

The Advent REVIEW And Sabbath HERALD

Vol. 79

BATTLE CREEK, MICH., TUESDAY, OCTOBER 21, 1902

No. 42



"He sendeth forth springs into the valleys;
They run among the mountains:
They give drink to every beast of the field."

Publishers' Page

Conducted by the Department of Circulation
of the Review and Herald Pub-
lishing Company.

The American Standard Edition of the Revised Bible

THE sale of the American Standard Edition of the Revised Bible still continues, and is increasing each week. A number of those who have received the book have written to us, expressing their high appreciation of it. One of our conference presidents says that he considers it the best revised translation of the Bible that has ever been published. Others speak in equally high terms concerning it. It is believed that this volume will bring the reader more closely into contact with the exact thought of the sacred writers than other translations. We give below a few of the changes noticed in the study of the Sabbath-school lessons recently, which seem to aid in a clearer understanding of the texts:—

Authorized Version

Dan. 1:8: "But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank."

Dan. 1:15: "And at the end of the ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat."

Dan. 2:30: "But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for their sakes that shall make known the interpretation to the king."

Dan. 7:9: "I beheld till the thrones were cast down," etc.

American Revision

Dan. 1:8: "But Daniel purposed in his heart that he would not defile himself with the king's dainties, nor with the wine which he drank."

Dan. 1:15: "And at the end of the ten days their countenances appeared fairer, and they were fatter in flesh, than all the youths that did eat of the king's dainties."

Dan. 2:30: "As for me, this secret is not revealed to me for any wisdom that I have more than any living, but to the intent that the interpretation may be made known to the king."

Dan. 7:9: "I beheld till thrones were placed," etc.

Many other texts might be cited in which the change of a word or two leads to a clearer understanding of the Scripture.

Bourgeois, 8vo; size, 8 x 5¼; with 12 maps and index.

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No. 167. Egyptian Seal, limp, round corners, red under gold edges, \$1.75.

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Order of the Review and Herald Publishing Co., Battle Creek, Mich.

The Republics of Rome and the United States

THE history of these great republics and the principal facts pertaining to their future are contained in the three important works entitled "Two Republics," "The Peril of the Republic," and "The Supremacy of Peter."

Two Republics

Many of the leading men of the country are familiar with the value and importance of these books. Hon. W. T. Tolley, ex-senator, of Tennessee, says of the "Two Republics": "If I had \$10,000 to donate to the cause of popular intelligence and sound, wholesome reading, I would freely give it in aid of the circulation of this masterly work."

The Supremacy of Peter

Of "The Supremacy of Peter," the *Midland Presbyterian* says: "This valuable addition to the field of Biblical and historical study merits a wide circulation. It is a volume of great interest to every believer in the apostolic writings, and many questions are answered in a concise and forceful manner which will make them plain to the hitherto skeptical reader. . . . The author has gleaned his information from a field which but few have the opportunity to enter, and the reader is enabled to survey the results and conclusions without deep study."

The Peril of the Republic

Many of the leading men of the country have spoken of "The Peril of the Republic" in the highest praise. They do not hesitate to say that this excellent work should be in the homes of all the people to warn them of the dangers that destroyed the Eastern nations, and to bind them to the principles upon which the safety of our government depends.

Each missionary society should have these books to loan and to keep in circulation in its neighborhood, and every reader of the REVIEW should be familiar with all the important facts composing these volumes.

Prices

The "Two Republics" is rated at from \$1.80 to \$4.75. The cloth, marbled style is a substantial binding. It sells for \$2.50, postpaid.

"The Supremacy of Peter,"—the regular price of this book is \$1, but we will send it, postpaid, to our readers for a time for 60 cents.

"The Peril of the Republic,"—the original price of this book was also \$1, but we have reduced the price to 50 cents, postpaid.

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The Empire Series

IN 1896 Elder Alonzo T. Jones published "The Empires of the Bible," the first volume of the Empire series; the second volume, "The Great Empires of Prophecy," was published in 1898; and the third volume, "Ecclesiastical Empire," was issued last year. These are three very important books, and should be not only read, but carefully studied by every member of every church.

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Here and Hereafter

THE leading theological question of to-day is the immortality of the soul. Many of the prominent ministers in all the churches are writing upon this question, and are giving expression to their convictions. Their sermons and their writings are constantly calling the attention of the public to these important questions, and the people are becoming interested in the study of the nature of man.

"Here and Hereafter" is the title of a book by Uriah Smith, on "Man in Life and Death; The Reward of the Righteous and the Destiny of the Wicked." Wherever this book has gone in the past, it has defeated Spiritualism, which appeals to the popular view of the condition of man in death as a foundation of its claims. It reveals the teachings of the Scripture so clearly that purgatory, saint worship, Universalism, and a host of other errors which are based on the immortality of the soul, are shown to have no divine origin and no Scriptural right to exist. The entire doctrine of the immortality of the soul is traced from its origin to its ultimate end—Spiritualism.

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"Here is the Patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14:12.

VOL. 79.

BATTLE CREEK, MICH., TUESDAY, OCTOBER 21, 1902.

No. 42.

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

Issued Each Tuesday by the Seventh-day Adventist Publishing Ass'n.

Terms: In Advance

One Year.....	\$1.50	Four Months.....	\$.50
Eight Months.....	1.00	Three Months.....	.40
Six Months.....	.75	Two Months.....	.25

Address all communications and make all Drafts and Money Orders payable to—

REVIEW AND HERALD, Battle Creek, Mich.

[ENTERED AT THE POST OFFICE AT BATTLE CREEK]

Editorial

I Come

So said Jesus to his disciples in his talk with them that night before his crucifixion. He had already told them that he was going away, and had stated the purpose of his going. "I go to prepare a place for you." He had urged them not to be distressed about his departure. "Let not your heart be troubled." And now he definitely promises, "I will not leave you desolate: I come unto you." This promise covers the whole experience of the coming of Jesus from his resurrection to his coming "with power and great glory." It meant the coming of the Comforter, the Holy Spirit, Christ's other self, on the day of Pentecost. It meant the coming of Jesus to abide in the heart of every believer who has been strengthened with might by the Spirit in the inner man, that Christ may dwell in his heart by faith. It meant his coming with clouds when "every eye shall see him." It is a word of promise to every one now whose longing heart cries out, "Come, Lord Jesus, and come quickly." When Jesus comes, the end comes. This is the end of sin and sorrow, the end of woe and pain, the end of all opposition to the blessed will of God. When we are weighed down with a sense of the power of sin, remember the promise, "I come." When sorrow presses heavily upon us, remember the promise, "I come." When we hear in our ears the cry of the woe of the world, remember the promise, "I come." When pain wears out the physical frame, and in the morning we wish for the night, and at night wish for the morning, remember the promise, "I come." When the enemies of the kingdom of God in the earth enjoy an apparent triumph, and truth seems to be trodden under foot, remember the promise, "I come." By laying

hold of this promise in every time of need we shall find that—

"God is our refuge and strength,
A help in trouble very accessible."

The presence of Jesus in accordance with this promise will be our stay amid all the experiences of this mortal life, and the coming of Jesus at the last day will be the consummation of all our hope. "In thy presence is fullness of joy; at thy right hand there are pleasures forevermore."

Three Noes

AN untried experience may sometimes be best described in a negative way. Pure gold may be defined by saying that it has no alloy. This is one method used in the Scripture in setting forth the glories of the new earth and the joys of the saved. In the heavenly city it is declared that there will be "no night." The glory of the Sun of righteousness shines with such fullness that it makes no appreciable difference there whether rays of light from the sun in the heavens shine upon it or not. It is also promised that in that land of life there will be "no more death." The purpose of the gospel will then be fully realized, and we shall have life, and have it more abundantly. It is further stated that in the New Jerusalem the prophet saw "no temple." He who spake of "the temple of his body" will himself be the only temple in that blessed place. "No night," "no more death," "no temple;" Jesus, "the light of the world," will dispel all the darkness, swallow up death, and himself be the sanctuary of his people.

"When shall I reach that happy place,
And be forever blest?
When shall I see my Father's face,
And in his kingdom rest?"

Perilous Times

THEY are a part of the experience of the last days. "This know also, that in the last days perilous times shall come." The reason for this state of affairs is plainly stated. The key to the explanation of this situation is found in the inner life of the men of the times, and there are eighteen counts in the indictment against them. The first and the last explain all the rest. "For men shall be lovers of self, . . . lovers of pleasure rather than lovers of God." The law of self-renouncing love is the law of the kingdom of peace and righteousness. When the lawyer was asked by the Master, "What is written in the law? how

readest thou?" he replied, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Obedience to this law would be the experience of peace and prosperity, and the days of heaven would be known on the earth. "O that thou hadst hearkened to my commandments! then had thy peace been as a river." Forgetfulness of God and the gratification of the desires of the flesh are the prevailing sins of the last days. The charge made against the rich men of the last generation, who have got their riches by fraud and oppression, is this: "Ye have lived delicately on the earth, and taken your pleasure." This purpose to exalt self and to seek pleasure apart from God is the real cause of the times of peril upon which we have entered. It is this which steels the hearts of the rich against the poor, and leads them to waste large sums of money in following the caprices of fashionable society, until minds are taxed to invent some new form of display. It is this same evil principle which checks the activities of the church, dries up the liberalities of its members, and delays the coming of the Lord. God will not deny himself. He will not approve in his church that which he condemns in the world. There is the greatest danger lest the professed people of God shall bring these "perilous times" right into the bosom of the church. The only thing which will prevent it is that the cause of the peril shall be cast out of the heart and life. This means that "the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." This is our present need.

The Universal Gospel

IN the epistle to the Galatians the apostle Paul first declares that there is no other gospel than the one he had preached to the churches of Galatia, and then later he defines that one gospel which is for the whole world. Note this definition: "And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand unto Abraham, saying, In thee shall all the nations be blessed." When God made the promise to Abraham, "In thee shall all the nations be blessed," he was declaring the fact that there was but one gospel for all the world, and that this gospel was the experience of justification by faith. This is the way of salvation, and it is the only way. God

has made provision "that he might be just, and the justifier of him that believeth in Jesus." We may be made righteous by believing, and in no other way. "Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed." This experience of becoming righteous by faith was in the world before the time of Abraham. "Abel . . . obtained witness that he was righteous." "Noah . . . prepared an ark . . . and became heir of the righteousness which is by faith." And when God chose a special people to be the preachers of his gospel of salvation in the earth, he made no change in his plan of dealing with the world. It was still salvation by faith. The simplicity of the gospel was hidden from the people in "the falling away," and "the man of sin" substituted the work of man for the work of God, righteousness by works for righteousness by faith. This was accomplished by shutting the Bible away from the people. When Luther found a Bible, he found God's way of salvation, and the Reformation was based upon the restoration of the Bible to the people. By the printing of the Bible in the languages and dialects of the world, the way is prepared that the gospel which was preached to Abraham may be declared among the nations; but unless it is the gospel of justification by faith, it is not the gospel which was preached to Abraham. The final message to the world can be no other than this one universal gospel. This will bring the coming of the Lord and the everlasting kingdom. This is the everlasting gospel which is to be preached in this generation "to every nation, and kindred, and tongue, and people." May the Lord save his people from accepting or attempting to teach any other than the one and only universal gospel of justification by faith. It is the only hope of a lost world.

Bearing Our Own and One Another's Burdens

"BEAR ye one another's burdens, and so fulfill the law of Christ." "For every man shall bear his own burden." Gal. 6:2, 5. Previous to the unfolding of Christianity, there were two leading ideas of morality, upon which human conduct was based. These were (1) the idea of self-preservation, or development; and (2) the idea of self-forgetfulness. Out of the first grows responsibility; and out of the second springs the idea of all our efforts for other people.

