosities." The Bible records the faith of Enoch and Abraham, the meekness of Moses, the patience of Job, the wisdom of Solomon, the strength of Samson, the miraculous things among ancient Israel and in the early church, to show the power that all God's people ought to possess, for "there is no respect of persons with God."

Half a Century

H. F. PHELPS

"HE which testifieth these things saith, Surely I come quickly." And from the heart I can respond, "Amen. Even so, come, Lord Jesus." By the time this comes before the readers of our dear paper, fifty years will have passed away since I was baptized in the waters of Buffalo Lake, in Wisconsin, by the late Elder J. H. Waggoner. It is now a trifle more than fifty-two years since I first heard the blessed news of a soon-coming Saviour. And all these years the testimony of the angels to the men of Galilee, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven," has been sweet to my ears; but never more so than at the present time. I am not yet weary, nor do I ever expect to be, of looking for the return of my blessed Lord and Saviour. And though there has been a seeming delay, I know that there will be delay no longer.

Fifty years ago the roving tribes of the red man were ever present, and means of travel were not as now. My uncle, Waterman Phelps, walked seventy-five miles, with a pack on his back, wading streams, and blistering his feet, to give the message of the soon-coming kingdom to his brother's family, and not without result. At that time believers were few, and did not often see a minister. A little later Elder Waggoner came to strengthen the believers, of whom there were seven; and afterward Elders Loughborough and Cornell came to see us. All who heard and received the message at that time have fallen asleep, except the writer.

As I look back over these years, I can say that life is short. These have been eventful years with me. Four times the Lord has saved me from the jaws of death: three times, when, because of sickness, many had lost hope, I said, "I shall not die, but live and praise the Lord;" and once when bathing, I was rescued by a companion, though I had gone down to the bottom for the third time. I can say with David, with a change in one word, "Surely goodness and mercy have followed me all the days of my life: and [blessed thought!] I will

dwell in the house of the Lord forever." But the best of all these mercies and blessings is that he has given me a part in his work, and by his blessing some fruit of my labor.

And does the reader suppose that I have any regrets that I made choice of the Lord when his message appealed to my soul? Not at all! Never in all these years have I felt that some other course might have been better. But all these years the coming of the Lord has seemed near. And to-day I am sure that "now is our salvation nearer than when we believed."

God's Sparrows

God cares for little things. He is as careful about the painting of a tiny moss blossom as he is about the splendid rhododendrons. He has made delicate little insects, so small that you could hold ten thousand of them in the palm of your hand, as carefully and as perfectly as he has formed the human body. Neither does he forget his creatures after they are made. He who has great choruses of angels, and in whose ears the morning stars sing anthems, does not despise the little bird's song. He is not more thoughtful about the eagle, that flies in the face of the sun, than he is about the dainty sparrow. Where a sparrow has built her nest and reared her brood and sung her song of thanksgiving was, in David's thought, one of the altars of God. Think of it—a bird's nest temple!—a tiny cathedral of green leaves, where a sparrow's chirping incense goes up to God! Is your nest so true a temple as that? How abundantly God has dealt with you! In what full measure he has given you blessings! What have you given back in return? Is your heart a place of worship? Is your home an altar of God?

There is no sweeter thought for a human heart than the thought that God cares about us, and that it is impossible that we are lost in the crowd so that we are forgotten of him. If you feel as David did once, when he said, "My days are consumed like smoke, . . . my heart is smitten, and withered like grass; . . . I am like a pelican of the wilderness: I am like an owl of the desert. I watch, and am as a sparrow alone upon the house top," you may still have the comfort that even the sparrow alone upon the house top is not forgotten of God, but is tenderly cared for by him. Happy will it be for us when we can obey the injunction of the Scripture to cast our care on him, and let it rest there.—*Christian Intelligencer*.

EVERY forward movement, if we get at the facts, would be traceable to some secret place. The streams that turn the machinery of the world rise in solitary places.

THE Spirit of Christ is to take possession of the organs of speech, of the mental powers, of the physical and moral powers.—*Mrs. E. G. White*.



The Two Leaders

WHEN Luck and Pluck, one summer day,
Went faring forth together,
Pluck wore a suit of homespun gray,
Luck had a cap and feather,—
A handsome, dashing fellow he,
And full of careless pleasure.
“Come, follow me; I hold the key,”
He cried, “of boundless treasure!”

He looked so gay, and bold, and strong
That listening ears were plenty;
His train of followers grew long,—
A dozen — fifteen — twenty —
A hundred — still they come; while
Pluck

Tramped on, with few behind him.
“Poor, plodding fools!” cried laugh-
ing Luck,
“A stupid guide you’ll find him!”

Luck led his careless troop ahead
With boasting and with revel.
The sun shone radiant overhead,
The road was smooth and level;
But as the day wore on, behold!
Athwart the way a river
Without a bridge flowed deep and
cold,
A sight to make one shiver.

“Well, well,” cried Luck, “we’ll sit
and wait;
It may run dry to-morrow,
Or we’ll see coming, soon or late,
Some boat that we can borrow!”
So down they sat—and there they
stayed
To wait and hope at leisure,
While Luck assured them, undis-
mayed,
They still would reach the treasure.

But Pluck, with those who tramped
behind
His sturdy figure, waited
No moment on the bank, to find
Whether the stream abated;
They plunged, they swam, they fought
their way,
The shore in safety gaining;
And theirs the treasure is to-day,
While Luck looks on, complaining!
— Priscilla Leonard.

“I Gave Them Myself”

SAID a mother to me one day: “When my children were young, I thought the very best thing I could do for them was to give them myself. So I spared no pains to talk with them, to read to them, to teach them, to pray with them, to be a loving companion and friend to my children. I had to neglect my house often. I had no time to indulge myself in many things I should have liked to do. I was so busy adorning their minds and cultivating their hearts’ best affections that I could not adorn their bodies in fine clothes, though I kept them neat and comfortable at all times. I have my reward now. My sons are ministers of

the gospel; my grown-up daughter is a Christian woman. I have plenty of time now to sit down and rest, plenty of time to keep my house in order, plenty of time to indulge myself, besides going about my Master’s business wherever he has need of me. I have a thousand beautiful memories of their childhood to comfort me. Now that they have gone out into the world, I have the sweet consciousness of having done all I could to make them ready for whatever work God calls them to do.”—*Life and Faith*.

Home Education

MRS. M. A. LOPER

WHEN the great Creator instituted the earthly home, he meant that it should be the abode of happiness, where love should be the ruling principle, and where the household should be “all taught of God.” But Satan has well-nigh crushed out the great principle of love, and undermined the very foundations of domestic happiness; so that only here and there is to be found a home in which the divine purpose is fulfilled.

“God is love;” and the earthly home should be governed by the same great principle which rules the universe. “Home should be made a little heaven to go to heaven in.” Parents who secure from their children obedience which is actuated by love; who possess that wisdom from above which enables them so to direct their children’s education that they do not willfully disobey, are surely following the injunction, “Provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.” Eph. 6:4.

There is just one thing to be aimed at in all proper education, and that is salvation,—the salvation of the individual, and the fitting of that individual to be of the greatest service possible in the salvation of others.

Compulsory obedience is not the ideal to be reached. He who professes Christianity, thinking thereby to escape punishment, should not censure his child who renders outward obedience through the same selfish motive. A child may be compelled to go to bed promptly at eight o’clock. But how many parents have retired to rest, fondly believing that their boys or girls were safe from contaminating influences, when in reality they had secretly stolen away, and were even then among their cherished companions of the street. Home education is an immensely practical thing; and as a child grows older, the fact becomes more and more apparent that love, and not compulsion or fear of punishment, must be the keynote of obedience. It is not so much that a child is compelled to do a certain

thing, as it is that his hearty co-operation is secured in the doing of it,—that he learns to “do right because it is right.” The child who has been allowed to run the streets may be broken of his evil habit, but not by mere compulsion. His co-operation must be secured in the reform. He must be furnished with better employment. Compelling a child to remain at home, and at the same time providing nothing with which to employ his time, is like adopting a starvation diet after abandoning everything that is regarded objectionable. The consistent reformer substitutes something better than a meat diet, something that is both palatable and nourishing. So with the child; he must be allowed to substitute employment that is both agreeable and profitable; and it is the parents’ duty to teach him to love labor.

“If children were taught to regard the humble round of everyday duties as the course marked out for them by the Lord, as a school in which they were to be trained to render faithful and efficient service, how much more pleasant and honorable would their work appear. To perform every duty as unto the Lord throws a charm around the humblest employment, and links the workers on earth with the holy beings who do God’s will in heaven.”—“*Patriarchs and Prophets*,” page 574.

What a wonderful example of proper home education we have in the life of Samuel! How carefully his pious mother trained him for the service of God, and how richly were her faithful labors rewarded! “Young as he was when brought to minister in the tabernacle, Samuel had even then duties to perform in the service of God, according to his capacity. These were at first very humble, and not always pleasant; but they were performed to the best of his ability, and with a willing heart. His religion was carried into every duty of life. He regarded himself as God’s servant, and his work as God’s work. His efforts were accepted, because they were prompted by love to God and a sincere desire to do his will. . . . The youth of our time may become as precious in the sight of God as was Samuel.”—*Ibid.*, pages 573, 574.

Many a mother, becoming weary of the task of looking after her children, feels a sense of relief when she starts them to the kindergarten or the public school. In fact, she prefers two sessions a day; for she “knows where the children are,” and—she will not be bothered with their noise. Some mothers even send their children to the neighbors, that they may enjoy their absence, seemingly forgetting the principle of the golden rule, or the fact that in time the neighbors may tire of the extra burden. Children know more than we sometimes give them credit for. A child of five years was heard to remark at a neighbor’s house, “My mama don’t want me at home.” The child who knows that he is not wanted at home has learned a very sad lesson. His parents may see the time when they will long to have him at home, when he has drifted

far beyond their reach. If a child is not welcome at home, there are plenty of places where he is welcome; and should he fall a victim to Satan's snares, who will be responsible for his downfall? If a mother tires of the companionship of her child, it is indeed difficult for that child to love home. "Home is where mother is;" and if mother tires of his presence, what is there left for him to love?

That mother who realizes what school life means, what the street means for her children, is glad when the hour arrives for them to be at home. She does not want prolonged school hours in order to "know where the children are." Her children know that they are missed when they are absent, and that they are welcome when they return home.

Home should be the center of attraction for every member of the household. It should afford the greatest enjoyment, the most profitable pastimes, the most useful employment, for every child. Its morning and evening devotions should be such as will still link the soul to heaven, even when the family circle has been broken. Its influence should lead the mind into ever-widening fields of usefulness, inspire courage to surmount every obstacle in the way to the highest success, and ever impress the great truth, "Without me ye can do nothing." The loftiest ideal of which man can conceive, is reached in rendering the greatest possible service to humanity. Home education should recognize God in nature, in every stage of development from the tiny acorn to the stately oak, from the dormant seed to the bursting blossom. It should recognize that every bird song is a carol of praise to the Creator; that every tiny insect is a miracle of his power; that "the heavens declare the glory of God; and the firmament showeth his handiwork;" that the body is his temple, and that whosoever defileth "the temple of God, him shall God destroy." O what a world of truth may be imparted to a child during the few precious years which constitute the period of his home education!

It Is So Easy

To take a tablet for headache! A tablet is swallowed, and, presto! the headache is gone! Can anything be simpler? What difference does it make what they are made of, so they do the work? Anything to get rid of the headache. People with the headache are not always reasoning creatures. That is, they do not always look into the future. They have a headache—which must be stopped at all hazards. The simplest way to stop it is to paralyze the nerves.

The headache is usually a danger signal, giving warning that the stomach has been abused. If the offending mass is washed out by means of a stomach tube, or if a large quantity of water is swallowed, and the throat tickled with the finger, the decomposing stuff will usually be brought up, and when seen, any one would be glad that the corruption is out, where it can do no more

harm. But this is troublesome—not nearly so handy as a tablet. If the poor headache-tablet devotee, the indulger in Bromo compounds, or in anti-pains, knew that he (or more often she) is only putting off the evil day, and that sooner or later he must pay the debt with interest,—if he could only realize that the only way to get rid of disease is to treat the cause, he might be induced to discard the poisonous and dangerous headache tablets.—*Pacific Health Journal*.

The Song of the Skirt

SWEEP, sweep, sweep,
With trailing skirt, O maid,
Through the filthy flood and slush and mud,
Till thy dress is tattered and frayed!

What matters though men may smile,
And street cleaners stop their work?
When fashion's decree says a thing
must be.

No woman will dare to shirk.

So sweep, sweep, sweep,
Gather microbe, and mud, and dirt,
For style and wealth beat comfort and health,
And that is the song of the skirt.

—Selected.