The two passages quoted above from Paul combine the two ideas into complete harmony. "Bear ye one another's burdens" is the rule of self-forgetfulness. "For every man shall bear his own burden" is the simple rule of self-preservation. And because the harmony between these two statements is so hard

to preserve, because we are so apt to be carried away by the one idea to the exclusion of the other, it may be well to consider, for a moment, this seeming paradox.

The conviction of humanity, "Bear ye one another's burdens," and the apparent duty, "Every man shall bear his own burden," present a diversity, the solution of which was the problem and despair of the old world before Christianity came. Greek philosophy was rampant individualism. The very antithesis to this was the Buddhist system. Buddhism appeared on the face of it to be the most refined form of what is called "humanism." But the theoretical self-abandonment of Buddhism contains the fatal defect that just as soon as it is reduced to practical application, its ultimate aim is found to be such an annihilation of self as to amount to nothing less than suicide. The Christian religion escapes this Buddhist universalism.

What Paul teaches is for all to go out from themselves and to help others bear their burdens, restore them by the magic touch of fellowship, in the spirit of meekness. Pour out your soul into the struggles and sorrows of others, and so carry out, that is, fulfill, the law of him, who, in the highest sense, and for our example, bore our sorrows. In this way we heed the admonitory instruction found in Luke 9:23-25, that "whosoever will save his life shall lose it; but whosoever will lose his life for my [the Lord's] sake, the same shall save it;" which means that to him who shall be willing and ready to cleave unto the Lord, and be true to him, even though it should cost him his life, the Lord will give eternal life, in the last day: but whosoever shall compromise and dodge the truth, to avoid persecution, and to gain the esteem and good will of men that he may avoid financial and bodily loss, or even to save his life, shall lose his life, or be found wanting in the great day. For, right in this connection, the Lord says, "What is a man advantaged, if he gain the whole world, and lose himself, or be cast away?" Luke 9:25. The more sympathetic we become, the more will self-reflection grow, and the more we shall discern the truth of the great paradox, that all those who lose their life for Christ's sake will find it.

"For every man shall bear his own burden." What is *his own* burden?—It is the burden of his own individuality, which only the man himself can bear. Each individual is exposed to manifold influences by which he may be impressed, drawn aside, turned around, frozen or inflamed, according to the powers that play upon him; but he is *himself* through them all. No part of his being is drawn away from him, however sensibly he may be affected by the influences around him. His own personality remains. No

essential part of the being of others is received into his own. In the eye of God he abides a separate, complete, and individual soul forever. Thus "every man shall bear his own burden." The burden of responsibility is always borne by the individual man. The individuality holds within itself the elements of moral life. We live in the mass; but we are to be judged one by one. We act and interact, give and take, our whole life through; but each, at every moment, stands responsible before God; and to each the Lord says, as he did to Daniel, "Go thou thy way: . . . for thou shalt rest, and stand in thy lot at the end of the days."

Every man shall "bear his own burden" of guilt. If he does not avail himself of the means of deliverance, righteously and graciously provided, by which his guilt may be taken away, it will be his forever, or till he goes down in the second death.

Between the wicket gate and the gate of glory, Bunyan placed the hill "Difficulty." But between these two gates and each of us God puts a great many difficulties. But they have a good end to serve. Difficulties strengthen and compact the soul, give the Christian force, and confirm his faith. And the loads which God lays upon us teach us lessons which can be learned in no other school. Probably the hardest lesson for any of us to learn is to "let God have his own way," and to "trust him in the dark."

We see how the carrying of our own burdens gives us strength; but there are other loads that we are to help our fellow creatures to carry; and that service is to teach us the beautiful grace of sympathy. The apostle gives the reason for this. It is to "fulfill the law of Christ." Christ is love; and his law is the law of love. By putting that law into practice every day we who profess to be Christians prove ourselves worthy of the title. There is many a load that grows light by our giving a lift to another. And it will be found that in lightening our own burdens and those of others, there is nothing so effectual as recourse to the sympathy of the Saviour.

Many look with both eyes on the defects and failings of others, scarcely giving half an eye to their good qualities; while in themselves they study to the full their own estimate of their own good qualities, and pass by their own weaknesses and defects. Thus one is apt to come under the rebuke of Gal. 6:3, and to "think himself something" when he is "nothing," thus "deceiving himself." There is particular emphasis in the words, "Let every man prove his own work." We are often too ready to examine and pass sentence upon the works of others. We, like some travelers, become familiar with foreign countries, while woefully ignorant of our own.

Those who have heavy cares and responsibilities to bear are entitled to respect. It is said of the great Napoleon, that he, with his officers, once met in a country road a peasant bearing a heavy load of fagots. The peasant was about to be jostled out of the way, when Napoleon, laying his hand on the arm of the foremost of his escort, halted the whole party with the remark, "Messieurs, respect the burden." Let him who thinks he can go on light-loaded and with buoyant heart, while others sink down under their heavy burdens, try this experiment. Let him try to smile with one side of his face, while the other is distorted with agony. There is a gateway opening into a narrow passage in London, over which is written, "No burdens allowed to pass through." But some one has said, "We do constantly pass through with our burdens." He referred to heart-burdens which no mortal eyes behold. Mrs. Ella Wheeler Wilcox, the popular poet, closes a poem on "Life's Journey," with the following elegant words:—

"You shall store all your baggage of
worries,
You shall feel perfect peace in that
realm,
You shall sail with old friends on fair
waters,
With joy and delight at the helm;
You shall wander in cool, fragrant
gardens,
With those who have loved you the
best,
And the hopes that were lost in life's
journey,
You shall find in the city of rest."
U. S.

Studies in the Gospel Message

THE subject of the Sabbath-school lesson for November 1 is, The Perversion of Christianity in Modern Babylon.

Christianity is unique. Among all the so-called religions of the world it dwells alone. It is not a development of some other less perfect systems. It is a revelation from God. It is the blessed gift of heaven. It introduces into the world divine principles which are entirely foreign to the thought and experience of a sinful humanity. And the method by which these principles were revealed to the world and brought within the range of human experience could be devised only by infinite love. Christianity is the divine character in the concrete. It is a person rather than a mere system. It is God manifest in the flesh.

And herein lies the essential difference between Christianity and the pagan imitation of a degenerate ceremonialism. The one is the gift of the divine mind, the other is but the echo of the phrases and forms in which the divine mind was expressed. The one is a living body, the other is a body without life. The one is the revelation of the divine presence wrought into human conduct, the other is the unavailing effort of humanity to

be its own god. As a consequence of this difference, genuine Christians have been born "from above," and have become citizens of the kingdom of God, and live a heavenly life on earth; professed pagans or paganized Christians seek to patch up the old life without making such radical changes in the inner character as would separate them from the world, and try to satisfy the inward unrest by an abundance of dead forms. In the one case there is an actual defense against sin, in the other case sin is baptized and apparently sanctified by being cloaked in the stolen garments of Christianity. In these "perilous times" when men are described as "having a form of godliness, but denying the power thereof," it is essential that we should recognize these facts that we may be saved from deception and eternal loss.

Let us look at the foundation of the gospel. "God is love." God loved. God so loved. God so loved the world. God so loved the world that he gave. God so loved the world that he gave his only begotten Son. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The whole story is found in these simple words. The love, the sacrifice, the faith, and the resulting salvation are all here. God's gift of love and man's appropriating faith are the divine and human essentials in Christianity.

We may well study further concerning the gift. It is the "unspeakable gift." In giving his Son God gave himself; for "God was in Christ, reconciling the world unto himself." The Son was so completely the gift and revelation of the Father to the world that Jesus said, "He that hath seen me hath seen the Father." And God's gift of himself to humanity in the person of his only begotten Son is a very real thing. It was the eternal gift of divinity to humanity. It actually brought a change in the family of God. It was the eternal sacrifice of Jesus, "who, being originally in the form of God, counted it not a thing to be grasped to be on an equality with God, but emptied himself, taking the form of a servant, becoming in the likeness of men." The divine Word did not come among men in the original form of the Word, but "the Word became flesh, and tabernacled among us." "When the fullness of the time came, God sent forth his Son, born of a woman, born under the law, that he might redeem them which were under the law, that we might receive the adoption of sons." He took our humanity as all other members of the same family have taken it. He was born into the family. "For unto us a child is born, unto us a son is given." And the heavenly messenger declared to the shepherds, "Unto you is born this day in the city of David a Saviour, which is Christ the Lord." "Christ brought human na-

ture into a personal relation with his own divinity." Thus Christ was God manifest in the flesh. Thus the mystery of God's purpose which had been hid from ages and generations was revealed. "And without controversy great is the mystery of godliness: God was manifested in the flesh." This was God's gift to humanity.

"O Love how deep, how broad, how high,
It fills the heart with ecstasy,
That God, the Son of God, should take
Our mortal form for mortal's sake!"

In order that this gift of God may meet the personal need of the individual, there must be a definite act of receiving it. What God has given man must receive. This is done by believing. And this act of faith is more than the assent of the mind to the statement of truth. It is more than the acceptance of a creed. The carnal mind can do all this, and still remain unchanged. It is not belief in a mere statement, but belief in a person that is required. Christianity is not a dogma, but a personality. "Believe on the Lord Jesus Christ, and thou shalt be saved." "Except ye believe that I AM, ye shall die in your sins." "As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him." "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." "That Christ may dwell in your hearts by faith." The indwelling Christ, received into the heart by believing, is the experience of Christianity.

The union of God in Christ with the believer is of the closest kind. The Son not only took the flesh, but he took our sinful flesh. "God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." The connection between heaven and a fallen world is completely established in the person of Jesus, Son of God and Son of man. The ladder which Jacob saw in his dream was "set up on the earth, and the top of it reached to heaven." It requires no splicing at either end. "What therefore God hath joined together, let not man put asunder."

Before the mystery of godliness was revealed in God manifest in the flesh, men were deceived into regarding every separate manifestation of God in his works as a god. Thus they "worshiped created things rather than the Creator." This was open and manifest idolatry. After the revelation of the mystery of godliness in the person of Jesus, God manifest in the flesh, so that God in the flesh became an object of worship, then arose "the mystery of iniquity," that masterpiece of Satan's ingenuity, by the working of which flesh in which God was not manifested was substituted as an object of worship for God manifest in the flesh. In this way was fulfilled the prophecy of the apostle Paul, through whom

it was revealed that the day of the Lord would not come "except the falling away come first, and the man of sin be revealed, the son of perdition, he that opposeth and exalteth himself against all that is called God or that is worshiped; so that he sitteth in the temple of God, setting himself forth as God." This is the papacy, with the pope claiming to be the vicegerent of the Son of God, and poor humanity exalting itself to the place to which humanity was lifted by its wondrous union with divinity in the person of Jesus. This is idolatry in a more refined form. This is paganism adapted. This is that perversion of Christianity which retains the forms and names of Christianity, but leaves out the one thing which distinguishes Christianity.

Through the prophecies of the Scripture it is made clear to us that those principles which made ancient Babylon what it was would be revived in a professed church of God, which by inspiration is designated as "Babylon the great, the mother of harlots and abominations of the earth." It is therefore important to understand the essential points in the creed of Babylon, so that we may recognize them when they appear under the cloak of Christianity. They are these: the exaltation of self and the denying to God of the place which he has purchased for himself in humanity. Daniel's charge against the king of Babylon was, "Thou . . . hast lifted up thyself against the Lord of heaven;" and the wise men of Babylon, when pressed to make good their claim that they could practice the occult art, declared that no one could meet the requirement of the king "except the gods, whose dwelling is not with flesh," or "except that God, whose dwelling is not with flesh." This is the creed of paganism, humanity lifting up itself against God, and shutting out God from his rightful place in the flesh. This was done openly in ancient Babylon, but covertly in modern Babylon. By apparently adopting the vital feature of Christianity in assenting to the doctrine that God was manifested in the flesh, but by denying that God was manifested in *sinful* flesh, the same as we have, the papacy has perverted Christianity into paganism pure and simple. It has removed the corner stone of Christianity, Jesus Christ, the union of divinity with our own humanity, and has built upon the sand. In order to reach heaven from this foundation it has introduced human priests, saints of its own making, angels which are the creation of its own imaginings, and a mother of God who occupies a place utterly unknown in the gospel plan. The heaven which is reached by such a way as this is not the heaven of Christianity.

Is it not time that there should be a message with a loud cry which should warn the world against this hideous perversion of Christianity? But it must

be remembered that such a message cannot be the reply of creed to creed, but the reply of truth as a personality testifying in "the power of an endless life." It is time that every one who knows the reality of Christianity should confess "that Jesus Christ is come in the flesh." This is the work of the hour.

A Step Toward Rome

THE church-and-state system of England, represented by the established church, has brought that country at the present time into a position of great trouble and serious danger. For many years the two great religious divisions in England—the established church and the nonconformists—have lived outwardly at peace with each other, and seemingly the connection of the Church of England with the government was not a thing from which any real danger to the interests of the country need be expected; but it is plain now that this appearance of security was an appearance merely, and not a reality. A favorable opportunity only was lacking for a revival of the religious conflict which has characterized the state-church system in the past, and has darkened many a page of English history. Such an opportunity has at length come, and the evil principle of church-and-state union is bearing its fruit of bitterness and strife. A religious war is in prospect, which, if we may judge from the utterances upon each side of the controversy, will be fought out to the bitter end, with its accompaniments of imprisonment, confiscation of goods, and possible martyrdom.

The Church of England wants more power, and this is what the new educational bill is designed to give her. Through it she will to a large extent have control of the public schools, and through these schools she will strengthen her hold upon the nation. The nonconformists, in resisting the measure, set forth the unfairness of teaching the religious tenets of one party of the people, in schools which all the people are obliged to maintain. They proclaim as their motto, "If we pay, we manage."

The nonconformists declare that if this bill is passed by Parliament, they will refuse to pay taxes; and they declare further that they will suffer confiscation of goods and imprisonment rather than submit. And these declarations come not from those dominated more by impulse than by reason, but from the conservative element in the nonconformist ranks. The *British Weekly*, which represents this element, speaks thus: "We may have to submit to the sale of our goods. Many of us are poor; many even very poor, and it will not be pleasant to have some sold out. Nevertheless the unpleasantness can be borne as long as it is necessary.

Some of us, and we hope many, will have to go to jail, and we will make no appeal for compassion."

The government, on the other hand, is determined that the bill shall be passed. Secretary Chamberlain is quoted as saying, "If we are defeated on this bill, the government will resign. Mark that, and remember the consequences." This he said at an important meeting in Birmingham. The "consequences" will be, Mr. Chamberlain says, that the present administration will give place to one "whose policy will be one of separatists as regards Ireland, pro-Boers as regards South Africa, and Little Englanders throughout the world." This is an alternative which the English people would be exceedingly loath to accept.

The full significance of the contemplated bill, and the real nature of the situation, cannot be understood without taking into account the connecting link between the Church of England and the Church of Rome, represented by the ritualistic element in the former, by which it is dominated to-day. The strengthening of the Church of England's hold upon the nation, means that the nation is to be moved Romeward. The outspoken assertion of this by the nonconformists constitutes a prominent feature of the campaign against the bill. An immense impetus was given to the ritualistic movement in the church by the "Oxford movement" instituted half a century ago by Manning and Newman, who afterward went over to the papacy. From that date the Church of England and the Church of Rome have been coming closer together. "Some of the most devoted and zealous clergymen in the Church of England," says one who writes of the existing situation, "have embraced doctrines differing little from those of Rome. Their churches resemble Catholic churches in almost every particular. They teach the doctrines of confession and mass, and many have gone over to Rome. Eminent Catholics have declared that if ever England becomes Catholic again, it will be through the agency of the ritualistic party in the English church."

And it is to this Romish party that the English government now proposes to commit the primary schools in that country. In the place of school boards, representing all classes and beliefs of the people, there are to be committees nominated and controlled by the established church, and in their charge the primary, or public, schools are to be placed. Such is the fruit of the state-church system in England to-day. It affords a warning lesson to Protestants throughout the world against any sanction of the principle of church-and-state union. Such a union is always papal in character, and sooner or later is found to be working directly for the interests of the papal church.

L. A. S.

An Important Anniversary

We take pleasure in calling the attention of our readers to the anniversary of the twenty-second day of October, 1844. To Seventh-day Adventists that was the most important day in the world's history since the resurrection of Christ; and its anniversary which occurs October 22 of the present year, should be, and we trust will be, a point of great interest with the people referred to.

What made the day named so worthy of note?—Answer: Because it marked a great era in the fulfillment of prophecy. Under the impulse of the startling doctrine of the soon return of Christ to this earth, to complete the work of redemption, much attention was given by Adventists to the study of prophecy. The date of Christ's birth, the years of his earthly ministry, the time of his crucifixion, resurrection, and ascension to heaven, to enter upon his mediatorial work, became clearly established dates. There was another date—the close of his ministry—more practically important to us; and the date of this was also fixed by prophecy. It was prefigured in the cleansing of the sanctuary, of the typical system. This was a service which showed in figure the putting away of sin. It was accomplished on the tenth day of the seventh month, Jewish time. Reduced to our English calendar, this fell on the twenty-second of October. Then was the time for Christ to enter into the most holy place of the heavenly temple, and begin the final work of mediation for the removal of the sins of his people. See "Looking Unto Jesus." This date thus becomes one of infinite importance to men. It is a more important date than any one's birth, or any national or public memorial day, ever celebrated. And it is worthy to be marked among us by denominational regard, and individual repentance by all the people. U. S.

The Inspiration of a Great Task

IN the narrative of George Müller's life of faith and great achievement occurs this testimony:—

I had a secret satisfaction in the greatness of the difficulties which were in the way. So far from being cast down on account of them, they delighted my soul; for I only desired to do the will of God in this matter.

Who that has been fighting the good fight of faith does not recognize this experience of the blessedness of trusting God amidst difficulties? When the task is so great that only by the special power of God can there be any hope of its accomplishment, there is courage and inspiration in the very impossibilities of the situation.

It is where man's efforts are absolutely vain that we may look for the strong arm of the Lord to be revealed. When

Israel stood before the Red Sea with no way of escape, God "made the depths of the sea a way for the ransomed to pass over."

The difficulties are only so many evidences that God will interpose his deliverances. When the believer has learned the happy secret of finding only renewed courage in the greatness of the task or the difficulties of the way, he has indeed entered into the faith that already hath overcome the world.

Facing the tremendous task of carrying God's final message of salvation to all the earth, as we do now, the thought may sometimes come, How can it be accomplished in this generation? "Who is sufficient for these things?"—"Our sufficiency is of God," and by his grace it can be done.

Our workers out amidst the unwarned millions, in the most populous and least worked fields, see, I believe, far more of the evidences that God is cutting short his work than do those who are in the home land. Our hope for the speedy finishing of the work is in the lands abroad. And there we may see God's hand at work. His glorious arm alone can do the great things that must be done. He has opened wide the doors. "The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God." W. A. S.

Note and Comment

THE *New York Times* has compiled a record of earth convulsions for the year 1902, from April 10 to September 23. It appears from this list that no less than sixty dates in this period of time were marked by these earth throes, or one almost every two days. The territory affected reached from Alaska to Ecuador, and from New Jersey to California and the Hawaiian Islands in the Western hemisphere, and embraced Japan, the Philippines, Italy, and European Turkey in the Eastern hemisphere,—a very considerable part of the earth's surface. "Seismologically," says the *Scientific American*, "the year has been one of the most remarkable recorded in history." "The most remarkable of any," we think this authority might safely have said.

WE note the following in the *Pittsburg Christian Advocate* of a recent date:—

The *Washington Post's* report of the annual banquet of the alumni association of the American College at Rome, some time ago in Washington, makes the statement that "Bishop Kelley said, among other things: 'I am a Catholic first, an American after—and a long way after. I am not an American Catholic, but a Roman Catholic.' He had, he said, no sympathy with nationalizing Catholicism." Well, that is

about what we have ever believed as to the real spirit of a very large number of the leading members of the Roman Catholic hierarchy in America. Americans, take notice!

"Is the American workman a free man or a slave?" was the question discussed by a prominent clergyman of New York City, Rev. R. S. MacArthur, in a recent sermon on "The Ethics of the Coal Strike." "Every man in this republic," he said, "has the right to work; he has, too, the right to quit work whenever he pleases, providing he breaks no contract. But he has no right to say that no man shall take the place he voluntarily quits. When labor organizations do so, they become vastly more tyrannical than any capitalists I ever heard of."

The right to work is a right that has been too little advocated and defended in the past. Much has been said about the right to rest, but the equally sacred right to work has been treated very much as a mere privilege or concession to be granted or withheld by the government or by organizations of men formed to control various branches of industry. Much of the Sunday legislation in this country is urged upon the plea that men have the right to rest on Sunday, as if that right could properly interfere with the equal right to work. Sunday-law agitators have even gone so far as to claim that the right of rest for one demanded a law of rest for all, and have sought to rob all men of the right to work in order that a few who preferred to rest might exercise their right in the matter without inconvenience. But work is a necessity to comfort, to health, and to life itself; and to interfere with the right to work is an act which is prohibited by the sacredness of life. Only he who is the Life-giver can rightfully set bounds about man's liberty in this respect.

The interference of Sunday laws, and of labor unions, with the right to work, is tyranny. Whatever else may be said of the labor unions, it is a fact that nearly all of them do undertake to control work in the industry with which they are concerned. Repeatedly have men been discharged from a company's employ at the dictates of the labor union, for no other reason than that they were not members of the union, the company being threatened with a strike if the union's dictates were not complied with. In this the labor unions occupy ground that is wholly indefensible and tyrannical.

Impelled by a seeming necessity, the labor organizations have sought to oppose the dictatorship of employers by making themselves dictators. The tyranny of a manufacturers' or producers' trust is combated by the tyranny of a labor trust; and tyranny upon tyranny is the unfortunate and only possible result. 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.

The Broken Pinion

I WALKED through the woodland meadow,
Where sweet the thrushes sing,
And found on a bed of mosses
A bird with a broken wing;
I healed its wound, and each morning
It sang its old sweet strain;
But the bird with the broken pinion
Never soared as high again.

I found a young life stricken
By sin's seductive art,
And, touched with a Christlike pity,
I took him to my heart;
He lived with a noble purpose,
And struggled not in vain;
But the life that sin had stricken
Never soared as high again.

But the bird with the broken pinion
Kept another from the snare,
And the life that sin had stricken
Raised another from despair;
For Christ, the mighty healer,
Has a balm for every pain,
And the soul that he has healed
Higher still shall soar again.

—Selected.