The Value of Natural Treatment

THE following extract from the life of Catherine Booth speaks for itself of the value of the rational application of the remedies that God has provided in nature:—

"I was told that one of our most devoted cadets was raging mad. He had flown at Ballington, of whom he is most fond, and it took eight men to master him. They had a clever doctor, and he stated that it was a case of hopeless insanity, and ordered him to be taken to an asylum, as their lives were in danger. I came in just as they were negotiating this, and said that he should not go. I felt sure that it was a case of inflammation of the membrane of the brain. I sent the commissioner of lunacy off when he came, and dismissed the doctor, taking charge myself. They had him tied with ropes, hand and foot, and four men to watch him. I instructed them to take the ropes off one hand at a time, substituting strips of wet linen, leaving the ends for them to hold, let them undress him, got a sheet ready, and we had him in a pack and asleep in three quarters of an hour. He had not slept for three nights and days. I have had him packed morning and night, and a hot mustard blanket applied up to the loins at noon, ever since, and he will be well in eight or nine days. We have given him nothing but milk and fruit. I sent for Dr. Metcalf yesterday, to confirm our people in the course I had taken; and he says that I am quite right, that it is inflammation and congestion, and that I could not have done better, only that I should not have taken all the anxiety of it upon myself, but have sent for him, which I should have done except that I feared he would not let us persevere. Dr. Metcalf says that hundreds of people who are

in our asylums might have been saved in the first instance by these measures, and I am sure of it. I have told you all this to confirm your faith in hydrotherapy."

Winsome People

THEY are the people who love to diffuse happiness. They are happy themselves because they have made others so. They are thoughtful, considerate, and courteous—ever seeking to provide joy and peace for others, ever striving to avoid and remove anything and everything that wounds unnecessarily. It is an unspeakable delight to be near such people.

"Why are you always thinking of others?" asked a friend of a winsome lady beloved by everybody. "I wouldn't wear my life out bearing other people's burdens."

"Wouldn't you?" came the questioning answer, with a sweet but reproving smile. "I could not wear it out doing better work than helping the weary and heavy laden."

"To do God's will—that's all That need concern us; not to carry or ask The meaning of it, but to ply our task

Whatever may befall."

It is a great mistake to think any kindly act too insignificant to be noticed by our Father in heaven. Faber says, "Every solitary kind action that is done, the world over, is working briskly in its own sphere to restore the balance between right and wrong. Kindness has converted more sinners than either zeal, eloquence, or learning; and these three never converted any one unless they were kind also. The continual sense which a kind heart has of its need of kindness keeps it humble. Perhaps an act of kindness never dies, but extends the invisible undulations of its influence over the breadth of centuries."—*Christian Work*.

How to Make Life Happy

TAKE time; it is no use to fume or fret, or do as the angry housekeeper who has got hold of the wrong key, and pushes, shakes, and rattles it about the lock until both are broken, and the door remains unopened.

The chief secret of comfort lies in not suffering trifles to vex us, and in cultivating our undergrowth of small pleasures.

Try to regard present vexations as you will a month hence.

Since we cannot get what we like, let us like what we can get.

It is not riches; it is not poverty; it is human nature that is the trouble.

The world is like a looking-glass. Laugh at it, and it laughs back; frown at it, and it frowns back.

Angry thoughts canker the mind, and dispose it to the worst temper in the world—that of fixed malice and revenge. It is while in this temper that most men become criminals.—*Religious Intelligencer*.

THE WORLD-WIDE FIELD

Some Experiences in East India

E. H. GATES

DECEMBER 31, just one month from Sydney, we reached Singapore, and the next morning I first set foot on Asiatic soil. Having traveled quite extensively in the past in the tropics, there was nothing specially new to be seen in Singapore as far as the country and vegetation were concerned. Nor was there anything new in the appearance of the thousands of Chinese who fairly swarmed on the wharves, and seemed

They treated me very kindly, and directed me to the rooms of the Singapore Temperance Club, where I obtained board and room. Probably this was the only place in the city where a person could board without being obliged to see liquor drinking almost every moment of his waking hours. These club rooms are kept up by a few men who work every day for a living, and who receive but little if any support or encouragement from the churches as such.

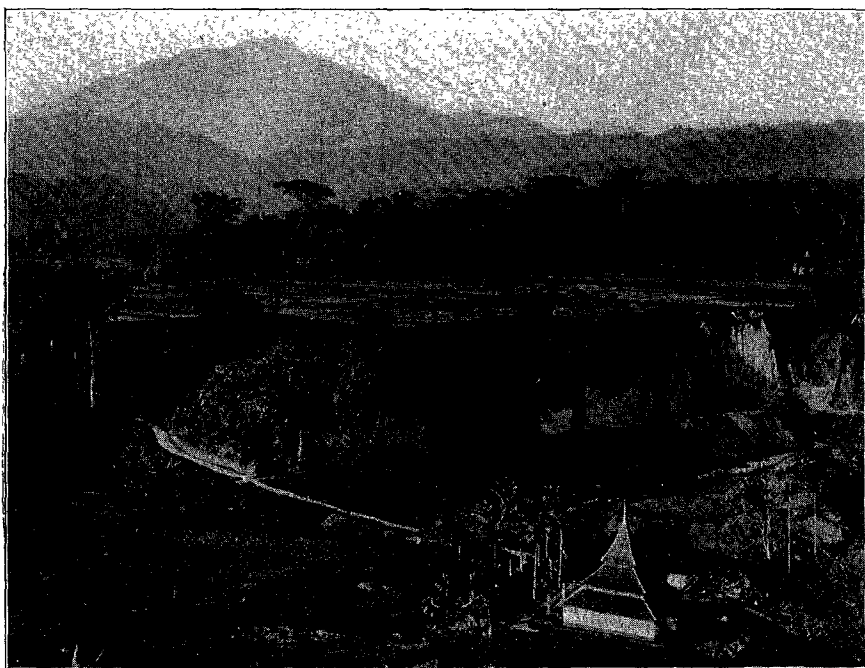
The day after landing was New Year's day, and all the principal offices and shops were closed. In the afternoon I

Chinaman. Crowds of Indian children played in the green, most of them bright-eyed, happy-looking little creatures. Occasionally I saw little Indian girls begging, and such little mites they were. But instead of being dressed in rags as I had been accustomed to seeing beggars, they were dressed in purple or green silk, and wore considerable jewelry. Thousands of jinrikishas were dashing about in every direction; beautiful carriages, drawn by prancing horses, and carrying finely dressed pleasure seekers, drove up by the side of the esplanade; while the great, hump-backed Indian bullock plodded slowly along through the crowds, drawing his immense load of merchandise. For the first few hours the sight was fairly bewildering to one who was unaccustomed to such scenes; but I soon became used to them.

But in the midst of these novel and interesting sights I was oppressed with the thought of the dreadful moral condition of the people around me; for almost every one I saw was either a pagan or a Mohammedan. Riding down the street one day, I saw on one street corner a Mohammedan mosque, and on the next an Indian pagoda. Every morning I was awakened by the monotonous prayers chanted by Mohammedan priests in an adjoining mosque, not ten feet from where I lay. In addition to these forms of religion, and worse than all, if possible, is the fact of the spread of Romanism among these heathen, which gives another pagan religion more to be dreaded than the first mentioned, because masked under a Christian name.

Never before as now could I understand the terrible character of heathen idolatry. Before Christ's first advent the Jews were constantly falling into this sin. At Sinai God's voice had hardly ceased to sound before his people set up a calf of gold, and worshiped it. There seemed to be a witchery about it that they were not able to resist. When God brought his people to Canaan, he commanded them to destroy all the idols, and not even save the gold or silver on them, nor to bring them into their houses. Marriage with the heathen on the part of the Jews was strictly forbidden, lest their children should be enticed into idolatry. Deut. 7:3, 4, 25, 26. Only by resolutely banishing idols from their houses could they be kept from contamination. From the idolaters all true knowledge and understanding seemed to depart; in their minds all sense of right and wrong was confounded; and they descended to a condition scarcely higher than the gods they adored. Isa. 44:9, 18-20; Rom. 1:21-27; Ps. 115:8. This bewitching character of idol worship can be accounted for when it is considered that it brought the worshiper into communion with demons. 1 Cor. 10:18-21.

Here in the East Indies are millions of men and women who are bound to their idols as with chains of iron; to take away their idols is like taking away their lives. The sins that led ancient Is-



IN THE UPLANDS OF SUMATRA

to be doing most of the hard work. To a person wishing to see representatives of all the Eastern nations in one place, simply for the sake of studying man in his present fallen condition, this would seem to be an ideal place; for people are to be met here from almost everywhere.

But the Christian who sees the world just on the verge of the final catastrophe, and realizes the awful moral degradation of the heathen nations at their best, looks at things from a different standpoint. True, it is interesting to see representatives of so many different races, and their various costumes and customs; but when it is realized that of the vast numbers who crowd the streets of these large cities, scarcely one has any experimental knowledge of Christ's salvation, nor the faintest idea that he is coming back to earth again, one is oppressed with feelings of sadness.

Soon after going ashore at Singapore, I called on the missionaries of the Methodist Mission (Americans), to whom I had a letter of introduction.

went out to see the immense crowds of people who were gathering to see the sports on the esplanade. I had before seen a few natives of these Eastern countries, but they were usually of the poorer classes as they appear in Fiji and occasionally in Australia; but they were very commonplace-looking creatures in comparison with these I saw in Singapore. Here were natives from the different parts of India,—Cingalese, Tamils, Bengalese,—dressed in their peculiar garb, though some were hardly dressed at all. Here would be seen a company of men wearing turbans, and dressed almost identically as was the custom when Christ was on earth. Some were dressed entirely in white, others in silk garments richly ornamented. The turban was generally yellow, but others were white, and some red. Next would be seen an Arab, then a Turk, each wearing the garb peculiar to his country. These nationalities usually wear the Turkish fez, which is really a badge of their Mohammedanism. Thousands of Malays were seen on every side, also the prosaic-looking

rael away from God are almost universally practiced among them—sins of unchastity. But, notwithstanding the frightful condition of the heathen of the Eastern nations (and it is not a particle different from some localities in the Western countries, nor any worse), some will yield themselves to the refining power of the Spirit of God; for the “great multitude” seen by John were from “all nations, and kindreds, and people, and tongues.” Rev. 7:9.

While at Singapore, I made a very interesting acquaintance. At my boarding place was a young man from Ceylon, who, like myself, had just arrived. He was half European and half Indian, and spoke good English as well as Cingalese and Tamil. Being an abstainer, he had come to the Temperance Club rooms to escape the sight of constant liquor selling and drinking. Seeing me, he at once recognized me as a minister, and offered assistance. In a short time we had become quite intimately acquainted. He was a Catholic, but seemed quite liberal-minded. Learning that I was a Protestant, he said, “There must be something you are protesting against.” His remark opened the way to hold a long talk with him on the subject of religious liberty, after which I gave him “Christian Patriotism.” This led to talks and studies on the signs of the times. Before he left for Borneo, I placed in his hands several publications on present truth, and, as he was a doctor, I ordered some health publications sent to him. He listened with the deepest interest to what I told him, and seemed to desire my society more than that of others. I am convinced that scattered through these heathen lands are many who are longing for something more than they get from the paganized Christianity about them. Our work should be to search them out.

After finishing my visit in Singapore, I left for Padang, Sumatra, via Java. On the steamer was a young man, a United States soldier, who had been discharged after serving through the entire Philippine war. From him I gained a great many points about the Philippine Islands that will be useful to me in the future. He was on his way to a little island north of New Britain, which he has leased for a term of years. He will be the only white man on the island, and he proposes to conduct his business according to principles of righteousness. I hope that he may be successful, as it will be a rare sight to see a place where natives are regarded as anything better than servants of the whites. I supplied him with a good stock of literature on the truth, which I hope may be as seed in good ground. I have seldom met a man who has such sensible ideas as this man on the way to treat the poor heathen natives. As he will have complete control of the island, he purposes to shut out liquor and Catholicism, but offered to let me go to the island and teach his natives. All these experiences give me new courage to push the knowledge of God’s truth into “the regions beyond.”

Our Matabele Mission

G. W. REASER

THE writer recently had the privilege of visiting the first missionary station established by our people in Africa. In making the journey from Cape Town to Buluwayo—a distance of thirteen hundred and sixty miles—four distinct classes of country are traversed: first, the charming Cape district, bounded on the north by the Hex River Mountains, justly noted for the grandeur of their scenery; then the barren *karoo*, reminding one of the desert regions of Arizona, extending nearly to the Orange River, where it merges into a vast expanse of “veld,” or grass-covered prairie, reaching to Mafeking; at the northern extremity of Cape Colony; and lastly, the “bush,” or, as it would be called in

ter intended as an invitation to the passengers to throw out reading matter in passing; the populous native and Boer concentration camps; the columns of British soldiers in camp and on the march; the massive, well-filled storehouses of supplies for the British army,—all of these add interest to the journey.

The monotony of the trip was relieved by breaking the journey midway, at the diamond-mining center of the world, the city of Kimberley. Here colossal works are in operation for the separation of the precious stones from the debris; and excavations, said to be the greatest ever made by man, forming cavities a quarter of a mile or more in diameter, and to the depth of fourteen hundred feet, may be seen, from which it is said that gems to the value of seven hundred mil-



THE BAPTISM ON THE MISSION FARM

America, the “scrub-timber” belt, stretching from the point last named to Buluwayo, and unbroken even then till the Central African forests are reached. The scenery, on the whole, becomes monotonous, but not without interest, as the landscape is occasionally enlivened by flocks of ostriches, and here and there a “buck,” or antelope, of one of the thirty varieties that are native to Africa, which go scurrying away at the approach of the puffing locomotives.

Evidences are abundant of the conflict between Briton and Boer, happily now in the past. The labyrinth of barbed wire, stretched to ensnare the bold Boer who might attempt to destroy or cross the railway at any point; the pitfalls, the alarm guns, the earthworks and trenches connecting the thousand blockhouses; the embankments and terraces thrown up at these tiny forts, ornamented with white stones and fragments of colored glass laid in almost infinite design, including figures of men and animals, and mottoes, some of which contained the words, “God save the king,” “Long live the king,” and, “Papers, please”—the lat-

lion dollars have been secured. While here, I witnessed the presentation of a richly jeweled sword to General French, as a token of gratitude from the citizens of Kimberley, for the relief he brought to that city, thereby breaking the famous Boer siege. By way of contrast, this scene brought to my mind the reward of the soldiers of the cross who will now go to the relief of those who sit in darkness and in the shadow of death, besieged by Satan, when, instead of an emblem of war, the faithful will receive crowns of rejoicing, jeweled with stars, indicating souls rescued from the enemy.

During my stay of two and one-half days in Kimberley, three meetings were held. The splendid bath rooms, conducted in an able manner by Brother and Sister Willson, were visited, and also the resting places of Brother Mead and Sister Tripp. As we stand by the tombs of these laborers, our hearts cry out, “How long shall Death, the tyrant, reign?” The answer comes promptly from him who passed through the tomb and now holds aloft the keys of death and the grave, “It is only till I come.”

Continuing the journey to Buluwayo, I was met at the station by Elder Sturdevant, who, with his family, and two of our native "boys" to drive the team of eight yoke of big-horned oxen, had come to take me to the mission. Arriving at the farm, thirty-five miles distant from Buluwayo, I received a cordial greeting from the workers, all of whom I met for the first time, and was made welcome to their homes.

The appearance of the mission farm was an agreeable surprise to me, as I had expected to see a barren, desolate region; but, contrariwise, although I arrived at the dry season of the year, I found the site of the homes on the farm very pleasing to the eye, as the view is extensive, and diversified with hills and valleys, *kopjes*, and an abundant growth of vegetation. In fact, as I wandered over the farm, it seemed to me that if this tract of twelve thousand acres were located in the suburbs of any of the great cities of the world, it would be considered almost a perfect natural park. Its

great variety of flowers and grasses in their season, its many species of trees, including two varieties of mammoth cacti, and a like number of varieties of trees bearing edible oranges, inclosed in a shell, like a gourd, make it a place of interest to the botanist. Its picturesque, massive granite boulders, many of them so delicately poised that apparently a slight touch would send them to the bottom of the hillocks which they crown, but held firmly in position by the law of gravitation; its numerous specimens of animal life; its many species of birds of beautiful plumage; and its agricultural possibilities,—all these combine to make it a place of interest to the student of nature.

But the mission farm is most attractive to persons who are interested in the science of salvation as applied to those who are in the depths of heathenism and superstition. All the other attractive features would fail to hold our workers there for a single year, as it is a place remote from civilization, and isolated from the great, busy world. Only the love of perishing souls causes our laborers to leave home and friends and native land, and devote their lives to the good work that is carried on at the mission farm.

The soil on portions of the farm will produce *enyanti*, a grain similar in every way to millet, but slightly larger, and much richer in flavor and nutrition.

and preferred above all others by the natives for their staple dish—porridge; Kaffir corn and *mealies* (Indian corn), sweet potatoes, Irish potatoes, and Cape gooseberries (ground cherries) grow almost spontaneously. Nature has never caused anything like a famine at the mission since its occupancy by our people. The famine of which we have all heard was caused by the destruction of the crops and granaries of the natives by the British soldiers, as a war measure, at the time of the Matabele rebellion.

An industrial superintendent is greatly needed on the farm, to take charge of the agricultural department and the stock rearing, and to have the oversight of the native "boys" in the work which they perform to assist in supporting the



A native kraal, showing method of storing "mealies" (Indian corn). The smaller branches are cut from the trees, the mealies tied together in large clusters, and then suspended from the remaining branches.

school in which they are receiving an education to fit them as missionaries among their own people; thus relieving the evangelical laborers, and leaving them free to devote their undivided attention to the advancement of the spiritual interests of the mission.

One thing which brings a shade of sadness to the visitor at the mission is the number of graves in the little cemetery near the church. It is considered by those who have been at the station longest that the death rate need not have been abnormal, in comparison with other lands, if certain safeguards had been known and properly regarded. Our brethren who have gone down in death have, as a rule, been sent to this field after they had passed the meridian of life, and it was more trying for the constitution of such than for younger persons to become acclimated to this high, subtropical climate; while some have overworked and otherwise unduly exposed themselves, thereby weakening their constitutions, so that instead of resisting the attacks of disease, they became its easy victims. All except native workers in the interior of Africa should have a change of climate for three or four months at least once in two years, and oftener if they feel that their condition requires such change. This can be secured at small expense in other portions of South Africa. We trust that the costly lessons learned will

hereafter be applied, and thus hold the enemy at bay, and save lives, precious in themselves, and of great value to the cause of God.

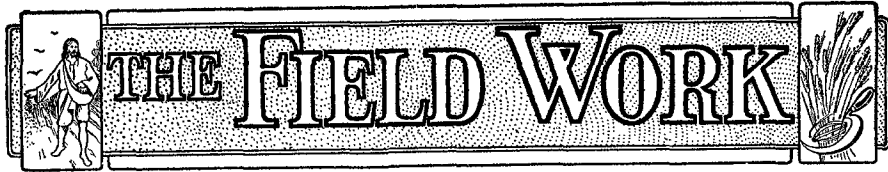
Improvements are being made in the dwelling houses, which will make them more healthful. Packed earth floors are being supplanted by cement, which will keep out dampness in the wet season and prevent dust in the dry; and corrugated iron roofs are to take the place of the thatch now in use, as the latter holds moisture, and is, therefore, a germ incubator; nor is it rain-proof.

There is little hope of reaching the older natives with the gospel, but it is a matter of the greatest possible satisfaction to be an eyewitness of the transformation, both facial and spiritual, which the power of the gospel has wrought in their children. Some of the young men, who preach with as much freedom and power as our young white ministers, have entered the ministry. While at the mission station, it was my privilege to organize a church of twenty-nine members, twenty-two of whom were natives. Of this number, twenty-one were baptized at the time of my visit, one having previously followed the Lord in this blessed rite. There were about three hundred natives present who witnessed the baptismal scene, a number of these being *indunas*, who beheld their own children led into the water by Elder Sturdevant, to be planted together in the likeness of our Saviour's death. Some came from the kraals to be baptized, well knowing that they must endure persecution on their return to their homes. Brother Sturdevant was chosen elder of this our first Matabele church, and Brother Anderson deacon.

We believe that the keynote of the true method for the evangelization of Africa has been struck at our Matabele Mission station. If it devolved alone upon the white people to carry the gospel to the millions of Africa, it would require all the workers and all the means in the denomination; but from our station a goodly corps of native missionaries will go out this year, to different parts of Rhodesia, to teach their own people the gospel, and to gather in other young men to attend the school. As these go out, they are freely supplied with homes and food at the kraals where they establish their schools, and thus with slight expense to the mission their support is assured. We should have at least one well-equipped training station, located in the most healthful and otherwise most favorable position among each of the nations of Africa, to be manned with white or educated colored laborers.

I had planned to visit Brother and Sister Armitage at Gwelo, but a severe outbreak of cattle sickness in the vicinity of their station made the risk too great in going there with the ox team, which was our only means of conveyance.

Never have I visited any branch of our work which gave me greater encouragement and more genuine satisfaction than that of our Matabele Mission station.



THE FIELD WORK

British West Indies

ANTIGUA.—The work is onward in this field. Four more were baptized August 10, making ten this quarter. Another young man has thrown in his lot with us, and kept his first Sabbath to-day. We have a number of bright children, for whom we must have a school soon. We have the building, but how to support a school greatly perplexes us.

Our meetings are well attended. Each night our street services are attended by from one hundred to three hundred people, who give the best attention. This results in bringing interested ones to the mission services, so that as some drop out, others come in, and we keep on gathering fruit. May the good work go on.

D. E. WELLMAN.

British Guiana

GEORGETOWN.—The work is moving forward, and we have great reason to thank our Heavenly Father. Brother Giddings has just left for the Essequibo district, where I expect to meet him in a few days. There are two other places where we are anxious to open up the work. As soon as this is accomplished, we shall begin to erect a new church building in Georgetown. We are already soliciting funds for this purpose. A very poor woman came to my house this morning. I thought that she had come to ask for help, as she has done at other times; but instead of doing this, she handed me an envelope, and said that she had brought in her donation for the church. Of course I supposed it would be a small offering; but, to my surprise, it contained ten dollars. She told me that she had promised the Lord that if he would give her what was due her from her brother, she would give that for the church.

D. C. BABCOCK.

Argentina

DIAMANTE, ENTRE RIOS.—Our donation of five hundred volumes of "Christ's Object Lessons" reached here nearly two months ago, and seventy-six copies were at once sent to me in Entre Rios. I began my work among our brethren in this place. They all felt too poor to buy, having had failure of crops so many years in succession that many scarcely knew what to offer their children when they asked for bread.

A Scripture text came to my help, and opened the way in which many are already rejoicing. It is 2 Kings 4:1-7. It was plain to me that the brethren here, as in other places, needed a part in this work for their own Christian development. Seeking the Lord for wisdom, this plan was suggested: that they make some sacrifice to buy and pay for one book. Nearly all had a great many chickens, six or seven of which would pay for one book. They could read this, and if careful, sell it to some friend, and with the money received they could buy another book, and thus continue to work. This plan was adopted, and the Lord signally blessed. Some sold chickens or geese, others sold feathers, and in

two weeks we had sold more than sixty books.

Quite a number of these were sold to those not of our faith. Our people buy very readily when some plan is suggested to them which will help them to do it.

I next went to Santa Fé to visit our brethren there, and spent nearly four weeks with them. Some had not heard a sermon in German for three years, and felt quite forgotten and somewhat discouraged. Here also the Lord blessed in the study of his Word, and all bought the books, and will help sell them. We meet one great difficulty in selling the German book—there are so very few here who read German. We need this book in Spanish. I know of nothing so appropriate for these people as this book. They must hear the gospel invitation. We have simply begun the work, but already we are receiving good reports. The Lord is certainly leading in the march, and "as the will of man co-operates with the will of God, it becomes omnipotent." This we are experiencing in our work. We are of good courage, and this week shall begin a campaign in some German colonies where none of our brethren live. We ask an interest in your prayers.

JOHN V. MAAS.

BUENOS AYRES.—My work has been mostly in Buenos Ayres, but I have also visited other places, especially Taubil, where there are a number of Scandinavians. While at this place the latter part of May, I met a brother who is faithful to the cause, and is doing all he can to interest his neighbors. He gave me over two hundred dollars in tithe. I sold some books, especially "Christ's Object Lessons," and took a number of new subscriptions for the *Evangelists Sendebud*, distributed tracts, and held Bible readings with those who were interested. In a short time I hope to visit them again, to continue the work.

Here in Buenos Ayres the interest is increasing, and the work is onward. A few have recently begun to observe the Sabbath; others confess that we are right, but they lack faith in God to obey. One sister who has lately accepted the truth has asked for baptism. She is from Australia, and speaks German, French, Italian, and Spanish. When Jesus comes, there will be a few saved from every nation. I am glad to have a part in carrying this message to them now.

O. OPPEGARD.

India

CHANDERNAGOR.—There is no question as to how we shall get into the houses. When we go out, it is seldom that we are not called to enter places near by and tell about God. The women invite us in, and say, "We want to hear about God." The men come to the house, and ask to be taught the Bible. A short time ago five boys from the college came together, and asked to be taught the Bible, so a class was formed of them. Others come alone, not wishing their friends to know. These are all Hindus.

We have been loaning the *Good Health*

to a young man who is about to be graduated as a doctor. He became much interested in it, and as the result gave up the use of tea. He brought some of the articles before his class, and the Hindu professor said, "If that is what Seventh-day Adventists teach, they must be followers of Christ."

We are also holding Bible readings with several European families, who seem much interested. Truly, the harvest is great, and the laborers are few.

S. E. WHITEIS.

The Work in Australasia

It is now just one year since we landed in Australia, but up to the present time we have sent no report for publication in the *REVIEW*. Much was said at the last General Conference and published in its proceedings, relative to this field; hence we have not thought it wise to take up valuable space merely with repetitions. Moreover, we wished to become acquainted with the field, so that we might speak intelligently, because of a personal knowledge.

As we become better acquainted with the field, and with the work that has been done, we see abundant evidence of God's leading hand in it all. This is not to say that mistakes have not been made, and some needless expense incurred in carrying out the plans in detail, but the greatest mistake of all was that those of us who at that time occupied positions of responsibility in the United States did not sense the need as did those in this field, and did not come to their assistance as we should have done, and as the brethren had good reason to expect.

While not all has been accomplished the past year that we should have been pleased to see, yet we have had abundant evidence of God's leading and prospering hand in the work.