Christ the Missionary's Example

MRS. E. G. WHITE
(Concluded)

JESUS has revealed to men that while the hatred of God against sin is as strong as death, his love to the sinner is stronger than death. Christ, in his life and his death, has forever settled the deep and comprehensive question whether there is self-denial with God, and whether God is light and love. This was the question agitated in the heavens above, which was the beginning of Satan's alienation from God. The change or abolition of the laws of his government in the heavenly courts was demanded as the evidence of the love of God. We see that the controversy has been kept up, Satan creating enmity against God because of his holy law. The satanic agencies are constantly at work, sowing and watering the seeds of rebellion against the law of God, and Satan is gathering souls under his black banner of revolt. He forms a confederacy with human beings to contend against purity and holiness. He has worked diligently, perseveringly, increasing the number who will confederate with him. By his representations he seeks to widen the distance between heaven and earth, and he grows into the conviction that he can wear out the patience of God, extinguish his love for man, and bring condemnation upon the whole human family. God has given all heaven in the gift of Christ to our world; but the great gift is so interpreted as to work in behalf of Satan's schemes to annul the law of God, the very work that Satan began in heaven. God has given Christ to take the penalty of transgression, and die to ransom the world. This, his heaven-sent reconciliation, is to be proclaimed, and

the condition of eternal life, that men obey the laws of the divine government. But when this message of mercy is proclaimed, Satan inspires men to scowl back in defiance, and exclaim, "Depart from us; for we desire not the knowledge of thy ways, O God." Nevertheless God sends his delegated messengers to entreat attention. But too often their message is not respected. Hatred against the law of God has continued to increase in intensity. Men have beaten one of the messengers of God, and killed another, and stoned another. New methods are continually devised to turn men away from the truth. The materials for the last great warfare are collecting; already the conflict has reached large proportions. And as iniquity abounds, the love of many waxes cold. As the occasion requires, the Lord giveth more grace to his chosen, tempted, tried ones. Jesus knows the strength of Satan's temptations, and with every temptation he makes a way of escape.

Just prior to the crucifixion of Christ, the whole universe of heaven was with intense interest watching every move of Satan and his evil confederacy. They were watching to see what move would next be made against Jesus, and what would be his action under the circumstances. He had carried the human nature triumphantly through every period of test and trial, assailed by the whole confederacy of fallen angels leagued with evil men. He finished his mission by committing his work to the human agents who were to carry it forward in his name. The message of repentance toward God, and faith toward our Lord Jesus Christ, was to be given to a fallen world. Beginning at Jerusalem, it was to go to all nations, tongues, and peoples.

Christ has demonstrated that through his grace humanity can keep the law of God. He has demonstrated to the universe of heaven and to the fallen world, that, by the invitation of our gracious Sovereign, all who will believe on him may receive pardon, and be restored to the favor of God. He would take those whose course had been the most offensive to God, impart to them his divine power, place them in the highest positions of trust, and send them forth into the camp of the disloyal to proclaim his grace, and offer a full pardon to all who will turn from sin unto God. "Ye have not chosen me," he says; "but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." Some of the very ones that were brought into closest connection with the work of Christ had not only felt, but said, "Come, let us kill him," and had thought that in this act they were doing God service. Our Saviour redeemed them, loaded them with divine favor, and sent them forth as lambs in the midst of wolves. He made them one with himself, and declared that those who refused to accept them and to hear the heaven-sent message, rejected the Lord Jesus himself. "If the world hate you," he said, "ye know that it hated me before it hated you. If ye were

of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his Lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me."

Presenting the Truth in New Places

BUT let every one bear in mind that we are in no case to invite persecution. We are not to use words that are harsh and cutting. Keep them out of every article written, drop them out of every address given. Let the Word of God do the cutting, the rebuking; let finite men hide and abide in Jesus Christ. Let the Spirit of Christ appear. Let all be guarded in their words, lest they place those not of our faith in deadly opposition against us, and give Satan an opportunity to use the unadvised words to hedge up our way. Do nothing before the time. When God gives a close, cutting message, it will be his work, not prompted by the impulse of finite beings. Man's cutting and slashing with the two-edged sword will hedge up our way, so that we shall find doors closed and locked against us.

We all need more of the deep love of Jesus in the soul, and far less of the natural impetuosity. We are in danger of closing up our own path by arousing the determined spirit of opposition in men in authority, before the people are really enlightened in regard to the message God would have us bear. God is not pleased when by our own course of action we bar the way so that the truth is prevented from coming to the people.

Tonic Texts

ALL around us are multitudes of tired people. They are tired out with bearing the heat and burden of toilsome days. Some carry a great load of care as to how they shall make both ends meet, and foot the bill of life's necessities. Others are worn out with anxieties about the morrow, and what it shall bring with it. A burden of spiritual discouragement weighs down "Mr. Despondency" and "Brother Fearing" and "Mrs. Little Faith."

Is there no relief for all these tired and burdened hearts? — Yes, if they will but hear and heed what their loving Master has to say to them.

To the Christian with scanty purse he says, "Your life consisteth not in the abundance of things a man hath. I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; at my right hand are pleasures forevermore." Only think how rich any one is who has a clear conscience here, and the assurance of heaven hereafter.

To the desponding, Jesus says, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom."

To those who are getting tired of waiting for results his message is, "Be not

weary in well-doing; in due season ye shall reap if ye faint not."

There is a wonderful restfulness for worried hearts in this single golden assurance: "Lo, I am with you alway." It is a tonic that ought to put fresh iron into the blood.

The most common cause of weariness is the attempt to carry an overload of care. And this is not always a wise forethought for the future, or a proper providence for life's "rainy days." It is sheer worry. The Master's word for such overloaded Christians who toil along like jaded pack horses is this, "Take no anxious thought for the morrow; cast thy burden on the Lord, and he shall sustain thee." If you will only drop everything that is superfluous and sinful, he will enable you to carry the legitimate load. When he bids you cast your care on him, it is added, "For he careth for you."

The literal meaning of that tonic text is, "For he has you on his heart." The infinite God who rules the universe has poor, little, sinful you and me on his heart. Our big loads are not a feather to him. He knoweth our frame; he remembers that we are but dust. Like as a father pitieth his children, so the Lord pitieth us poor weaklings. He says to us, "Give me your burdens." He who guarded the infant Moses among the river reeds, and supplied the widow's waning cruise of oil, who watched over sleeping Peter in the dungeon, and piloted Paul through roaring tempests, he it is who says to us, "Roll your anxieties over on me; I have you on my heart." What fools we are when we strap the load more tightly, and determine that nobody shall carry it but ourselves.

When God says to us, in effect, "Give me your load," he does not release us from our share of duty or of personal responsibility. No more does our atoning Saviour, when he bore the guilt and penalty of our sins, release us from repentance of those sins, or from obedience to his commandments. God's offer is to lighten our load by putting his grace into our hearts, and so underneath the load. He supplies strength. His all-sufficient grace is made perfect in our weakness, so that God becomes the chief bearer of our burdens. It was the Christ in Paul who bore up under toils and persecutions, who defied Nero, and conquered the powers of darkness. This divine doctrine of trust is a wonderful relief and rest to weary believers. It takes the tire out of the soul as the mother's bosom takes the weariness out of the child when it comes in and lays its head down there for repose.—*Theodore L. Cuyler, D. D.*

Not simply the righteousness of our Saviour, not simply the beauty of his holiness, nor the graces of his character, are we to put on as a garment. The Lord himself is our vesture. Every Christian is not only a Christ-bearer, but a Christ-wearer. We are so to enter into him by communion, to be so endued with his presence and imbued with his Spirit that men shall see him when they behold us.—*A. J. Gordon.*

Drilling for Service

A. R. OGDEN

"THOU therefore endure hardness, as a good soldier of Jesus Christ." 2 Tim. 2:3. We have been forcibly impressed with the words of this text as day after day we have watched the training of the Chilean soldiers. Almost daily they are drilling within sight of our house.

About three months ago several hundred young men of Iquique began a service in training. As in many other countries, so in Chile, a term of training for military service is required of every native young man. It has been a matter of interest to watch their development from the beginning. During the first days of their training it was impossible for them to perform the most simple exercises in unity. It was evident that they were not disciplined. They were unskillful in the tactics of war. But now, after just a few weeks of training and practice, how different the aspect! One who had not watched their development would scarcely believe that it was the same company of men. What made the change?—It was not their uniform; for that first day of their service they were clad with the same uniform as now. It was not because of a change of climate. The change has been made because of the training received. Their movements now are as the actions of one man. This is what gives character and strength to an army. The power of any company of soldiers depends upon their discipline and unity of action, more than upon their number. Each one is able to do just the right thing at the right time. A failure to do the right thing at just the right moment has turned many an apparent victory into defeat. A recognition of this fact is what causes nations to devote millions of money and the time of many of her most able-bodied men to a training in time of peace that will give to her power in time of war.

True it is that "the children of this world are in their generation wiser than the children of light." Luke 16:8.

An unorganized, untrained, or disunited army is a defeated army. These things that are true of soldiers warring with carnal weapons are equally as applicable to God's people, whose weapons are not carnal. "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." 2 Cor. 10:4, 5. As a disorganized army is a defeated army, so a church not united is defeated; the enemy has the victory. But a perfectly united church, as well as a well-organized army, is a victorious church.

But what gives to the soldier ability to do the right thing and to do it quickly? The answer is evident,—his training. Daily exercise and practice in the tactics of war make him quick, and able to act in perfect harmony with his comrades. So the Lord would have his church, his people, all united in one, working harmoniously to give the message quickly to the world.

What on earth is more heavenly than a church working unitedly and walking in union? Union is strength.

But how is it that the soldier knows what to do?—He has had a training, day after day being spent on the drilling ground. So the Lord's people should be daily and as earnestly striving for the Master's kingdom. "The time is to be spent, not in idle waiting, but in diligent working."

The Unity of the Church

E. J. WAGGONER

THE Bible is full of the idea of unity in the church of Christ, but we do not read so much about uniformity. This unity is to be the unity of life and growth, and not a mere outward connection. In Christ's prayer to the Father for his disciples, he said, "And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one." John 17:22, 23. Here we see that the glory of the Lord is to effect the union of believers, and the union is to be that of the Father and the Son.

The union of the Father and the Son is union of spirit. We cannot comprehend this union, but we may know that it is not a forced union, but that it results from their very nature. They have *one life*. Their thoughts and purposes are the same, not because they come together and compare notes and agree to be alike, but because one life is in them both. So the union of believers is to be a vital union, or it is not any union at all. It is not accomplished by strife and debate and decisions of majorities, but by yielding the mind to Christ, and hearing his voice. They are to be united by the mind and Spirit of Christ. The life of the Father and the Son in each member of the church will produce the most perfect union in the whole body.

For the human body is the most perfect example of unity, and it is the example that the Bible gives us. Christ is the Head of the body, the church. Eph. 1:22, 23; Col. 1:18. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many." 1 Cor. 12:12-14. In the human body there are many members, and each member has a different office from the rest; there is not uniformity of action among the members, but there is the most perfect unity.

All work together in perfect harmony for one object. So it is in the body of Christ. "There are diversities of operations, but it is the same God which worketh all in all."

This gives no ground for the idea that there may be divisions in the church of Christ, one division believing one thing, and another division believing and practicing another thing. God has tempered the body together, "that there should be no schism in the body." 1 Cor. 12:24, 25. "There is one body, and one

Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." Eph. 4:4-6. The apostle's exhortation is, "that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." 1 Cor. 1:10. But let it be borne in mind that this union is not artificial, but natural; not the human nature, however, but the divine nature.

The unity of belief in the church is not forced by the church coming together, and the majority defining the creed to be believed. The church cannot define doctrine, nor make laws for itself or anybody else. The church of Christ is made up of all who obey the Lord's commands: it is not a body to issue commands. The Head directs, the body obeys. God speaks; each one must listen to his voice, for faith comes by hearing the word of God, and no one can give faith to another. "It is the gift of God."

Another Reservation

F. D. STARR

WHENEVER a new reservation is opened up by the government, there is a great rush on the part of hundreds and even thousands of people to enter the territory and secure a claim. Thrilling experiences are related of these adventurers, eager to gain the coveted possession. There is at present, in some localities, an all-absorbing interest in obtaining desirable pieces of land. People seem to be thinking of little else, as if journeying upon the broad ocean, when nearing the coast, "*Land! land!*" is the oft-repeated cry.

But there is another reservation for those who are seeking a better country. Have you heard of that reservation? Do you not desire to know about it?—Certainly. What reservation is it?—"An inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you." 1 Peter 1:4. Here is a reservation, secure, beyond the liability of any one's contesting your claim. "Reserved . . . for you." Did you know it? Can it be possible that for me personally this reservation is secured—a reserved possession, a reserved home?—Yes, and a reserved seat. Reserved seats are expensive. Who has paid for one for me? I have not; I could not; my abject poverty would not permit me to do it.