Sixteen years ago there was not a Seventh-day Adventist in Australasia except the few who were sent from America to start the work. These persons landed in Melbourne, and began their work under very discouraging circumstances. Opposition was encountered from both pulpit and press. The brethren worked as best they could, visiting, distributing papers and tracts, selling books, and holding Bible readings where they could find an opening. Many tears were shed, and prayers offered, in connection with this first year's work. But angels of God watched over and watered the seed sown, and after many days it began to spring up and bear fruit.

From this beginning the message spread from city to city, until, as time passed, churches and companies of believers have been raised up, and conferences formed in every State. In addition to this, and an outgrowth of the work, printing houses, schools, sanitariums, and treatment rooms have been established in different parts of the field, each of which is exerting a far-reaching influence through the dissemination of Bible truth bearing upon the various reforms connected with the message that is to call out a people and prepare them for the return of the Lord.

Since our last union conference, three conference meetings have been held. Camp meetings were held during the past season in each of the seven States. These meetings, with one or two exceptions, were well attended, and fully one hundred persons have accepted the truth as the result.

The last meeting of the season was held in Perth, West Australia. Being the first meeting of the kind ever held in the State, it was quite largely attended, not only by our own people, but by others. Several persons accepted the truth at this meeting, and a good impression was left upon the citizens.

A conference consisting of one hundred and fifty-two members was organized. This completes the sisterhood of conferences, making one in each of the seven states in Australia.

During the year ending Dec. 31, 1901, a gain of one hundred and twenty-five members is reported. Add to this number those who have accepted the truth the past summer and autumn, and the number will be doubled, making a total membership of twenty-three hundred and thirty-six.

Several new companies and churches have been organized during the year, and five new church houses built, and one purchased.

The regular Sabbath-school offerings for missionary purposes the past year aggregate over two thousand dollars, while the specials exceeded five hundred dollars. The annual week-of-prayer offerings the past year exceeded those of the former by eight hundred dollars. A considerable increase is also reported in the tithe.

At the beginning of the year it was feared that the union conference would run behind in its expenses several hundred pounds, but instead, it has been able to reduce its indebtedness six hundred and twenty-five dollars.

Since the last union conference \$6,580 has been raised for the material fund for "Christ's Object Lessons." The first edition of ten thousand has been shipped out to the different States, and over twenty-five hundred dollars has been returned to the school from those already sold. The second edition of ten thousand is now being printed, and arrangements are being made for a vigorous campaign.

The Lord has blessed the school with a good attendance of well-disposed, interested, and industrious young people, who, in the main, seem determined to make the most of their opportunities.

While crops at no great distance from the school were almost an utter failure because of the drought, the school has raised sufficient vegetables and maize to supply all its needs.

The Avondale Health Retreat has been blessed with a liberal patronage, which has enabled the institution, through a spirit of economy and self-sacrifice on the part of both managers and helpers, to meet all its running expenses, and pay upward of one thousand dollars on its indebtedness.

The Sydney Sanitarium has been slowly moving on toward completion, the lack of funds being the hindering cause. Over thirty-five hundred dollars second tithe has been received thus far, and expended in plastering and finishing material. While this work has seemed to move slowly, there have been abundant evidences of God's leading and guiding hand in the enterprise. So far the building is well and substantially constructed, and when finished according to the plan, it will be a credit to this branch of our work in Australasia. The donation of five thousand dollars recently received from the Mission Board toward this enterprise, came as a god-send, and has put new heart and life

into the work and workers. This amount has been augmented by a loan of ten thousand dollars at a low rate of interest from a good brother in Tasmania, so that now the success of the enterprise, as far as funds are concerned, is assured. It is expected that the building will be ready for occupancy by the first of October.

A hygienic vegetarian café has recently been started in Sydney in connection with our health food store, which is having phenomenal success. This is one of the means which the Lord is blessing to bring a knowledge of his truth before the people.

The Echo Publishing Company is having a fairly prosperous year, and its managers hope to come out at the end of their fiscal year with a balance on the right side of the ledger.

The company has recently enlarged its field of usefulness by the establishment of a branch in Natal, South Africa. It is expected that this will make an opening for a large number of our evangelistic and health books, and thus enable the office to run largely upon our own work, and reduce the commercial work to the minimum.

Much in detail that would be of interest might be said of the work, but space forbids our going further at this time than to mention a few items in regard to our island mission work.

Within the past year one thousand copies of a small book of Bible readings in the Fijian language have been published by the Avondale press. These books are now being sold in that group of islands.

The launch for the Fiji Group, toward which our first quarter's Sabbath-school donations were given, has been finished, and probably the engine has arrived by this time, so that the boat is now ready for use.

The latest report from Brother Fulton stated that fifty persons have recently accepted the truth through the influence of reading matter and the labors of Brother Pauliasi Bunoa, our native preacher.

A three-thousand edition of "Christ Our Saviour" and a thirty-two page tract on the coming of Christ, in the Maori language, have also been published by the Avondale press, and sent to New Zealand for sale and distribution.

One thousand copies of "Christ Our Saviour" have been printed in the Rarotongan language, and are being sold in the Cook Islands. One teacher has gone to that field, and has begun work. The work in general on Rarotonga is steadily gaining ground. Land has been secured for a meeting house, and preparations are being made to erect the house at once.

Brother Butz has just returned to Tonga from the United States, and is entering into the work with renewed energy and vigor. He is calling loudly for literature in the Tongan language.

Pastor Gates has just returned from an extended trip in the East Indies. While there, he spent some time with Elder Munson in his mission and school located at Padang, Sumatra. Together they visited Deli, Pehang, and other points, with a view of opening work there in the near future. Brother Gates reports many interesting incidents of his trip as an evidence of God's opening providence.

As I expect to report oftener, I will say no more at this time, except to as-

sure our many friends to whom we cannot write personally, for lack of time, that we are all enjoying excellent health, and are of good courage in the Lord, determined to press the battle to the gate.

GEO. A. IRWIN.

ROCKHAMPTON.—At the last annual sitting of the Australasian Union Conference Executive Committee, we were invited to connect with the work in the Queensland Conference, in view of Brother and Sister Colcord's departure for America. Accordingly, about the middle of June we severed our connection with the work in the New Zealand Conference. After a stormy, four days' voyage from Wellington, New Zealand, to Sydney, New South Wales, we had the pleasure of remaining a few days at the Avondale school, in Cooranbong.

After spending two Sabbaths in Brisbane, where we formed many new and pleasant acquaintances, we again took steamer, and after a run of about forty hours, landed in Rockhampton. We were met at the wharf by Brother Alfred Robie, an acquaintance of former years, a son of Brother and Sister Robie, of Kensington, N. H. We greatly enjoyed a few days here, while sharing the hospitality of Brother and Sister Robie. They have had charge of the bath and treatment rooms at this place for about a year, and have worked hard, meeting many discouragements; but, notwithstanding the hard times financially, caused by the fearful three-and-one-half years' drought which has prevailed over the greater portion of Queensland, the Lord has greatly blessed their efforts. By self-sacrifice and economy, and by putting their own means into the work, they have saved it from disgrace and failure, to which it seemed doomed at one time. The patronage which the institution is now sharing is from the well-to-do and most influential people in the town. The middle classes and the poorer people, from whom such an institution usually realizes its greatest patronage, are almost wholly debarred from all luxuries, such as Turkish or other baths. In many country places the people have to carry all the water they get long distances, often a mile or more. Of late Brother and Sister Robie have feared that they would have to close the bath and treatment rooms; but the Lord has continued to open the way before them, so that they have been able to keep running, and have managed to pay off all the debts which had been incurred in the establishment of this enterprise. The work is favorably regarded by many of the people in the town. Recently a man came to Brother Robie, and told him that if in case of an emergency he needed money, to let him know, and he would loan him what he needed. But they have learned that paying debts is not so easy a matter as borrowing. I believe that the Lord has a good work to be accomplished by the treatment rooms here, and that he will provide ways and means to keep this work going until times shall improve a little, and then the work will surely prosper again. Brother and Sister Robie have already sent as many as eight good-paying patients to the Avondale Health Retreat. They have also led many to the study of the truth for our time, and some have begun the observance of the Sabbath, and desire baptism.

Mrs. Robinson and I have rented a house, and are planning to remain here

for several weeks. We have sent to Brisbane for the tent, which we are to erect on a plot of ground in the center of the town. We expect Elder Irwin and Dr. Kress to be with us several weeks. We hope to see a good work done here. The Rockhampton church is the first company of Sabbath keepers that was raised up in Queensland.

We might draw a terrible picture of this drought-stricken country. Millions of sheep and cattle have already died of starvation, and millions more will die unless rain comes soon. For hundreds of miles scarcely a spear of grass is to be seen. It is really pitiful to see the cattle roaming about and bellowing, as if perplexed. I never before saw the force of Joel's prediction, "How do the beasts groan! the herds of cattle are perplexed, because they have no pasture; yea the flocks of sheep are made desolate."

As I read in the REVIEW a few days ago of the prosperity that is smiling upon the whole country in the United States, I was led to wonder if our people in that favored land realize their blessings. I believe that our brethren and sisters in this country are as faithful in the payment of their tithes as our people in the United States are, but in this drought-stricken conference the tithe for the last year has fallen off nearly if not quite one half. What shall we do? Shall we allow the Lord's work to stop?—No; we say to our people, We will share with you in the spirit of sacrifice. We will take for our labor just what we are obliged to have to live upon, but the work must be pushed forward.

I believe that our people in America have little idea of the sacrifices made by those who have labored many years to establish and build up the work in this country. But God is not unmindful to forget their work and labor of love.

If the Lord should put it into the hearts of those who have an abundance of the good things of this life, but are so situated that they cannot go to foreign fields, to send some of their means to help the work in less favored countries, they might thus add many stars to their crown of rejoicing, by being the Lord's instrumentality in saving precious souls.

Some years ago we were told by the spirit of prophecy that there should be a meeting house built in North Brisbane, which is the natural center for our work in Queensland. There is a company of earnest Sabbath keepers there, who continue to hold their meetings in a hall. They have been putting by small amounts for some years, and now have less than one hundred pounds as a building fund, besides a small fund with which to purchase an organ. We hope, after the tent season is over, to hold a course of meetings in North Brisbane, making a strong effort to strengthen the work there, and to put up a church building.

I would not have any one get the impression from this article that I am in any wise cast down or disheartened. Not by any means. "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation. The Lord God is my strength, and he will make

my feet like hinds' feet, and he will make me to walk upon mine high places."

A. T. ROBINSON.

Aug. 1, 1902.

COORANBONG.—In a private letter under date of July 14, Prof. C. W. Irwin, of the Avondale school, Cooranbong, New South Wales, gives several items of interest. Speaking of the little steam launch which is to run between the school and the railway station, he says: "You will perhaps be interested to know what the present state of the boat enterprise is. We contracted with Brother Hare to build the boat. It is twenty-five feet long, and seven feet beam. It is covered with three thicknesses of wood, and between the outer thicknesses is a coating of canvas painted heavily with red lead. The boat is very strong indeed, and ought to do service for many years. It is to be propelled by a two-and-one-half horse power oil engine which we imported from New Zealand. It is a very substantial-looking boat, and will be ready for use in a few days, or weeks at most.

"We have repaired our large cistern at a cost of twenty pounds, and hope that it will hold water this time. The drought has continued to grow more severe until within a few days. Rain has now begun to fall, and the prospect is that we shall have plenty of it. Before it began to rain, we were compelled to cart water for more than two weeks. The cistern was completed about four days before it began to rain, which was indeed fortunate.

"The work on 'Christ's Object Lessons' is moving forward gradually, and we hope that it will continue to move until the debt is annihilated. We have already received over five hundred pounds (\$2,425) from the sale of books, and we have been able to use this in such a way as to relieve us from pressure for the time being."

Brazil

RIO JANEIRO.—We have two young brethren working with the *O Arauto da Verdade* in this city. We are indeed glad that this work is at last started. It goes hard, but the Lord is blessing the faithful efforts of the young brethren. Pray that we may soon see souls rejoicing in the truth as a result, and that we may succeed in making our paper self-supporting. Our brethren have been at work only a short time, and have already found a number of interested readers. We are of good courage. Praise the Lord.

A. B. STAUFFER.

Virginia

LYNCHBURG.—The interest here still continues. Our camp meeting just closed was the first ever held in this State. The congregations were good all the time. Twenty-two were baptized at the meetings on Sabbath and Sunday. Most of these accepted the truth during the tent effort held by Brother Purdham and myself previously to the meeting. Others will be baptized later. We shall pitch our tent at once in the city, and continue meetings. We are of good courage.

T. H. PAINTER.

THE East Galway, N. Y., church now have a good hall for public worship.

Newfoundland

DURING the past winter months a night school was conducted in St. John's by three of our sisters, with some degree of success. After this a kindergarten church school was carried on very satisfactorily. Although both were small, good was accomplished, and a beginning was made. At the same time Bible readings were held, which resulted in the conversion of two or three persons. One was baptized.

Early in May, Drs. A. E. and Carrie J. Lemon, of the Battle Creek Sanitarium, opened treatment rooms near the business center of the city. They began their work in a good new house. Dr. Carrie Lemon, being the first lady physician in the colony, attracted considerable attention.

The institution has been well started with little capital, and has been greatly blessed of the Lord, as the accompanying financial statement to July 31 shows. The doctors have more work than they ought to do. They have two or three helpers, and are in need of a trained nurse.

Health work, the right arm of the message, is a great blessing to mankind. It furnishes missionary work for many young people, and should be made a leading feature of our work in new fields.

In June I moved my family to Twillingate, where we held a few meetings in halls. July 5 we began our tent meetings. The first three weeks the weather was very cold and damp. In addition to this, every means possible were used to keep people away; but the Lord's hand is stretched out still. We have many warm friends, and some very attentive listeners. One man is keeping the Sabbath. Brother J. R. Johnston came here, and assisted us through July, selling books, and helping to care for the tent.

Twenty-three dollars' worth of literature has been sold since we came here, also undelivered orders have been taken. We hope that a church will be established here, although it takes a long time for people really to count the cost, and see the worth of the gospel. A large part of the men are away fishing during the summer, and it will be late in the fall when they return.

Pray for us and the work here.

H. J. FARMAN.

Newfoundland Health Institute

FINANCIAL STATEMENT, JULY 31, 1902

Total income for month of May, including traveling expenses and outfit fund.....	\$346 50	
Total expenditure for same period.....	\$388 01	
Advanced from private funds.....	41 51	
	\$388 01	\$388 01
Total income for month of June.....	\$124 10	
Total expenditure for same period.....	\$129 18	
Advanced from private funds.....	5 08	
	\$129 18	\$129 18
Total income for month of July.....	\$139 50	
Total expenditure for same period.....	\$139 50	\$139 50

ASSETS (July 31, 1902)

Furniture and bedding.	\$128 00
Treatment and surgical appliances	142 00
Carpets, curtains, wall fixtures	47 30
Gas lighting and heating appliances.....	38 50
Rent paid to August 14.	8 30
Fuel on hand.....	6 00
Bills receivable.....	58 00

Total assets.....\$428 10

LIABILITIES (July 31, 1902)

Loaned from New-foundland Mission Boat Fund for one year	\$ 50 00
Advanced to balance May and June accounts, from private funds	46 59
Bills payable (to Gas Co. for fixtures, etc., due August 14).....	44 65

Total liabilities... \$141 24

Present Worth (assets less liabilities).....\$286 86

Capital donated (\$150 less \$15, paid)..... 135 00

Net gain.....\$151 86

Medical services rendered to charity, \$66.

Number of treatments given to date, 406.

A. E. LEMON,
C. J. LEMON.

Raiatea

AVERA.—We live quite far from town, but it is a lovely, quiet spot. The bread-fruit is in its season, and now we have some taro and a supply of yams, besides all kinds of bananas, plantain ripe and green, pumpkins, maumee-apples, and oranges. The yam is the only one of these we have bought. All the rest grow on our plantation. I have some beans growing, and a little sweet corn, too.

We are getting along nicely here alone. Surely the Lord is helping us all. The boys and girls are so willing to do anything, and study so well, that I could not complain of any one. The Lord has promised to help, and is abundantly able to fulfill his promise. We need fear no evil.

It does not seem possible that it is nearly a year since I left my home. How little we can do in a year—yes, in a lifetime it is very little. When I think of it, I am reminded of the necessity of improving every moment. I am glad I came here, and feel anxious to do all I can to spread the gospel.

ANNA NELSON.

Another Corner Stone Laid

THE laying of the corner stone of our new church at Indian Walk Village took place on Sunday afternoon, February 9, at four o'clock, and was an occasion long to be remembered by all who were present. Before the time appointed, the grounds began to be crowded, when a song service was rendered, in which all joined heartily. Among those present were men of influence from the surrounding districts, besides a goodly number of Seventh-day Adventists from the various stations on the island, the whole presenting a most respectable and appreciative audience.

The weather seemed specially adapted to the occasion; and what further added to the enjoyment was the unusual manner in which those interested had the grounds and fittings decorated with fruits and flowers.

Brother James Matthews delivered a brief address based on the church of God, its meaning and importance. Elder Enoch followed, showing the mission of the church, after which Elder Kneeland in a most concise and appropriate manner outlined the work of Seventh-day Adventists, their rise and progress since 1845, their mission stations planted among many nations, peoples, and tongues. Special attention was called to the advance steps in knowledge taken by this people, reference being made to the medical work and its publishing departments, with its literature designed for the world, and at present published in not less than thirty-five different languages. In conclusion, he called attention to the operations of Seventh-day Adventists in the West Indies, the success attending the effort in these islands, and the certainty of the divine co-operation with the human in the work of spreading this message. This was followed by the singing of another hymn, during which a collection was taken, followed by the laying of the stone by Mrs. Kneeland. It was a most enjoyable and interesting occasion.—*Report from Local Press, Trinidad, British West Indies.*

The School at Paris

I HAVE received inquiries from our young people in America who desire to enter the work regarding the possibility of coming to France to study. To all who have such desires, I would say that the way is open. This year we expect to conduct a training school in one of the large cities of France, presumably, Paris, where the students may pursue their studies with all educational advantages, and at the same time receive a missionary training.

Paris is usually considered the most beautiful city in the world. Its universities, libraries, museums, palaces, parks, gardens, conservatories, and other advantages are the center of a life and education not only for the four million people in Paris itself, but also for France and for the French-speaking people throughout the world. Here we could easily plant ourselves within reach of these facilities, to draw from them what might be of good, and at the same time carry on the great work of evangelization.

The teaching force will be strong enough to offer, as far as it goes, a course of study equal to that which could be offered anywhere. Elder J. Curdy is a skilled instructor of Bible history, and literature in the French language. Brother John Vuilleumier, who has been editor of a French paper and also of a Spanish, is well instructed in these languages. Brother Nussbaum, who is the leader in the canvassing work in the Latin union field, is an able and successful evangelist. Mrs. Curdy has been a public school teacher for several years among the French. Mrs. Wilkinson will assist me in the work.

The following studies will be offered: Bible, history, French language and literature, physiology, nursing, practical training in giving Bible readings and in public speaking and canvassing.

To such a year of study and evangelistic work in France we invite students to come. Who should come?—Those of mature years who are prepared to dedicate themselves to missionary work in France, or among the French-speaking people. The studies to be offered will be only for mature minds.

What will be the expense? We can assure our patrons that the expense will not be greater than that of attending one of our colleges in America,—for example Union College,—with this exception, the only labor that we can offer for which the student will receive pay is the canvassing work. Last year at Geneva some of the students earned all their expenses by canvassing. We cannot say that the same thing can be done in Paris. That remains to be tried. There is also a small fund of money to be spent in education in this field, from which some assistance may be had; but for those who can pay, it would be decidedly best not to look to this source for help.

The time is at hand for our young people to form their plans for the coming year. We beg of them to pray over the needs of these fields. As we have been delayed in the perfection of our plans, we shall not be ready to open the school until October 15. But should any be late in preparing to come, we can arrange for them at Nov. 1, 1902. We should be pleased to hear immediately from all who are interested in this work. The writer's address is 48 Weiherweg, Basel, Switzerland. We trust that this school may be blessed of the Lord in preparing workers for this needy field.

B. G. WILKINSON.

Field Notes

BROTHER G. F. ENOCH writes from Trinidad that just one week after the last of their ten-thousand edition of the "Coronation" tract came off the press, there were but one thousand copies left in the office, by far the greater number having already been placed in the homes of the people. Reports from all parts of the island are that the people are well pleased with the tract. Besides bringing life into the churches and companies, it has afforded them an opportunity to do definite missionary work. Brother Enoch says: "We can report blessings all along the line. Those who have recently begun to observe the Sabbath are to be found in every company as well as elsewhere. So we have only a message of hope and courage to send." We are glad of this good news.

OUR workers in Japan have recently had "His Glorious Appearing" translated into the Japanese language, and an edition of two thousand printed. Already five hundred have been disposed of. The two brethren who have been out with the colporteur wagon sold forty-four books during the first month, and seventy the next month. Besides selling the book in this way, it has been placed in the bookstores.

BROTHER B. G. WILKINSON writes from Basel that everything is moving well in that field. There is a splendid movement on foot now in favor of the truth in the city of Geneva. In a few weeks Brother Wilkinson expects to return to France, where the work will be opened up for the winter.

Silent Messengers

Our Books, Tracts, and Periodicals

E. R. PALMER :: :: Editor

Nearer

BUT the truer life draws nigher,
Every year,
And its morning star climbs higher,
Every year.
Earth's hold on us grows slighter,
And the weary burden lighter,
And the dawn immortal brighter,
Every year.

— Albert Pike.

THERE are only two steps from failure to success, from loss to gain, from defeat to victory. First step: "I can of mine own self do nothing." Second step: "I can do all things through Christ which strengtheneth me."

No man ever failed in the canvassing work who retained his hold upon the strong arm of God until he gained the victory. Jacob was called Israel, not because he wrestled, but because he wrestled and prevailed.

We do not need fresh territory, new books, or cheaper books. We need men who are Israelites indeed,—men who in the strength of God know how to wrestle with unfavorable conditions and prevail. Many enter the ranks, and begin the conflict, but fall out in the midst of the battle, and thus fail to join in the shout of victory.

THERE are, at this late hour, several great nations that have hardly heard the first sound of this message, and hundreds of strong young men and women are needed as missionaries. There is no time for delay. A great army from the farms, workshops, and particularly from our schools ought to begin canvassing, or engage in some department of the work, and prepare for sturdy, hard labor at the front, where the needs and blessings are greatest.

THE nine canvassers who were recently sent to England were tried men,—men who have proved faithful in every place and under all circumstances; and now they are working with all the energy they possess, and are having good success, though in a hard field. We need hundreds of such faithful young men for distant, needy countries.

W. B. SCOTT, of Oregon, and Ernest Taylor, of Texas, are working in Scotland, where there are five million people; Arthur Carscallan and L. A. Hartford are in Ireland, where the population is about the same as in Scotland; G. W. Bailey and William Olmsted are in Wales, where there are two million people; and Joseph Brandt, C. E. Holmes, and W. O. James are in the North England Conference, where there is a population of fifteen million.

No one from our company of canvassers was placed in the South England Conference, where there are fifteen million people. So it is evident that our nine canvassers are almost lost in the vast population of a great country.

THE total expense of sending the company of canvassers with their families

to England was \$1,305. Before sending these workers abroad, we made a call for donations to pay their traveling expenses. Several conferences responded liberally, and donations were sent to the Mission Board to the amount of \$1,280. There is still a deficit of twenty-five dollars on these expenses. If some liberal conference or individual will send this amount to the Mission Board, we will say "Thank you" most sincerely.

More Agents for England

OUR brethren in England are delighted with the company of plain, devoted, hard-working young people that we sent to them for their canvassing field. At the Leeds camp meeting they enthusiastically passed the resolution which was published in this department last week. It should be read twice at least; so we give it again:—

"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."

This request has been considered by the Mission Board, and has been adopted, and we have been asked to hunt out some good men, and send them to England as early this fall as possible. We wish to send five or six of the desired number early in October.

The Kind of Men Wanted

When the first call was made, the president of the Wisconsin Conference offered us their best. Elder Decker, of the North Pacific Conference, said, "Take your pick, and we will pay the bill." A. T. Jones, president of the California Conference, said, "California is before you, you can have your choice, and we will pay the traveling expenses." The same spirit was manifested by Texas, Oklahoma, Kansas, Nebraska, Dakota, and New England; and so a good corps of faithful men was selected.

The request calls for ten more workers as good as those already sent if they can be found. We want the best. We want young men and women of good education and address, who will be willing to drop their localisms, and enter heartily into the manners of the English people, and become one of them. Beyond England there are great mission fields in Europe and Asia whose needs cry mightily to God and to us for help.

These workers who go to England should set their faces resolutely toward the far East with no intention of ever looking back. For more than a century England has been the world's training ground for gospel missionaries, and to those who have studied the situation it is evident that England is still a good training ground. No better policy could be pursued than to send some of the young people to England for a few years' study and work before sending them farther on.

Who Will Help Us? and Who Will Go?

As this selection should be made quickly, so as to enable agents to reach England before the winter weather comes, we invite our conferences to join us by helping as far as lies in their power.

We shall be pleased to hear at once from those who have a young man or woman who is both valuable to give and valuable to keep. No others are wanted. This is not a mission for experiments. Well-tried men and women are wanted. Money will be needed to pay the expenses. Conferences have now looked over their balance sheets, and some have a credit balance. Who will send us from \$50 to \$250 toward this enterprise?

All correspondence should be addressed to E. R. Palmer, 267 West Main St., Battle Creek, Mich.

A Call for Workers

OUR brethren who are aware of the effort made last spring to place a company of our American canvassers in Great Britain will be glad to know that this effort has been blessed of God. Our brethren in Great Britain have been pleased and encouraged, the canvassers have been personally blessed and prospered, and many people in England, Scotland, Ireland, and Wales have been cheered by their visits, and enlightened by the message thus brought to them.