Vast sums of money were paid to secure favorable seats from which to view the display and royal splendor of the expected coronation procession of Britain's monarch, but such seats were cheap and commonplace in comparison with the seat that has been reserved for you. And there will be no delay nor disappointment in the coming coronation scene when the redeemed of all ages shall meet to "crown him Lord of all." No sickness nor other unforeseen calamity can cause a postponement of the event, and the heirs of the kingdom have crowns reserved for them.

Of this reservation it is said by our

Saviour: "Every man presseth into it." Surely there can be none who would not desire such an inheritance. But no one will be a winner unless he takes the proper course. He is not crowned except he strive lawfully. "And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force." Matt. 11:12. O for more of this celestial energy, this divine patriotism that secures a claim in the heavenly reservation!

Little Kindnesses

You gave on the way a pleasant smile,
And thought no more about it;
It cheered a life that was sad the while
That might have been wrecked without it.
And so for the smile and its fruit-
age fair
You'll reap a crown sometime—
somewhere.

You spoke one day a cheering word,
And passed to other duties;
It warmed a heart, new promise stirred,
And painted a life with beauties.
And so for the word and its silent
prayer
You'll reap a palm sometime—
somewhere.

You lent a hand to a fallen one,
A lift in kindness given;
It saved a soul when help was none,
And won a heart for heaven;
And so for the help you proffered
there
You'll reap a joy sometime—some-
where.

—D. G. Bickers.

Our Work as a Conference*

F. W. SPIES

THE church of Christ is said to be the body of Christ. Eph. 1:22, 23. In Christ dwells all the fullness of the Godhead bodily. Col. 2:9. But his church is "the fullness of him that filleth all in all." Eph. 1:23. That is, to the church of Christ has been appointed the privilege of shedding forth the fullness of Christ, the fullness of his blessing, the fullness of his righteousness, the fullness of his compassionate and tender love for a lost world. This is her duty. But as the church is composed of individuals, this important work devolves upon the individual members.

This, then, means faithful work on the part of every church member. If any member fails in performing his part, he not only hinders the body in revealing the fullness of Christ, but he is also a false witness. Then in order that the work intrusted to the church may be properly done, there must be unity of action. Unity gives strength. And just this is the object of our coming here. It is to organize ourselves into a conference, that there may be unity and strength in fulfilling this commission which Christ has given to his church.

It is further said that the church is the pillar and ground of the truth. 1 Tim. 3:15. Then what is the work of the church?—It is to make known the truth.

*Abstract of remarks at the organization of the Brazil Conference.

But this is done in the life. We make known only as much truth as we live. The infidel denies God, the scorner derides Christ and his word. But when we live the life of Christ, live the truth, it is seen and known of all men that it is truth, and it cannot be denied. This idea must be the foundation of our work here.

Again: the organization of the conference means self-government for the field, for our field. But let us consider this a little more carefully. The conference is a union of churches, but the churches, in turn, are a union of individuals. A conference, then, meaning self-government, and the conference really being composed of individuals, it primarily means self-government in the individual. Now, brethren, you can see that successful self-government in the conference means nothing less than successful self-government in the individual believer. It means that you and I must have the Christ life so fully dwelling within that that life governs you and me; that by the power of that life, you and I so fully conquer sin that the governing power of truth shines forth to the world. Then, the truth thus governing us, we shall be able to govern and direct the work of the conference. This is the first essential in the work before us, and I can but encourage you to study these truths. For, I repeat, if we build on these principles, the work of our conference will be a success; if not, it must be a failure.

But as the conference is ourselves, each individual being a part of it, and as it is our duty to make known the fullness of Christ among the people of our conference, then do you not see that next to living the fullness of Christ in our daily lives, it is also our duty to give to the support of this work which God has intrusted to us, so that this work of revealing Christ may soon be accomplished throughout the borders of our conference? or, in other words, the living of the Christ-life includes the support of this work, and we should aim to see our conference self-supporting as soon as possible. This is included in true self-government.

The Image Restored

WINIFRED HOLMDEN

MAN was made in the image of God. He came forth from the hands of the Creator a perfect being, clothed with light as with a garment, with all the powers of his being capable of enjoying to the fullest extent the glorious beauties of the Eden in which he was placed. His ears could hear the leaves of the trees as they clapped their hands, the mountains and hills as they broke forth into singing, and the morning stars as they sang together. His eyes could behold the lovely earth clothed in its garb of innocence and beauty, the unsurpassed glory of the garden of Eden, with its river of life flowing peacefully along between banks of living green. He could inhale the fragrance of the flowers that never fade. He could taste the fruits of the tree of life. And more than all

this, he was given dominion over all the creation of God.

Living in harmony with the law of God, all was happiness. But there came a day when man listened to the voice of the tempter, he yielded, he lost his dominion. He lost, in part, the image of God in which he was created. The result was that Christ, who alone bore the express image of his Father, "was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." "And having made peace through the blood of his cross" in order to reconcile us unto himself, he will change our vile bodies, that they may be fashioned like unto his glorious body. And we, at this present time "beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory." So, knowing that the glory of the Lord has arisen upon us, we should arise and shine amid the gross darkness that is covering the earth. For it is by letting our lights shine that others will see the glory of God and his image formed in us.

Thus we see that man, formed in the image of God, through sin lost that image, and Christ, to redeem us from the power of sin, took upon himself our image, that we by his grace might be transformed into his own image. Let us who know the power of his resurrection "press toward the mark for the prize of the high calling of God in Christ Jesus."

A Perfect Body

D. H. KRESS

A PERFECT body is one that is symmetrically developed, one in which each member is perfect, doing perfectly the work for which it was brought into existence. It is so with the body of Christ, the church. In Christ, the living Head, dwells all the fullness of the Godhead bodily. In him dwells the Spirit of God, with its various manifestations, in its completeness. He gives, or divides, to each member of the church severally as he will. To every member he gives its work. The work of the hand is not given to the foot, nor the work of the foot to the hand.

Perfection does not signify that one man will be in possession of all the gifts of the Spirit, but he will be so fully under the control of the Head that he will do perfectly the work for which he was brought into existence. The gifts of the Spirit are imparted to every believer according to his need to do the Lord's work. A perfect member in Christ will not feel that he is the body, and that he does not need the counsel and co-operation of the other members of the body to make his work a success. "Without counsel purposes are disappointed: but in the multitude of counselors they are established." Even those members of the body which seem more feeble are necessary in order to ascertain the Lord's will.

The Spirit of God unifies believers. He does not create independence or division. "There are diversities of gifts, but the same Spirit." And there are dif-

ferences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all." "By one Spirit are we all baptized into one body." The body is not one member, but many. When Paul, trembling and astonished, said, "Lord, what wilt thou have me to do?" the Lord did not encourage independence, but connected him with his church, and said, "Arise, and go into the city, and it shall be told thee what thou must do." Through his organized church, Saul's duty and future work were made plain. When the time came for him to go to the Gentiles, the Lord again spoke to the church, saying, "Separate unto me Barnabas and Saul for the work whereunto I have called them."

It takes all the manifestations of the Spirit as revealed through the various members of the body fully to reveal Christ. This is the voice of the true Shepherd, recognized by his sheep. A healthy church composed of members that recognize this, is a perfect church. The ear will not say, Because I cannot do the work of the eye, I am not of the body, and will not do anything. Neither will one member act independently of the others, and say, I have no need of the rest.

"For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another. Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering: or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness." Let each do his appointed work, not saying, What shall this man do? In thus doing, true Christian liberty is not sacrificed, neither is independence encouraged.

Life, Light, and Salvation

WHEN the Jews rejected the Word of life, Paul and Barnabas said, "Lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth."

This is quoted from the forty-ninth chapter of Isaiah. It is evident from the connection there, that Christ is directly referred to, and thus we learn that whatever is said to him applies equally to us. Christ is for salvation from God, to the ends of the earth; but as he is sent into the world, even so are we; and we are likewise set for salvation to the world. Whoever receives the Word of life, has it not merely for his own salvation, but for the salvation of others. We are saved by the life that is

given, and the life is the light; but "none of us liveth to himself," and so whoever is saved will necessarily be a savior of others.

It was necessary that this Word of salvation by the light of life should first be preached to the Jews, for in the portion of Scripture which Paul quoted it is written: "Thou art my servant, O Israel, in whom I will be glorified." Christ is thus addressed as Israel, for he is God's Son, even his firstborn; but he is "the firstborn among many brethren," and therefore all believers are Israel. The lineal descendants of Abraham, Isaac, and Jacob had by virtue of the faithfulness of their fathers the right to lead out in the ministry of salvation; for God chose Israel, not merely for the purpose of saving them, but that they should be his salvation unto the ends of the earth. Of course in order to carry it to others they must have it themselves; but when they not only refused to carry the light of life to others, but were made angry when others ran to it and accepted it, they put it away from themselves.

From this we learn that no one can be saved alone. Whoever is saved must be a savior, not by virtue of what he does, but of what he is. He is saved by the life of Christ within him, and that life is light, and the light shines in the darkness and cannot be hid. Whenever anybody, in any nation or at any time, recognizes the light, and lays hold of the life, he is then "a light of the Gentiles," to be the salvation of God to other men.

Do you think that you are too poor and weak and sinful and insignificant to be saved? Then think so no longer. Are you not alive? Do you not breathe? Is not the Spirit of God in your nostrils? Well, know that you breathe only the breath which Christ "breathes out." There is no life except that which flows from his wounded side. The fact that you live is the assurance that God has already given you salvation. Your part is to believe, not in something that God *will do*, but in what he has *already done*; for Christ on the cross said, "It is finished."

But this is not all. God's salvation is so marvelously abundant that it reaches out far and wide. Like Jordan at the time of harvest, the river of life "overfloweth all his banks." God speaks "to him whom man despiseth," no matter what for, nor how justly; no matter how despicable he may be; "to him whom the nation abhorreth, to a servant of rulers," even to the one who is trodden underfoot, and says: "In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; that thou mayest say to the prisoners, Go forth; to them that are in darkness, Show yourselves." Isa. 49:7, 8. How can there be any question whether God can and will save you, when he has chosen you to be salvation to others? Is not this wonderful salvation? "Thanks be unto God for his unspeakable gift."—*Present Truth.*



A Mother's Reasoning

I miss the little laughing baby faces,
The loving eyes that always turned to me;
I miss the roguish ways and elfish graces
Of little forms that clustered at my knee,

Of rosy lips that left such happy kisses
Upon my ever-willing cheek and brow,
And, O! the thousand nameless joys and blisses
That once I had, but only dream of now!

And yet I know full well if Time could bear me
Back to the days of proud young motherhood,
I'd miss the gentle presence ever near me
Of those who as my grown-up babies stood.

To be without my boy's strong reassurance,
To be without my girl's sweet sympathy,
Would go beyond my heart's most firm endurance,
E'en though my babies clung again to me!

Well, mother-like, I miss the bonny tresses
That lay upon my breast in tangled curl;
Yet I would die to lose the love that blesses
My whole life, in my grown-up boy and girl.

—New Orleans Times-Democrat.

Eating for Strength

J. H. KELLOGG, M. D.

It requires a great deal of iron to construct a locomotive, but after it is finished, but little iron is required to keep it in repair; likewise, albumen is the food element necessary for the building up of the muscles; it is to the muscles just what the iron is to the locomotive. Therefore, food containing albumen is very necessary for the growing boy, but after the boy gets to be a man, and his muscles are developed, but little albumen is required to keep them intact. Iron is necessary to repair the locomotive, but the locomotive must also have fuel; and so starch, sugar, and fat are to the muscles what coal is to the locomotive, and are, therefore, necessary for muscular strength. The oxygen contained in the air which we breathe goes into the muscles and burns up our carbon in the form of sugar and fat, and makes muscular power. Thus it is necessary that the air which we breathe should be pure. Otherwise we become stupefied by the poisons which accumulate in the body, just as the fire in the locomotive is put out by the smoke from too much coal.