Just before leaving England, I had the privilege of meeting most of these canvassers at the Leeds camp meeting. They were all looking well and happy, and reported good success in their work. Our British brethren were so pleased with the cheerful yet dignified bearing and spiritual enthusiasm of these canvassers that they passed a resolution in the conference thanking our American conferences for their kindness in sending these workers to them, and requesting that they send ten more canvassers like them. I sincerely hope that this request for more workers will be granted with as little delay as possible.

I feel sure that great possibilities are involved in this plan, and that if it is carried out as it should be, we shall, in time, see results beyond all present conception. It is the way to supply our distant, needy fields with the right sort of laborers. As a rule those who go as canvassers will be young and vigorous. They will be able readily to adjust themselves to the ways of the people. Instead of going as preachers to call the people from their homes to public meetings, they will go to the people in their homes. In this way they will come into close, sympathetic touch with the masses. They will see the people as they are, and will feel the weight of the burdens they are carrying. They will become one with the people, and feel at home among them.

This, I believe, is the best way to raise up ministers and Bible workers in what we call foreign lands. It is the way to develop workers who will possess the "staying" quality. The best missionaries of the nineteenth century were those who went to their fields in their youth, lived with the people, and shaped their methods of labor while associating with those to whom they were to give their lives.

There are good reasons for believing that many who go to foreign fields as canvassers will become Bible workers and ministers in those fields. This would be an excellent way for many of our young people to finish their education. A good Bible school is being established in England. I would like to see our canvassers who go to that country take a term or two in that school, and move on into the ministry as soon as possible. Then let their places as canvassers be filled by other workers from America. And all this applies to some degree to other fields—such as France and Italy.

Thus the providence of God has prepared the way for supplying remote, destitute fields with consecrated and efficient workers. Here is an opportunity for sturdy young men and women. I appeal to such to dedicate their lives to God for the service and salvation of the millions in the regions beyond. I appeal to parents to dedicate their sons and daughters to this grand work. And I appeal to friends who wish to see the advent message given to the world in this generation to assist this great and worthy enterprise. A. G. DANIELLS.



How to Tell "Christ's Object Lessons"

SOME of our brethren and sisters are having remarkable success in the sale of "Christ's Object Lessons," while others are not so successful. The difference is not all explained by the differences in the fields where the books are sold. Much of this variation in success comes from the manner in which the work is done.

One person returned a few books to the office a little while ago, stating that there was so much prejudice in his neighborhood that it was impossible to dispose of "Christ's Object Lessons" there. Prejudice is pre-judging, that is, persons judge a matter before they understand it. Now if there is prejudice in regard to "Christ's Object Lessons," it is because persons are judging the merits of the book before they understand what it is. If there is danger of a customer doing this, the canvasser should, if possible, prevent him from passing judgment upon the book until he has been informed in regard to it.

I presume, however, that the prejudice referred to is not toward the book at all, but that it is a prejudice on the part of the person toward our people. But even this ill feeling may be overcome by the canvasser, providing he understands the work that he should do. On page 57 of "Christ's Object Lessons" will be found a beautiful thought in regard to the work of sowing seed.

The canvasser is really a seed sower, and his first work is to prepare the hearts of the people to receive the good seed. His business is not to sermonize, but to reach the hearts of the people as he labors. Wherever he goes, he should have in his own soul a burden for the salvation of the people. In Christlike simplicity he is to come close to every individual he meets. An interest should be awakened in the things of eternal life.

Argument is usually powerless to reach a heart that is hardened, and logic will not make it tender; but the truth of Christ from a soul filled with love for perishing men and women will touch and tender many a hard heart. This kind of labor will have its reward. If the canvasser goes out in the spirit and power of Jesus, God will remove this bitter feeling that is in the hearts of the people against the truth, and will cause many of them to want to know how they can be saved, and there is no book that we could present to them that is more hopeful in this respect than is that excellent volume, "Christ's Object Lessons." Let the canvasser taste of the joy which the Lord gives to the soul winner, and he will go forth sowing precious seed; and though while making these canvasses, he may be moved to weeping, yet he will return with rejoicing, bringing his sheaves with him. The plowshare of truth, when guided by such a plowman, will break up the fallow ground of many hearts, and cause the truth to spring forth and bear fruit for the garner of the Lord.

WILLIAM COVERT.

Easy to Detect Them

It is not difficult to detect those who are under condemnation because of their neglect to take hold of the work with "Christ's Object Lessons," for they are found giving expression to the following, or similar, words: "I am tired of hearing so much talk about 'Christ's Object Lessons.'" You will find by asking those who make such expressions, that they have never canvassed an hour for it; but those who have canvassed for the book, and have invested something in it, are delighted to hear about the good work. Let those who are chafing under this work, go out and do something, and that spirit of condemnation will be removed.

AN EASTERN MINISTER.

Let the People Look It Over

THE Minneapolis church is working hard to dispose of its quota of "Christ's Object Lessons." I have tried a plan which has proved quite successful. I have taken the book to several individuals, most of whom I had previously met, informed them of the plan, invited them to look the book over, and told them that if they felt free, I should be pleased to have them purchase it. Every one with whom I have left the book, has purchased one. I left one with a merchant, and after examining it, he took it. Afterward a brother canvassed one of his clerks for the book, and he said, "We have one of those books at the store, and every time any of us has a spare moment, we spend it in reading that book. It is a splendid book."

One lady not of our faith took one to examine, and before reading two pages, she decided to purchase it. She has

since taken six to sell to her friends.

I left one with a Catholic lady. After she had looked it over, she said that it was a good book, and bought it.

These are only a few of the blessed experiences I have had, but they show how God is working to fulfill his promises.

J. F. POGUE.

Not so Bad as She Expected

"I HAVE made six visits, and sold three books. I dreaded to canvass more than any thing I ever attempted, but found every one much interested in the subjects contained in the book. It was not nearly so bad as I expected, and now I am quite anxious to go out again. I hope that our society will be able to sell at least their quota.

"EDITH KIMMEL."

ONE sister in Illinois, seventy-five years of age, visited four or five of her neighbors while her wash water was heating, and sold two books.

SOME of our readers are acquainted with Sister Taylor, of Van Wert, Ohio. She is over eighty years of age, and is not able to get out to sell "Christ's Object Lessons," but has sold eleven books to people who have visited her. She says she wants to sell that many more. If we who are younger in years would be as active in the work, we should soon sing the song of jubilee.

ONE of our sisters, who sold over one hundred copies of "Christ's Object Lessons," writes: "I am so glad that I can do a little humble service for my Master. I feel that it is a privilege to be able to do a service that is divinely ordained, and to be the response of God to the human needs. The work brings so many openings and opportunities for service." May we all feel that it is a privilege to work for the Lord! His work is not irksome, nor his service hard. May the Lord continue to bless this sister in her work!

A NEBRASKA brother, seventy-three years old, who is suffering with paralysis, and who could scarcely be expected to take any books, as he was poor and afflicted, felt that he must try to do something in this good work. He went out, and the first afternoon, in about three hours, sold four books,—one to a banker, another to a lumber dealer, another to an implement dealer, another to a merchant. He received cash for three of them, and felt so happy over his success that he went out again the next morning, and sold two more copies, sent in the money, and ordered six more books.

A BROTHER who is a painter and paper hanger, and is very busy all of the time, became responsible for ten books. For two or three weeks after taking the books, he kept looking forward to a time when he would have a little leisure, when he could "dress up," as he said, "and go out canvassing." He finally decided that if the books were sold, he would have to make the opportunity instead of waiting for it; so one morning as he started to work, he put one of the books in his tool chest, and during the dinner hour took one order. After he stopped work at night, he took the book and went to work, and in a short time secured six more orders.

What They Say

AN influential lady who had just finished reading "Christ's Object Lessons," unsolicited bore the following remarkable testimony:—

"That is the most wonderful book I ever read. . . . That book tells the straight truth. I would not have missed reading it for a thousand dollars."

A prominent Baptist minister says of it: "This book, 'Christ's Object Lessons,' seems to me a notable production on the parables. It is characterized by spiritual insight, and is expressed in chaste and interesting style. It is well worth the price."

One State agent in the South sends us the following expressions of commendation from some who have purchased the book from him:—

"Tell every lady you meet for me that this is the best book in the world."

Others said:—

"I would not take five dollars for mine."

"It is worth its weight in gold."

"I tell my wife that we've got to do differently or throw this book away."

"I thought 'Steps to Christ' was the best book I ever read, but I like this better."

One lady said, "O, that is the very work I have been looking for for years. That book is worthy of a place on my stand with my Bible."

These words show that people are pleased with the book, and that it proves a blessing to those who read it.

W. C. WALES.

Current Mention

— Severe storms did great damage to houses and crops in southeastern Nebraska, and at Cochrane, Wis., August 31.

— About 13,500 tons daily of coal are being mined at the present time in the anthracite coal region, according to the *New York Times*.

— The strike in the West Virginia coal mines was broken September 4, the strikers agreeing to accept the terms offered by the mine operators.

— Vast stretches of forest land in Wyoming, including all of Lander Valley, were swept by fire during the last week of August.

— A serious rebellion is reported to be spreading in the Szechuan province of China, and the lives of foreigners there are in danger.

— It is considered probable that an extra session of the Pennsylvania Legislature may be called by Governor Stone to take measures to end the anthracite coal strike.

— A dispatch from Capetown, South Africa, reports the drowning of seventy persons in Algoa Bay during a storm which swept over that district, September 1. About twenty vessels were wrecked.

— The city of Agram, in Hungary, has been proclaimed to be in a state of siege, on account of race riots in which many buildings in the city have been wrecked and sacked by the mob. Quiet is now maintained by the presence of a strong body of troops.

— Edward Eggleston, the well-known writer of fiction and history, died at his home on the shore of Lake George, September 3.

— There is a great depression in the English shipbuilding industry, owing to the competition of other countries which are coming to the front in this respect.

— The Sunday law against the opening of places of trade is being enforced in Mt. Vernon, N. Y. Twenty-three arrests were made there under this crusade on Sunday, August 31.

— Fighting still continues in Hayti. There is considerable sentiment in the United States calling for the annexation of the island to this country, to secure a stable government.

— At Denver, Colo., on Labor day, two hundred persons occupying a temporary stand at a horse show were thrown to the ground by the collapse of the stand, several being seriously hurt.

— A passenger train on the Gulf, Colorado & Santa Fé Railway was wrecked near Brownwood, Tex., by falling down an embankment, September 2. Twenty-seven of the passengers were hurt, two fatally.

— Six thousand soldiers were required to keep order and prevent incendiarism in Florence, Italy, recently, during the progress of a strike, in which employees in forty different occupations participated.

— Railway wrecks were reported August 31 from Stanwood, Iowa, and Fairchild, Wis., the former being due to the carelessness of a signal-tower operator, and the latter to a washout on the track. Two trainmen were killed, and several were seriously hurt.

— It has been discovered by geologists that the whole of the great plains region between the Mississippi and the Rocky Mountains has areas of water bearing strata under it, which furnish the artesian wells of Dakota, and come to the surface of the earth on the eastern slopes of the Rocky Mountain range.

— A very disastrous railway wreck occurred September 1 near Berry, Ala., caused by the derailling of several heavily loaded passenger cars of an excursion train while rounding a curve. The cars rolled down a high embankment, and were smashed to pieces, causing instant death to twenty-one persons, and injuring eighty others, thirty of whom are not expected to survive. The occupants of the train were almost exclusively negroes.

— Recently three men started from Denver, Colo., in a large balloon, on a voyage eastward, intending to break the long-distance balloon record, and if possible to reach New York City. When a short distance above the earth, they found that the eastward wind was only a surface current, and that a higher current was traveling in the opposite direction, taking them into the Rocky Mountains. After a fearful experience in being buffeted about in rocky canyons, throwing everything overboard to keep above the rocks upon

which they seemed likely to be dashed, and being whirled about for hours in winds of cyclonic violence, they made a safe landing on *terra firma*, almost more dead than alive. It is believed by meteorologists that the cold air of the snow-capped Rockies causes a constant suction of warmer air toward the mountains, which would render a balloon voyage eastward from that section an impossibility.

— From Calcutta, India, a great disaster is reported in the state of Nepal. The rivers Baghmati and Vishnumati overflowed their banks, and caused serious landslides in the Khatmandu Valley. The cities of Bhatgaon and Patna were greatly damaged, and several hundred persons were killed.

— Archbishop Ryan, of Philadelphia, has been appointed by President Roosevelt to a place on the board of commissioners of Indian affairs. What gives significance to this is the fact that the Catholics are pulling hard to secure the reversal of the government's policy adopted some years ago cutting off the appropriation of government funds to Catholic Indian schools.

— The duties collected on Philippine imports into this country the last five months amount to only \$11,194. The value of all imports from that country during the seven months ending last July was \$5,345,000, and of this sum \$5,269,000 was for a single article—Manila hemp. It had been predicted in congress by advocates of the Philippine policy that duties amounting to \$500,000 would be collected on Philippine imports yearly.

— President Roosevelt narrowly escaped serious injury and possible death while riding in a carriage near Pittsfield, Mass., September 3. With him in the carriage were Governor Crane, of Massachusetts, Secretary Cortelyou, and a secret service official named Craig. While crossing a street railway track the carriage was struck by a trolley car going at a high rate of speed, the blow demolishing the carriage, and hurling its occupants into the roadway, injuring all to some extent, and killing Secret-Service-Agent Craig. The president's injuries were slight, as also were those of Governor Crane.