If too much starch, sugar, and fat are taken into the system, it may not hurt us to-day, but it will not be burned up, and by and by the body will be filled with poisons and unoxidized substances, and the vital processes of the body will be interfered with. But if too much albumen is eaten, exactly the same thing happens as if we should put some bolts, nuts, screws, iron bars, etc., into a locomotive for fuel,—the guards would be clogged, the draft lessened, the fire would go down, and the power of the locomotive would be lessened. So it is with the body. Meat cannot be oxidized perfectly, and so it is converted into uric acid. When too much albumen, in the form of peas and beans, nuts, meat, and other substances, is taken into the body, the result is that it cannot be perfectly burned; that means uric acid; and that means that the whole body is poisoned, the brain is irritated, and the foundation is laid for meningitis and locomotor ataxia and other similar maladies. These poisons permeate the whole body, and often produce neurasthenia. If they accumulate in the kidneys, we may get kidney stone; if in the bladder, then bladder stone is the result, thus making a surgical operation necessary.

Thus is shown the necessity of having the right kind of food and the proper amount,—in other words, the diet should be regulated by a daily ration. We have verified the daily ration by experiment. During a period of one month we had a hundred men and a hundred women making this experiment. They were weighed, and careful note was made of all they ate, and of all that was left over; a careful estimate for the entire month was taken, and we found the amount eaten to be almost exactly twenty-one ounces by a man and twenty ounces by a woman, in a day, the average being about twenty and one-half ounces a day. This was a daily ration of the different elements,—sixteen ounces of starch, three ounces of albumen, and an ounce and a half of fat. This is the normal daily ration. These persons were all in health and strength, and they increased in weight and strength on that dietary, thus showing that this is a sufficient dietary. The probability is that they ate more than was necessary; I have never eaten so much as that in a day.

It is not necessary to eat flesh in order to gain strength. Dr. Bayles, of Tokyo, Japan, traveled for two or three days by the aid of coolies, who had nothing but rice and beans to eat. He tried to persuade them to eat beefsteak, but they were satisfied with their simple fare, and wanted nothing more. The feeling of strength that comes from eating beefsteak is not real; the same sensation is experienced when one has been drinking

beef tea or whisky. I once gave two young men two ounces of whisky, and I found that their total lifting capacity was fifty per cent less than it was before drinking the whisky. The reason we do not give meat to our patients is because it produces uric acid, and uric acid gives the sensation of weakness and fatigue.

The Possibilities of Life

E. J. WAGGONER

MOSES did not commit suicide, neither did God kill him; yet he died in the full strength of manhood, with no trace of disease upon him. At the command of the Lord, because he had been unfaithful in a single instance, he laid his life down, just as he would compose himself to sleep. A single failure to acknowledge and honor God before the people, on the part of a man in the position of Moses, meant much more than a failure in duty would on the part of an ordinary person; and for that reason Moses could not be the complete type of Christ, by taking the children of Israel into the promised land. But God's refusal to allow him to do this, and his command to Moses to die, was not an arbitrary punishment; it grew out of the very nature of the case. Moses had broken the connection,—had turned aside the stream of life from its proper channel,—and having denied it once, he was obliged to lay it down. It was but a temporary break; but the people had to learn that it is not a light thing to be out of harmony with God.

But let us from the case of Moses consider a little more closely some of the possibilities of life. God is no respecter of persons, and what he did for Moses we may be sure he will do for any who will use life as faithfully as Moses did. By using it faithfully I do not mean merely what is called "improving the time," but recognizing God's ways, and learning how he lives, so as to know how to conform to the laws of life. God "made known his ways unto Moses" (Ps. 103:7); and the same psalm that tells us this, tells us to bless his holy name, "and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's."

Note that it is when our mouth is satisfied with good things that our youth is renewed like the eagle's. Thus it was with Moses. Others complained of the simple food that God gave them,—bread from heaven,—but Moses did not. How can people be so blind to the influence of diet upon their life, when they know full well that they live by eating? God told the Israelites in the beginning of their sojourning in the wilderness: "Ye shall serve the Lord your God, and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee." Ex. 23:25. In Moses this was fulfilled, and so it might have been in all the rest.

Do not misunderstand. The idea is not that the fountain of eternal youth is in eating and drinking. Far from it. But the truth intended to be conveyed is that God, "the fountain of living waters," with whom is "the fountain of life," is for that very reason the fountain of eternal youth, and that by learning his way of living, and adopting it,—living by perfect and intelligent faith in him, we can preserve in ourselves the youthfulness of the ancient days. Our food and drink come from God, and are the visible means of the communication of God's life to us, but not the only means. By eating and drinking, as well as doing all other things, to the glory of God, we not only get fresh life from him, but we put no obstruction in the way of his life, and so by faith we get the "more abundant" life that is greater than all the visible things in the universe. To know God's ways, should be the one study of mankind.

How to Take a Cold Bath Comfortably

No one who has experienced the delightfully refreshing effects of a cold bath, and who appreciates the value of the tonic influence of this bath when taken regularly, will be willing to forego his morning cold bath even if it does require some little fortitude. Nobody enjoys the first sensation produced by immersion in a tub full of water at a temperature of sixty or seventy degrees. One is strongly inclined to make his stay in the bath as short as possible, and thus may lose some of the good effect which might otherwise be obtained. When the bath is taken simply for the tonic effect, the momentary contact of cold water with the skin is quite sufficient; but when it is desired to obtain strong alterative effects,—that is, if one is suffering from obesity or diabetes, and wishes to encourage the combustion processes by which fat or sugar are burned up, and thus the disease combated,—the good effects obtained depend upon the duration of the bath. The longer one remains in the bath, the greater the effects produced, as the bath abstracts heat, and thus stimulates combustion. By constantly rubbing the surface while the skin is in contact with the cold water, vigorous circulation may be maintained, and the sensation of chilliness greatly lessened. The effect of the bath is also accelerated by bringing a large quantity of blood to the surface to be cooled. Cold contracts the vessels, while rubbing dilates them; thus the effect of the cold is antagonized by the rubbing, and the free circulation of blood is maintained at the surface.

The most disagreeable element of the cold bath is the intense impression made upon the temperature nerves when one first enters the bath. For many persons who are sensible to cold, the contact with cold water is not merely disagreeable, it is really distressing and painful, often giving rise to involuntary exclamations of distress. With persons who have strong powers of reaction this sensation quickly disappears, but with those in whom reaction is slow, most intensely dis-

agreeable sensations continue during the whole period of the bath. There is no means by which the first impression of cold can be obviated; but by a very simple procedure the duration of this impression may be very greatly shortened. Here is the method:—

Draw into the bath tub the amount of water required for the bath, making the temperature from seventy to seventy-five degrees. Persons who are not accustomed to cold bathing may use a little higher temperature at first, say from eighty to eighty-five degrees. If a shower bath is available, let the bather now stand in the bath tub, having previously wet the head, face, and neck with the coldest water obtainable, and expose the whole surface of the body for six or eight seconds to a cold shower at a temperature of fifty or sixty degrees, or pipe-water temperature, whatever it may be. After this short cold shower, the bather at once submerges himself in the tub, and to his delight he will find that the water feels warm instead of cold. If the surface is a little cold, so that the contact with the cold water of the shower is dreaded, a very hot shower may be taken for fifteen or twenty seconds before the cold shower.

If the shower bath is not accessible, two pails of water should be prepared, one containing water at a temperature of from one hundred and four to one hundred and eight degrees, the other containing water as it runs from the cold-water faucet. While standing in the bath tub, first the hot water and then the cold water is poured over the body as quickly as possible. This will greatly lessen the discomfort of the cold bath.

A cold bath taken every morning is one of the best means of fortifying the body against the depressing effects of heat, and preventing the loss of appetite, which, with many persons, especially those whose employment is sedentary, is one of the inconveniences of the warm season. The loss of appetite must necessarily follow the loss of energy. This indeed is an indication of a lowering of the vital powers, and should not be regarded as a trivial circumstance. A cold bath taken immediately on rising, followed by a brisk walk of fifteen or twenty minutes in the early morning air, is a better means of inducing appetite and good digestion than any or all of the drugs known to materia medica. Try it if you have never done so, and you will certainly be pleased with the result.—*Good Health.*

What the Plodders Accomplish

If we were to examine a list of the men who have left their mark on the world, we should find that, as a rule, it is not composed of those who were brilliant in youth, or who gave great promise at the outset of their careers, but rather of the plodding young men who, if they have not dazzled by their brilliancy, have had the power of a day's work in them; who could stay by a task until it was done, and well done; who have had grit, persistence, common sense, and honesty.

It is the steady exercise of these ordinary, homely virtues, united with average ability, rather than a deceptive display of more showy qualities in youth, that enables a man to achieve greatly and honorably. So, if we were to attempt to make a forecast of the successful men of the future, we should not look for them among the ranks of the "smart" boys, those who think they "know it all," and are anxious to win by a short route.—*Success.*

Short Horizons

It is a blessed secret, this of living by the day. Any one can carry his burden, however heavy, till nightfall. Any one can do his work, however hard, for one day. Any one can live sweetly, patiently, lovingly, and purely till the sun goes down. And this is all that life ever really means to us,—just one little day. Do to-day's duty, fight to-day's temptations, and do not weaken and distract yourself by looking forward to things you cannot see, and could not understand if you saw them. God gives nights to shut down the curtain of darkness on our little days. We cannot see beyond. Short horizons make life easier, and give us one of the blessed secrets of brave, true, holy living.—*Christian Work.*

The Grandmother's Place

SHE was a dear, white-haired old lady, the very ideal of a grandmother, and she sat by the fireside rocking slowly, but with a sad look on her gentle face.

"No, dearie, I'm not sick, but I do feel lonely sometimes."

But why should she be lonely? She was in a family of well-bred young people—son and daughter, and grandchildren of various ages.

She loved the young people. She would have liked to join in their merriment; but they, in their thoughtlessness, never imagined that grandmother cared for such things, and so they sat talking over their plans, telling merry tales, but leaving grandmother out of the conversation altogether.

They were never unkind to her. She had the best room in the house. Her bodily comfort was attended to first, her wishes were immediately carried out. But she would gladly have given up all this to have had one of those bright-faced boys or girls for a companion. If they would only have sat down and told her some of their stories and plans, how glad she would have been; and she had pleasant stories to tell, too, if there was some one to listen and care.

But she sat by the fire with a shadow on her lovely old face, and said: "I am so lonely sometimes." I wish they all could have heard it, and understood the pathos of it. It will not be long till grandmother's chair will be vacant. She has spent her life in ministry for others. Common gratitude would demand that her last days should not be lonely and companionless. Love the grandmother; give her a place in your heart as well as your home, and make her closing hours her happiest.—*Selected.*

THE WORLD-WIDE FIELD

A Pioneer Trip in Japan

F. W. FIELD

As reported in the REVIEW of July 22, two of our Japanese workers, Brethren Kuniya and Matsukura, made quite an extended trip this summer, doing general missionary and colporteur work in the field.

They left Tokyo, May 14, with the colporteur wagon well stocked with papers, pamphlets, and Bibles. The first Sabbath was spent in Yokohama with a brother living there. Passing on to the southwest, they soon experienced much difficulty in drawing the wagon over the steep roads among the Hakone Moun-

were invited to preach in his church, and a good interest was shown. Here they were kindly entertained.

At Toyohashi they visited three churches, by invitation preaching in the Episcopal church on the second advent of Christ. Thus the way was opened for the sale of "His Glorious Appearing" during the three days they remained there.

At Nishio the Methodist minister was interested in the nature of man, and was thankful for the light received.

Nagoya is a city of some importance, and is a center for Christian work. Here our brethren remained eight days, preach-



A VIEW IN JAPAN

tains. The accompanying cut gives a view among these mountains, and shows the method of transporting travelers over the roads where the jinrikisha could not go. The first range was finally passed without mishap; but other difficulties lay before them. At two different towns they were refused lodging. This will give some idea of the prejudice against Christianity in some parts of Japan. After hours of weary ascent and dangerous descent, in which the wagon was more than once overturned, they reached Mishima. Here they visited among the native Christians, some of whom received them kindly, while others seemed prejudiced.

As still more difficult roads lay before them, it was at last decided to return the wagon to Tokyo by express. From this time they carried what books they could on their backs, and fresh supplies were sent them from time to time. We have not abandoned the wagon, but still believe that it will serve a good purpose on short trips, and in more level country.

At the next town, they visited the native Methodist minister, who seemed much interested in their work. They

ing in the Episcopal church, and selling about fifty books.

At Owashi there are no Christians, and our workers were warned that much prejudice existed. No place seemed open for meetings, so a street meeting was held. Many people were attracted by the singing, and listened with good interest to the preaching. A place for meetings was soon found, and the work continued. Many confessed that their prejudice was unfounded, and heartily invited the workers to come again.

The last place visited was Kobe. From here Brother Kuniya was called home by the illness of a relative. Brother Matsukura remained several days, and had good success in selling "Steps to Christ" and "His Glorious Appearing."

Thus closed a campaign of over two months of hardship and earnest work. Hearts have been touched; and seed has been sown, which will doubtless bear fruit in its season. The brethren rejoice that they have the privilege of entering into the experience of the Lord in his work on earth.

Tokyo.

Hayti

HENRY WILLIAMS

The republic of Hayti lies in the western, or French, part of the island of the same name. The old Caribbean meaning of the word is "mountainous." It was the second place which Columbus visited in America, and the site of the first European colony, which was called, in honor of the Spanish queen, Isabella. The first negro slaves were brought here in 1522. The native Indian population had dwindled from two million to twenty-one thousand in 1711, and it is doubtful if any of their descendants now exist. The French came in 1630, and grew so rapidly that their settlement was formed into an independent department in 1714. The Spaniards tried in vain to drive them from the island, and by the treaty of Ryswick, France held the western part of the island, but the boundary was not definitely fixed until 1777.

The free colored population demanded to be put on an equal footing with the whites in 1790, and organized an army to enforce their demands. The whites defeated them, and put their leader to death; but in 1791 the assembly granted the demand, and order was apparently restored. The same year, however, the slaves rose in insurrection, and the colony was rent by civil war. The Spaniards and the English interfered, and the French commissioners, in retaliation, declared all the population free and equal. They appointed Toussaint Louverture commander of the black army. The English and the Spanish were driven out, and by the treaty of Basel in 1795 the Spanish part of the island was ceded to France.

Louverture restored order and prosperity, but was treacherously captured and sent to Paris by order of Napoleon, who sent a fleet under General Leclerc to restore slavery to St. Domingo. The gallant captive died a prisoner soon after. Dessalines, who succeeded Louverture as leader, was also a vigorous and sagacious man. The French were compelled to give up their attempt, and capitulated to the English fleet, Jan. 1, 1804. St. Domingo declared itself a free and independent republic, and Dessalines was chosen governor for life. But October 8 he violated his oath, and proclaimed himself emperor of Hayti. He was assassinated in 1806. The eastern part of the island was given back to Spain, and the western portion, or Hayti, was left at the mercy of rival factions for several years.

In 1822 Boyer united the whole island in one government, and France acknowledged its independence in 1825. In 1842 Boyer was expelled, and the east set up a republic by itself, and Hayti was left to factional feuds. Soulouque was elected president of Hayti in 1847, assumed the title of emperor two years, and was deposed and exiled in 1858, when a republic was again established. Two presidents were expelled in turn, but the third, Nisage Saget, restored peace and order. General Salomon was elected in 1879 for seven years. He put down an attempted rebellion, and was

re-elected for seven years more, June 2, 1888. President Salomon expelled two of his generals, Manigat and Legitime. This was followed by a general uprising, and the president abdicated, and left the country for France, where he died. Then a rival contest between General Hyppolyte and General Legitime continued, in which the latter was brought into conflict with the United States, on account of the seizure of an American vessel, and the provisional president, Legitime, had to recede from his position, Aug. 22, 1889. He abandoned Hayti, and left his rival, Gen. Flovil Hyppolite, as president, who died suddenly in 1896. Gen. T. R. S. Sam was immediately elected to the presidency, on the thirty-first of March of the same year.

Up to the present time the republic of Hayti has been ruled by seventeen chiefs, of whom two were emperors, one king, and the rest presidents.

Cape Haytien, Hayti.

The Land of Dawn Beauty

THE "Land of Dawn Beauty" is a name sometimes applied to Korea, that little peninsula that lies west of the Japan Sea, about which China and Japan were fighting such a short time ago. The name seems most appropriate just now, for the dawn of a glorious morning has indeed come to Korea. The Bible has reached her shores, and its divine rays are illuminating the minds of her people. It is but sixteen years since the first missions were established there, and now the churches and communities where some knowledge of the holy Word exists, can be counted by the thousands.

The Koreans, from what C. C. Vinton, M. D., says in the *Assembly Herald*, seem to have practically no religious belief of their own "to be cast out before Christianity can enter." And besides, unlike the Chinese, they are ready to welcome foreigners, and to adopt foreign customs as superior to their own. If to a village comes a Bible, or a New Testament, or a Christian book, or even a leaflet, or some native who has learned a little of the story of Jesus, the liveliest interest is at once awakened, a school of inquiry is started, and soon a little band is found meeting together for worship and study; and when a clearer knowledge is obtained, they send out messengers to carry the glad tidings of a Saviour's love to other towns. It is marvelous. It is more like apostolic times, Mr. Vinton says, than anything the world has ever seen.

If a little community is not satisfied with what it can learn from the means at hand, it sends messengers to the missionaries, though they must travel on foot a weary journey of many days' duration. If no one can go back with these messengers, they remain until the truth can be learned. If a man is found who can return and become their teacher, they obligate themselves to support and "to obey all his instructions." Every Korean convert is expected to be able to tell the truth to others.

They do not wait for outside help or outside means. They build their own

churches, support their own pastors,—where they have any,—and send out their own evangelists.—*Mrs. S. Roxana Wince.*

Chinese Charity

THE almost painful cleanliness in a Japanese house is a never-ending subject of comment by foreigners, and the heartiness with which the maids of all work rub and scrub and deluge with water every available bit of woodwork is a real revelation of the innate cleanliness of the "little brown man" and all his belongings. The result of all this persistent cleaning, writes Commander Webster, U. S. N., in the *National Geographical Magazine*, is, that throughout the empire not an evil smell or a filthy spot can be found.

With the Chinamen all this is almost completely reversed. A Chinese house is built in the most substantial manner, of stone or tiles. It is, in fact, according to a trite proverb, intended to last forever, and its condition, while neat, is not especially clean. The condition of the streets in a Chinese city literally staggers belief. The villainous smells rising from the nameless filth of a street in a populous city cannot be adequately described.

The charitable organizations among the dwellers in the Celestial Empire are the wonders of the Western observer. The altruism born of countless centuries of civilization finds expression in charity as comprehensive in its methods as it is universal in its expression. In China there is scarcely a type of misery, of poverty, of sickness, of distress, without its corresponding charity among the more fortunate classes.

Not only are the distressed and sick assisted, but the cooly, the laborer on the bund, the bearer of burdens, is the object of care and charity, and close beside the streets crowded with porters, "pole coolies," and wheelbarrow carriers, huge earthenware jars of tea are set out, furnished with cups, for the use of those who have no season of rest save on the completion of the task in hand. It is a pleasant sight to see the smile with which a well-dressed Chinaman will hand a cup of tea to his ragged, sweating brother, burdened almost to exhaustion and parched with thirst.

In these charities, as in all other things, the Chinaman is practical, and fine-spun theories give way to the actualities of every-day life.

In the eyes of the Chinaman the soldier is a man defiled with blood, and in the social scale the fighter finds a place in popular estimation with the butcher, the tanner, and the preparer of the dead for burial. It follows from this that the dependence of the empire for its defense is now, and has been for many centuries, the arts of the diplomat rather than the generalship of the soldier.

PERILS, martyrdom, and opposition have proved but fire to the progress of the kingdom of Christ in China. It is noteworthy that new missionaries are asking to be sent to China in all the boards.


Mission Notes

AN Episcopalian, who does not wish his name mentioned, has given one hundred thousand dollars for a church building in Manila.


THERE are now at work, it is estimated, six hundred and eighty medical missionaries, and of this number two hundred and ten are women.

THE following brief note from a missionary in China, written to the editor of the *Baptist Missionary Magazine*, gives a faint idea of the present condition in China, and the need of entering that field now with a strong missionary force: "There is a tremendous movement on foot all over the country toward Christianity as represented by Protestants. Cities and towns and villages are calling for leaders. The great question of the hour is, 'How can these mighty forces that are launching themselves out from the depths of heathenism into the current of the Christian faith, be marshaled for the Lord and his kingdom?' The demand for Western learning is overwhelming. It is almost pathetic to see the hundreds and hundreds of students that are absolutely helpless—no one to help them but the missionary, and he is overcrowded with other duties that demand his attention. We cannot afford to evade this question, but must do something." The magazine adds: "Men and brethren, these burdens should not be those of our missionaries alone; they are ours, they are our Lord's. Let us begin in earnest to be religious co-laborers with him, and send the gospel to China."

THE great scheme of the late Mr. Cecil Rhodes, the Cape to Cairo Railway, is being pushed forward with all possible celerity. The road has been surveyed as far as the Zambesi River, which is to be crossed by a great steel bridge, having one span of five hundred feet, at the Victoria Falls. The whole section from Buluwayo to the Zambesi, two hundred and seventy-five miles in length, is to be opened next year. Locomotives for contractors' purposes are now running on it for a short distance north of the present terminus, and a railway exploration party has been dispatched over the railway route beyond Victoria Falls as far as Lake Tanganyika. For forty miles north of Buluwayo the embankment of track is more or less complete, bridging work on the Victoria Falls section is in progress, and about five miles of the line is finished. The work of connecting the Buluwayo and Salisbury sections is also progressing rapidly, and rails are already laid from Salisbury to Sebakwe, a distance of sixty miles. From the Buluwayo end of this line the railroad has reached the Arguza River, so that when this gap is filled and the line completed, as it is hoped that it will be by the end of the present year, trains will be able to run from Cape Town to Beira, via Buluwayo, Salisbury, and Umtala.



THE FIELD WORK



Redeeming the Time

THE time is short—

If thou wouldst work for God, it must be now;

If thou wouldst win the garlands for thy brow,

Redeem the time.

I sometimes feel the thread of life is slender,

And soon with me the labor will be wrought;

Then grows my heart to other hearts more tender;

The time is short!

—H. Bonar.

Chile

CALDERA.—We left Valparaiso, June 13, on the "Peru," for Caldera, about four hundred miles up the coast. About two o'clock the second day we came in sight of a small town among the sand hills. Here we were glad to disembark after a journey which had not been the most pleasant. As we were going to Copiapo, fifty miles inland, we were compelled to remain at the hotel overnight. We went to the post office for mail, where we met the captain of an English sailing vessel, and made his acquaintance. He had been detained at this port for some time, and, being unable to speak Spanish, had very little to say to the people. On invitation, Mr. Ketring visited him on his vessel the next morning; and as their conversation turned to the condition of the religious world to-day, he sold him a copy of "Great Controversy." He appeared to be a very thoughtful man, and we left him, trusting that the Lord would use the book in bringing him to a knowledge of the truth.