— A patient in the Presbyterian hospital in Chicago, Mrs. Laura Moore, died suddenly on August 25 with symptoms of strychnine poisoning. A week later the nurse who had attended her confessed that she had by mistake given the patient sixty times as much strychnine as the doctor's prescription called for. "The directions on the box read," she said, "'Dissolve tablet in one-half ounce of water. Minims four to one-sixtieth grain.' I had been told to give the patient one-thirtieth of a grain. I thought that two of the tablets would make the required dose, believing that each tablet contained one-sixtieth of a grain. The directions were ambiguous." She gave the patient two tablets, each of which, instead of containing only one sixtieth of a grain, contained an entire grain of this deadly poison. Such accidents could not happen if these deadly drugs were discarded, and a rational system of treatment by the use of water and natural remedies adopted in their place.

—A meat famine is reported to be prevailing in Germany. A "good steak" now costs forty cents a pound in Berlin.

—A new consumption cure of great efficacy is reported to have been discovered by Dr. Hoff, a specialist of Vienna.

—A serious strike of dock laborers prevails at Barcelona, Spain, and ships which enter that port find it impossible to discharge their cargoes.

—A fire, thought to be incendiary, is raging in the Pocahontas coal mines in West Virginia, where the miners are on a strike. The damage will probably be enormous.

—A Rockford, Ill., press telegram of September 1 states that two girls of that place took arsenic to improve their complexion, the result being that they very narrowly escaped having the complexion of corpses.

—A great increase of crime in the form of hold-ups, burglaries, and murders in the territory around Pasco, Wash., is traceable to the two months' successful career of the bandit Tracy, who escaped from the Oregon penitentiary last June.

—Conditions in Cape Colony are still very unsatisfactory to the government party in Great Britain, and Colonial Secretary Chamberlain is being urged to suspend the Cape Colony constitution. The Boers, it appears, have the upper hand in the management of Cape affairs.

—In a speech made at Proctor, Vt., September 1, President Roosevelt declared that a great navy, large enough to enforce any declaration the government may make, is a prime necessity to the national prosperity. It is probable that this view will find strong support in the next Congress.

—The admission of forty-one cases of delirium tremens at the Bridewell prison in Chicago in a single day, led to an investigation of the liquor sold in the district frequented by the victims, the result being that a sample of it, which was obtained and tested by pouring it on a piece of raw beef, turned the beef black in a moment's time.

—The day of the sailing ship is not yet ended, if we may judge from the reports that come from the new seven-masted schooner "Thomas W. Lawson," which sails between Atlantic ports of the United States. The vessel requires only fifteen men for its management, and in a run from Baltimore to Boston, carrying 8,000 tons of coal, earns \$5,600 in one week's time.

—The Methodist Ministers' Association, of Milwaukee, at a meeting September 1, adopted resolutions advocating the seizure of the anthracite coal mines by the government, after an ultimatum demanding the settlement of the strike in one week's time. The logic of the resolution was expressed thus: "If the government has the right to quarantine cities and suspend travel to arrest epidemics; to seize railroads and supplies to repel invasion and suppress insurrection, it must certainly have the right to seize railroads and mines to prevent people from freezing."

—A Philadelphia cooper, Carlisle D. Graham, successfully swam through the whirlpool rapids below Niagara Falls, August 31. Previously to this Mr. Graham had made several trips through the rapids in a barrel.

—The London *Saturday Review* predicts that war between England and the United States will result from the latter's enforcement of the "Monroe doctrine," which forbids any European power's planting a new colony in the Western hemisphere. The *Review* is moved to this statement by President Roosevelt's declaration of the Monroe doctrine in a recent speech.

—Mont Pelée has again sent fire and ashes over a large section of Martinique, this time destroying the village of Morne Rouge, situated on the slope of the mountain, which escaped the eruption of May 8, when St. Pierre was blotted out. The volcano was in almost constant eruption during the last ten days of August, the activity culminating suddenly in the evening of the 30th, when loud detonations suddenly shook the ground, and a dense column of inky-black "smoke" burst from the crater, accompanied with an awe-inspiring display of lightning and bursting balls of fire. A tidal wave accompanied the outbreak, and added to the general terror, causing the inhabitants of the village of Le Carbet to flee to the interior of the island for safety. It is estimated that 2,000 lives were lost in this new disaster.



Other Reasons for Rejoicing

"THOU shalt remember the Lord thy God: for it is he that giveth thee power to get wealth."

In Israel the first special time of rejoicing each year was at the beginning of harvest. At its end another such time was set apart. This was called the "feast of ingathering," or the "feast of tabernacles." Like the other, this was a time for universal rejoicing. "Thou shalt observe the feast of tabernacles . . . after that thou hast gathered in thy corn and thy wine: and thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, the stranger, and the widow, and the fatherless." All these could rejoice, because none were forgotten by the Lord nor by those blessed with plenty. "He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment. Love ye therefore the stranger." This leaves no question as to how our love to widows, strangers, and the fatherless shall be expressed. See Deuteronomy 8, 10, 16.

None were to appear before the Lord empty. It was not safe, in a spiritual or temporal sense, to do so. "Every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee." A year ago this summer a brother's large field of beans promised but little. "If the Lord doth bless that field, and the beans turn out well, there'll be an offering for God's cause," he said. The tide turned, and this field

harvested bountifully, surpassing everything in the neighborhood. A call came for needed means, but his vow was deferred. This year, I am told, the large acreage of beans on that same farm is almost a failure. "Ye have sown much, and bring in little."

All the offerings of Israel were given to support and extend God's work in the earth. Our Father, having given us all the good things we possess, asks us to return to him the best, to show that our hearts are with him, and that we are seeking first the kingdom of God. "All the best of the oil, and all the best of the wine, and of the wheat, the first fruits of them which they shall offer unto the Lord,"—these it is our privilege to give with rejoicing hearts willingly.

When we begin to carry out the spirit and the letter of God's plan, it will not be long before the gospel of healing from sin and sickness shall have done its blessed work. Then Christ, our Lord, will come.
J. C. ROGERS.

List of Missionary Acre Pledges

- David Wahl, Two thirds acre of potatoes.
- Chris Suelzle, One-sixth acre of beans.
- Minnie Felgner, \$1.
- Andred G. Bostrum, \$5.
- J. W. Buckland, profits of business, Fridays, 6 months.
- Henry Resz and family, hen with chickens, and something else.
- Mrs. M. L. Evens, \$2.
- Eva Laughman, \$1.
- Sister M. Laughman, 25 cts.
- Rena Laughman, proceeds of small garden.
- Christ Johnson, proceeds of 1 day's work.
- Cary Johnson, \$1.
- Sister Swanson, 1 sitting of turkeys.
- Martin Leatherman, 1 day's work.
- Anna Grover and Charlie Hamilton, eggs laid on Sabbath; 2 chickens; 1 row of pop corn.
- Eva J. Bagley, proceeds of 1/2 the chickens raised.
- Mrs. M. C. Otis, \$1.
- Phebe Meeks, \$1.
- Allen Meeks, \$2.
- Nevada Meeks, \$1.
- Gertrude Shockey, \$1.
- W. H. Jones, \$1.
- S. S. Byles, 50 cts.
- S. J. Bogan, 25 cts.
- Bettie Slaton, \$1.
- Fred O. Harrow, 50 cts.
- Hilma Fancher, \$3.
- Mrs. N. E. Moore, 50 cts.
- Geo. E. Fancher, \$5.
- A. J. Williams, \$5.
- W. T. Johnston, \$1.
- S. R. Wentworth, \$1.
- Mrs. T. S. Wentworth, \$1.
- F. E. Davis, \$1.
- H. J. & Mattie A. White, \$1.
- V. LeRoy Stoner, \$2.
- J. H. Quinn, \$5.
- Mrs. J. H. Freeman, \$2.
- P. Darnell, \$5.
- James and Jesse Fletcher, 1 acre of corn.
- Berta Taylor, orders for "helps" taken and sold for 1 day.
- N. J. Etheridge, profits on sale of books for 1 day.
- Mrs. L. Harral, proceeds from cash sales of "Gospel Primer."
- Mrs. M. Beck, proceeds of 1/4 of 3/4 acre of cotton.
- T. J. Chestnut, proceeds of 1,000 dewberry plants.
- Artie Taylor, proceeds of all orders taken and sold for "helps" on August 15.
- Mrs. W. A. McCutchen, proceeds from 2 fine peach trees.
- Mrs. S. A. Brown, proceeds of 1 or more broods of chickens.
- Eva E. Handy, proceeds from 1 day's cotton picking for family of six.
- Dr. M. E. Nelson, proceeds of Sabbath treatments for six months.
- Minnie Robbins, 1 week's wages for teaching.

NOTICES AND APPOINTMENTS

Notice!

THE fifteenth annual session of the West Virginia Conference will be held, in connection with the camp meeting, in the city of Parkersburg, W. Va., September 11-21.
S. M. COBB, President.

The Lehigh (I. T.) Church

ON account of some moving away, and others departing from the faith, the church of Seventh-day Adventists of Lehigh, I. T., became greatly reduced in membership, and when Brother Barzee's house was burned, the church records were destroyed, consequently the church has been reorganized. They would be glad to get the names and addresses of all persons who were members of the Lehigh church. Address the church elder, Albert J. Waters, Box 63, Coalgate, I. T.

Camp Meetings for 1902

PACIFIC UNION CONFERENCE

California, Fresno, Sept. 30 to Oct. 12
California, Los Angeles, Sept. 12-21
British Columbia, Sept. 11-21

NORTHERN UNION CONFERENCE

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

CENTRAL UNION CONFERENCE

Kansas, Junction City (State meeting), Sept. 23 to Oct. 6
Nebraska, McCook, Sept. 23-29

LAKE UNION CONFERENCE

Indiana, Franklin, Sept. 10-21

SOUTHERN UNION CONFERENCE

Tennessee, Cleveland, Sept. 12-22

ATLANTIC UNION CONFERENCE

West Virginia, Parkersburg, Sept. 11-21

CANADIAN UNION CONFERENCE

Quebec, Waterloo, Sept. 10-15

The presidents of the various conferences are requested to send us information regarding any meetings not mentioned in the preceding table, so that we may be able to give a complete list. Please inform us at once of any corrections or additions that should be made to this report.

Business Notices

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

WANTED.—The name and address of every adult person in your church or company who is not a subscriber to the REVIEW. Also your name and address if you are willing to distribute sample copies of the REVIEW among those who should be readers of our church paper. Address the editor.

WANTED.—To correspond with a good farmer near New York with a view to purchasing fruit (principally apples) and vegetables. Preference given to Seventh-day Adventists. Address E. J. Holman, Ireland Island, Bermuda.

FOR SALE.—Fine apple orchard of 45 acres, in full bearing, situated in the beautiful Burrow Valley, in the foothills of Fresno County, Cal. Excellent climate, good school, and P. O. within ¼ mile. S. D. A. church building adjoining farm. A good home for

any one, especially for family with children. Would exchange for good property in Battle Creek, Mich. For particulars address Wm. Dunlap, Burrough, Cal.

FOR SALE.—One hundred and fifty dollars, remainder on easy installments, buys 80-acre farm in Missouri fruit belt—\$440; house and outbuildings, 25 acres cleared, rail fences, oak timber, family orchard, good water, healthy location; railroad station, school, town mills, and Adventist church convenient. Inclose stamp for particulars. Address Robert Boram, Monteer, Mo.

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.

Publications Wanted

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

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

Capt. J. L. Johnson, 1078 Fifth Ave., Brooklyn, Post Station C.

Mrs. George H. Durrie, Newry, Wis., periodicals in Norwegian or Danish.

Obituaries

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

VANDEVEL.—Died at Bark River, Mich., Aug. 17, 1902, of consumption, Sister Ercil Vandevell, aged 19 years, 2 months, and 5 days. She died in hope of a part in the first resurrection. Her father, one sister, and three brothers mourn their loss. Words of comfort were spoken by the writer, from Num. 23:10. M. W. LEWIS.

PROVONSHA.—Died at Regina, Wis., Aug. 18, 1902, Peter Provonsha, of cancer, aged 67 years, 23 days. The deceased was born in Canada, and came to this country when sixteen years old. He accepted the gospel as taught by Seventh-day Adventists twenty-three years ago. Words of comfort were spoken by the writer, to a large concourse of friends. SWIN SWINSON.

COOK.—Died at the St. Helena Sanitarium, Aug. 6, 1902, of heart disease, Algib E. Cook, aged 31 years. For a number of years Brother Cook had done faithful service in the sanitarium, for some time having been foreman of the men's bath room. At the time of his death, he lacked only one year of completing a medical course in San Francisco. Dear ones mourn their loss, but not without hope. Funeral services were conducted by the writer. H. A. ST. JOHN.

ANDREWS.—Died at Coalgate, I. T., Aug. 17, 1902, John Andrews in the fifty-fifth year of his age. He accepted the Seventh-day Adventist faith about twenty years ago, under the labors of Elder Kilgore. He fell asleep in full assurance of faith. His mother, one brother, and three sisters, also seven children and several grandchildren mourn

their loss. Funeral services were conducted by the writer, who spoke words of warning to the unconverted, from Amos 4:12, and words of comfort to the mourning relatives, from 1 Thess. 4:13-18.

ALBERT J. WATERS.

ABBOTT.—David Sears Abbott was born May 1, 1820; died at Los Angeles, Cal., Aug. 4, 1902, of apoplexy. He and his wife accepted the third angel's message in February, 1883. His last testimony was, "The Lord cannot come too soon; I am ready." Interment took place at the Rosedale Cemetery, by the side of his beloved wife. He leaves a son and two daughters to mourn their loss.

LIZZIE ALLEN.

DREW.—Died at South Pulteney, N. Y., Aug. 24, 1902, Brother Lathrop Drew, aged 74 years, 4 months, and 20 days. Death resulted from apoplexy, after an illness of twenty-four hours. In his early youth he gave himself to Christ, and began the observance of the Sabbath, and at the time of death was a beloved member of the Seventh-day Adventist church of Pulteney, and a highly respected citizen of the community in which he had always lived. A wife and four children mourn their loss. The blessed hope was presented by the writer at the funeral. LULU WIGHTMAN.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected June 26, 1902.

EAST		8	12	2	10	14	4	36
		*Night Express	Detroit Accom.	*Mail & Express	*N. Y. & Bos. Spl. Express	Eastern Express	N. Y. St. Sp.	*All-Port Express
Chicago	pm 10.00		am 6.45	am 10.30	pm 3.00		pm 5.20	pm 11.50
Michigan City	am 11.50		am 8.45	am 12.00	4.35		6.50	am 1.25
Albion	1.55		1.00	1.00	1.00		1.00	2.30
Kalamazoo	2.45		1.50	1.50	1.50		2.00	3.40
Battle Creek	3.30		2.40	2.40	2.40		3.00	4.50
Marshall	4.10		3.20	3.20	3.20		4.00	5.50
Albion	4.52		4.00	4.00	4.00		5.00	6.50
Jackson	5.20	pm 2.35	4.40	4.40	4.40	pm 10.40	6.30	7.40
Ann Arbor	6.20	3.25	5.40	5.40	5.40	am 12.20	7.30	8.40
Detroit	7.55	4.15	6.30	6.30	6.30	am 12.20	8.15	9.25
Falls View						am 12.15	8.30	9.40
Susp. Bridge						am 12.15	8.30	9.40
Niagara Falls						am 12.15	8.30	9.40
Buffalo						am 12.15	8.30	9.40
Rochester						am 12.15	8.30	9.40
Syracuse						am 12.15	8.30	9.40
Albany						am 12.15	8.30	9.40
New York						am 12.15	8.30	9.40
Springfield						am 12.15	8.30	9.40
Boston						am 12.15	8.30	9.40

WEST		*Night Express	*N.Y. & B. Spl. Express	5	8	23	13	37
				Mail & Express	Fast	Western Express	*N.Y. & B. Spl. Express	*Pacific Express
Boston	pm 2.00							pm 8.00
New York	4.00							pm 10.00
Syracuse	11.20							pm 11.42
Rochester	1.10							pm 1.15
Buffalo	3.10							pm 3.02
Niagara Falls								pm 5.02
Susp. Bridge								pm 7.02
Falls View								pm 9.02
Detroit	pm 8.20	7.55	am 6.50	am 12.40	pm 12.40	am 4.50		pm 11.16
Ann Arbor	8.40	8.15	7.00	11.00	10.00	5.00		pm 12.20
Jackson	11.20	9.50	11.00	12.25	11.25	6.00		pm 1.25
Battle Creek	am 12.40	10.50	12.25	1.30	1.30	7.00		pm 2.30
Kalamazoo	1.30	11.50	1.30	2.40	2.40	8.00		pm 3.40
Albion	3.25	12.45	2.25	3.50	3.50	9.00		pm 4.50
Michigan City	4.40	1.35	3.30	4.50	4.50	10.00		pm 5.50
Chicago	6.45	2.35	4.40	5.55	5.55	11.00		pm 7.00

*Daily. †Daily except Sunday. ‡Stops on signal. §Stops to let off passengers.

Trains on Battle Creek Division depart at 7.45 p.m. and 4.00 p.m., and arrive at 12.40 p.m. and 6.10 p.m. daily except Sunday.

O. W. RUGGLES, General Pass. & Ticket Agent, Chicago. R. N. R. WHEELER, Ticket Agent, Battle Creek.

GRAND TRUNK R'Y SYSTEM.

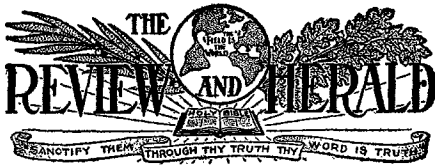
EAST		8	4	6	2	10	78
Chicago	am 11.05	pm 3.02	pm 8.15			am 7.38	
Valparaiso	pm 12.49	4.53	10.35			10.05	
South Bend	2.08	6.14	11.52			11.25	
Battle Creek	4.14	8.15	1.30	am 7.00	am 7.00	1.35	pm 1.10
Lansing	5.30	9.28	2.58	8.30	8.30	2.45	
Durand	6.00	10.15	4.25	9.30	9.30	3.30	
Saginaw	8.10			11.05	11.05	5.10	
Bay City	8.45			11.40	11.40	5.45	
Detroit	9.00			12.10	12.10	6.15	
Flint	9.40	10.40	7.50	10.21	10.21	7.28	
Port Huron	am 12.35	8.27	10.10	pm 12.20	12.20	9.30	
London	2.10						
Hamilton	3.40	7.05	1.55	8.50	8.50	3.40	
Suspension Bridge	4.40	8.20	3.05	10.00	10.00	4.45	
Buffalo	5.40	9.25	4.10	11.15	11.15	5.50	
Philadelphia	pm 3.47	pm 8.00	pm 1.15				
New York	4.33	8.23	2.03	9.33	9.33	4.33	
Toronto	am 7.40	pm 1.30	pm 7.40				
Montreal	pm 7.00						
Boston	am 8.15						
Portland	am 8.00						

WEST		3	5	7	9	11	78
Portland	am 8.15	pm 6.00	am 10.30				
Boston	11.30	7.30					
Montreal	pm 10.30	am 9.00					
Toronto	am 7.40	pm 1.00	pm 5.35			am 8.30	
New York	pm 6.10		am 9.00				
Philadelphia	7.00	8.45					
Buffalo	am 6.15	am 8.00	pm 10.30				
Suspension Bridge	7.00	pm 9.00	11.15				
Hamilton	8.45						
London	11.05						
Port Huron	pm 12.00	9.00	am 3.30	am 6.50	pm 3.30		
Flint	pm 1.35	11.07	4.54	8.45	5.54		
Bay City				7.25	4.00		
Saginaw				8.00	4.25		
Detroit	am 11.30	10.00		9.00	4.10		
Durand	pm 2.02	am 12.05	6.22	9.30	6.30		
Lansing	2.40	12.57	6.55	10.50	7.53		
Battle Creek	3.30	2.17	7.45	pm 3.56	8.47		
South Bend	5.35	4.08	8.55	2.39	9.10	pm 1.20	
Valparaiso	8.51	5.20	10.05	3.57		pm 2.25	
Chicago	8.45	7.20	11.55	6.18			

Nos. 2-4-6-8-Daily. Nos. 3-5-7-Daily.

Nos. 10-12-Daily ex't Sunday. Nos. 9-11-13-Daily ex't Sunday.

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



BATTLE CREEK, MICH., SEPTEMBER 9, 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.

SEVERAL of the large camp meetings have either just closed or are now in progress. Brethren W. A. Spicer and J. A. Brunson have been at the Illinois meeting. Brother A. G. Daniells was at the Illinois meeting over one Sabbath and Sunday, and was at the Iowa meeting last week. He is now at the Nebraska meeting. Brother W. W. Prescott has been in attendance at the Nebraska meeting since its opening. Dr. J. H. Kellogg has made brief visits at both the Iowa and Nebraska meetings. Brother W. A. Spicer is now attending the first session of the Canadian Union Conference at Waterloo, Quebec, and when he left Battle Creek, he was expecting to go from Waterloo to the West Virginia camp meeting.

CHANGES have been announced in the size, price, and editorship of our papers published at Nashville, Tenn. *The Southern Watchman* has been increased in size from four to eight pages, and the price is now fifty cents a year; *The Gospel Herald* will consist of sixteen pages instead of eight, after October 1, and the price will then be one dollar a year. Brother George I. Butler has been associated with Brother C. P. Bollman in the editorial management of both papers.

WITHIN a short time *The Union Conference Record*, which is published by the Australasian Union Conference, has been changed from a sixteen-page monthly to an eight-page semimonthly. We notice also that Brother E. W. Farnsworth has been appointed editor of *The Bible Echo*, in the place of Brother Robert Hare. Since the missionary paper, *Joyful Tidings*, has been discontinued, and the whole effort concentrated on the one paper, there will doubtless be a considerable increase in the circulation of *The Bible Echo*.

We are indebted to Principal H. R. Salisbury for a copy of the prospectus of "Duncombe Hall College, a Training School for Christian Workers," located in London, England. Inspiration and encouragement are found in the motto on the title page, "Let us go on unto perfection." The distinctive basis of the

school is thus stated: "A Bible School is not one in which the Bible is taught together with many other things, but one in which the Bible is the foundation of all the other studies." The first year of the school was a successful one, and the outlook is favorable.

UNDER the title of "Things Foretold" the Pacific Press Publishing Co. has brought out a book for "the children (both young and old) who love to read things that are true." The book, which is written by Brother W. N. Glenn, contains twenty-one short chapters dealing with the subject matter of the first seven chapters of the book of Daniel. The style is simple and direct, and the important lessons both of the history and of the prophecies are clearly stated. Twenty-eight illustrations, large and small, and a colored border of unique design on each page, make this little volume of 118 pages attractive in appearance. It will doubtless find a welcome in many homes, and lead both old and young to a more careful study of the book of Daniel.

ONE of our elders laid the subject of our special issues of the Swedish and Danish papers before a church in Colorado, and the result was that 350 copies of the Swedish issue were ordered. Another church in Colorado takes 2,000 copies of the same issue.

How many of our elders have laid this matter before their respective churches as presented in the circular letter sent out a few weeks ago? Some may, perchance, have forgotten it. If so, it is not yet too late. We trust that our elders and ministers in every place where there are Scandinavians will give this matter due consideration, and not let this splendid opportunity pass without some special effort to get these papers before those who can read them. These issues can readily be sold for five cents a copy, and so the money paid out for clubs of these issues can be more than recovered. Please give this matter early and earnest consideration.

THE second annual calendar of Emmanuel Missionary College contains a brief history of this institution, the successor of Battle Creek College, with a statement of its distinctive aims and plans. The following departments of work are offered: ministerial, missionary teachers, preparatory medical missionary, Christian business, music, and manual training. This calendar is the first one, so far as we have noticed, in which the names of the members of the faculty appear without any degrees appended, or any specific department of work assigned. This would seem to indicate a purpose to depart from the traditional idea that each instructor has a distinct portion of the

field of knowledge fenced off and allotted to him, outside of which he is not expected to lead the students, and within which no one else is supposed to venture. We like this plan. Of course each instructor will emphasize such views of truth as have entered most fully into his experience, but the true teacher should have an open field in which to deal with truth under the guidance of the Spirit of truth. When this is done, each teacher ought to find that all truth is of God and that the best expression of the principles of all truth is found in the Bible. In this way the Bible naturally becomes the foundation of all study, and every teacher is a teacher of Bible truth. The plan of taking one subject at a time is continued. The fall term opens Wednesday, October 15. Copies of the calendar and further information may be obtained by addressing the president, E. A. Sutherland, Berrien Springs, Mich.

UNDER the title of "Travels on Four Continents, or Around the World for Jesus," Mrs. Mattie Hamilton Welch has issued an illustrated volume of four hundred and fifty large pages, in which are recounted the personal experiences of herself and family while making an evangelistic tour of the world. Much interesting information is also given concerning the various countries visited and the progress of missionary effort in them. A considerable portion of the book is devoted to the countries of India, China, and Japan, with interesting descriptions of the countries, the peoples and their habits and customs, and the different organized missions for the proclamation of the gospel to those in darkness. The volume is attractive in appearance, and will doubtless find many interested readers.

THE fourth annual announcement of the Cedar Lake (Mich.) Industrial Academy is attractive in appearance, being well illustrated, and gives the necessary information to those who wish to know of the general plan of work and the specific conditions and arrangements. The following apt quotation is made, to express the aim of the institution: "Students shall go forth with educated efficiency, so that when thrown upon their own responsibility, they will have knowledge that they can use, which is essential to practical life." The course of study are something of a departure from the stereotyped plan, in that the general field of work is laid out, but there is no rigid limitation of the subjects to specific times of the year, and to a certain number of weeks. It is evidently the purpose of the management to deal as far as possible with the individual student. We commend this plan as an excellent one. The parents and young people in Michigan especially ought to secure a copy of this announcement. Address the principal, J. G. Lamson, Cedar Lake, Mich.