On reaching Copiapo we began immediately to search for a room. We have since been made to realize that the Lord led us in our selection. We found several rooms, but were undecided as to which one to choose. But the promise, "And thine ears shall hear a voice behind thee, saying, This is the way, walk ye in it," was verified to us. Later, Copiapo was visited by a flood. In the other houses which we had looked at, the water came up to the tops of the tables, and houses close by us were thrown down. The furniture of the rich was destroyed, and the poor were driven into the streets. Many lay in the streets and on church steps all night. Several were drowned in the river. News has come that there is but one house left standing in the village above us. The houses are all built of mud, as there is no timber near. Generally speaking, there is very little rain, and the people are poorly prepared for it. The house which we chose is in as high a spot as there is in the city. We thank the Lord for his care.

As soon as the bridges are rebuilt, we shall return to Caldera, the seaport, as there are about twenty English-speaking families there. They have no minister, and seem desirous to hear the gospel. I know of no other place which offers so good an opening for a teacher as does Caldera. They have no school to which they can send their children except the

native school, and they are all anxious to have their children educated in English. They are almost all railroad people, and are able to pay a reasonable amount for each child. One would also have many native students, as there is a great demand for English. They desire that a young lady should come as a teacher, and stay in their homes with them. They would all heartily unite in making the school a success. But it matters not who comes, if he is competent to conduct a good school on the church-school basis. This is a great missionary field. Such a person could reach the children, and afterward the parents through them; and as there is no minister here, he would also be the religious leader of the people.

Some years ago an American gentleman and his wife who were here conducted a school. They had fifty students. They rented a hall, and the people furnished it with seats, pulpit, and a good organ. All the furniture is here yet. Brother Davis has sold many of our large books in this place, and I have put several copies into the hands of the people. There being no doctor here, they are glad to get our health books.

Pray that the Lord of the harvest will send forth reapers.

MRS. ELVA KETRING.

Central America

Spanish Honduras

TEGUCIGALPA.—Our small boarding school is progressing nicely, and is receiving favorable comment from all who visit us. The outdoor relief maps on a large scale, are a source of much surprise to the people of this country. Our students are rapidly becoming familiar with the geography of the world. The "Gospel Primer" and "Christ Our Saviour" are valuable helps. One of our students who lives at home is persuading her father to read in the Bible the passages of Scripture referred to in her lesson texts. All the children join in morning and evening devotions, both in the songs and in prayers.

We could distribute all the papers that might be contributed to us, to the visitors who come. I have tried to persuade some to buy the papers or order them, but so far without success. But when I shall be able to get away and canvass or visit the people in their homes, I hope for results. At present we need all our energies to put our school on a more extensive basis. The Lord is with us in all our work, and we trust him.

H. A. OWEN.

British Honduras

BELIZE.—Another month has come to a close, and the Lord has been with us. One more has begun to keep the Sabbath, making six in all. Never since the opening of the mission have there been so many encouraging indications. Our regular congregation is about fifty. We have three meetings each week. The interest is spreading outside of Belize, along the coast and up the rivers, so that our work is hindered very much by not having any means of conveyance to reach these places. On the rivers and along

the coast of British Honduras and Guatemala there are thousands of people who have never heard God's message for to-day.

H. C. GOODRICH.

Texas

SANGER.—Soon after our camp meeting at Handley, Tex., I came to Sanger, a village of seven or eight hundred inhabitants. After a few days' work, the tent was pitched in a central part of the village, and meetings were begun. The attendance was about one hundred and fifty the first night, and in a few nights it increased to about four hundred. During the four weeks' service the average attendance was about two hundred.

As usual, when the test came, there was a falling away of numbers, but the interest has deepened with the truly interested ones. It was when these began to take their stand for truth that opposition came. Before this, bankers, doctors, preachers, merchants, and farmers seemed equally interested. The opposition, as usual, came from the ministers. Seeing their flocks torn and scattered, they went to work in earnest. We asked the Lord to bring to naught the work of these pastors if they would not yield to the message; and we did not wait long to see our prayers answered. Their argument seemed only to confirm what we had already presented. As the result of the work, we hope to see a good, strong church built up.

Calls from other points have been made for service. The whole country seems to be agitated over the work done at this place.

A few days ago, at a place ten miles away, which is the county seat of this county, a Catholic priest secured the courthouse, in which to hold a series of meetings. During his discourses he presented the infallibility of the Catholic Church, and laid claim to the Sunday as the offspring of the church he represented, saying, at the same time, that there is no authority in the Bible for Sunday keeping.

Will not the honest in the different denominations, in view of the situation and their inability to meet it, be glad to welcome those who teach the true gospel? I am convinced that the way is opening up for the message to go very soon with a loud cry.

H. B. FRENCH.

West Coast (South America)

THE statement, "The silent messengers of truth should be scattered like the autumn leaves," was forcibly impressed on my mind by a letter recently received from a stranger living in a Southern city. He says, "While walking in the street, I found a piece of paper. Picking it up and reading it, I became interested, and desire to read more. Inclosed find one dollar [Chilian] for a year's subscription." This piece of paper was part of a copy of our Spanish paper *Señales*. Thus we see that a fragment of one leaf, though possibly trampled upon by many others, was seen and appreciated by one who was seeking truth. The Lord sometimes works in mysterious ways.

A Spanish missionary in Peru, who has recently accepted the truth, had his attention first called to the light by reading a tract which fell into his hands.

Since moving the office and publishing interests from Valparaiso to Iquique, we have abundant evidence that this move is for the better interests and advance-

ment of the work throughout our field of the four west-coast republics.

Since we came here, which was less than three months ago, several hundred new subscriptions have been received for our Spanish paper, *Señales*, and several thousand copies have been sold. Our subscription list is now more than enough to pay the entire cost of printing five thousand copies each month. Thus we are enabled to send out a goodly number each month free.

We hope soon to send at least two workers to Bolivia, to introduce our literature, our Spanish paper, *Señales*, especially.

By means of our publications we feel confident that the truth may be carried more successfully in these countries than by any other one means. When people read themselves into the truth, they usually stand firm.

In Bolivia there is now a man of some influence, a lawyer, keeping the Sabbath. He has never seen a Seventh-day Adventist minister. Others in Bolivia and Peru, as well as in different parts of Chile, are keeping the Sabbath, and awaiting baptism at the first opportunity.

Brother Balada, our only worker in Peru, reports some now observing the Sabbath. He asks for one thousand copies of our paper to use in Lima and Callao, two cities of two hundred thousand people.

Elder Ketring is now at Copiapo and Caldera, instructing and more fully establishing in the truth the ten or fifteen in those places who accepted the message through the work of Brother Davis, who canvassed in this field for several years.

There are several young men whom we hope to enlist in the work. One of them has already begun canvassing for the paper, and is doing well.

A. R. OGDEN.

Casilla 240 Iquique.

Organization of the Brazil Conference

MAY 10-20, 1902, an assembly convened at Gaspar Alto, in the State of Santa Catharina, for the purpose of organizing the Brazil mission field into a conference. Gaspar Alto is a pleasant little valley, lying about twelve miles west of Brusque, which, in turn, is twenty-five miles distant from the port, Itajahy.

The Gaspar church has the distinction of having among its membership the first who accepted the message in this great field. These were brought to a knowledge of the truth by reading the *Hausfreund* and other literature sent to Brazil several years before a minister came here. This shows what effect the distribution of our reading matter has, and should encourage our people everywhere to scatter the seeds of truth contained in the printed page.

The present membership of the Gaspar church is about one hundred and sixty, and one half of this number are considerably scattered. Yet those living at Gaspar entertained the scattered brethren who attended, and about sixty from abroad. The mission school for this great field is also located at Gaspar, and has done a good work. At the conference it was voted to open in the State of Rio Grande do Sul another mission school as soon as the way may open.

The difficulty of conducting a general meeting in this field may easily be con-

ceived, when we remember that the territory of Brazil is about equal to that of the United States, and that the Sabbath keepers are already scattered over about one half of its inhabited area, with very poor facilities for travel. Notwithstanding these drawbacks the different states were fairly well represented. We had expected to have with us Brother J. W. Westphal, the superintendent of the South American field, to assist us with his counsel, but on account of quarantine he was delayed until about eight days after the meeting had closed. Still when Elder Westphal arrived, nearly all the members of the conference committee were present, and some time was spent in counsel, after which he left us, to visit, in company with Brother Graf, some of the northern states of Brazil.

The conference was characterized by the presence of the Spirit of God, which united all the workers, as we believe, on right principles; and we expect the Lord to do great things for us in the future, as we go forth trusting in him. An effort was made to enable the believers in this field to understand that the organization of the conference meant self-government, and such self-government as must begin with each individual Christian. Then, as each one realizes his responsibility to the Lord and to perishing souls, he will do his utmost to support the cause and bear the message to the ends of the earth.

Among the recommendations adopted at the conference were the following:—

1. An expression of thanks to the Giver of all good, for the measure of his blessing that has attended the efforts put forth to advance the truth during the time work has been done in Brazil, and pledge a renewed consecration to the work to which the Lord has called us.

2. An expression of our appreciation and thankfulness for the assistance rendered by our brethren at home, enabling us, under God's blessing, to accomplish so much in this field in the work of the third angel's message.

3. We recommend to all laborers faithfulness, on their part, in giving to God his due in tithes and offerings, and in instructing the believers in these things.

4. Inasmuch as we believe that the light regarding healthful living is an important part of the message, we resolve not to employ any laborer who is not in harmony with this important truth. And we further recommend all laborers and believers faithfully to study this subject.

5. *Resolved*, Not to send any laborers into the field in the future who have not first had a preparation for their work by attending one of our schools, unless the conference committee upon examination should find the person capable.

6. We recommend that our local tract societies settle up their accounts as soon as possible, and in the future do only a cash business when ordering books, etc., from headquarters. Canvassers and other workers are likewise requested to deal only on a cash basis in the future.

7. We recommend greater diligence in the circulation of our different periodicals, especially the *Arauto da Verdade*, our Portuguese journal, and we further recommend that two canvassers go to Rio de Janeiro, devoting their time to the sale of the *Arauto* and other periodicals.

At the time of organization the Brazil Conference had three ordained ministers, one licentiate, nine church schools, eight canvassers, and fifteen organized churches, with a membership of about

eight hundred and sixty. Twelve hundred and fifty dollars tithe was paid in 1901.

The following-named officers were elected for the new conference: President, H. F. Graf; Secretary and Treasurer, A. B. Stauffer; Secretary of the Sabbath-school Department, Johanne Rebling. F. W. SPIES.

South Lancaster Academy

ON Wednesday, September 17, South Lancaster Academy opened its doors for its twenty-first year's work. We were pleased to have with us that morning Elder S. N. Haskell and Sister E. D. Robinson, the widow of Elder D. A. Robinson. Brethren Haskell and Robinson may almost be called the founders of South Lancaster Academy, such an active part did they take in the establishment of the school. Brother Haskell and Sister Robinson spoke to the students concerning the early experiences in this work. It seemed peculiarly fitting that these tried servants of the Lord should be with us at the opening of the twenty-first year's work of the school.

The removal of the New England Sanitarium from this place to Melrose would naturally have a depressing influence upon the work of the school, and yet the effects of this were not seen in the opening of the school; for we had a larger attendance the first day of the year than we had the first day of last year. Nearly every seat in our chapel is now taken, the enrollment being over one hundred and thirty-five, and others are still coming. On the whole, the students are of a considerably more advanced age than those of any former year since I have been here, and nearly all of them have a definite work in view.

Our new commercial department has started out very finely. We have already found it necessary to increase our seating capacity, and have been obliged to employ additional help in this work. The work of this department is very encouraging to us, because we continually have in mind the needs of the cause in our work of education, and there is certainly no other work in connection with the third angel's message in which there seems to be a greater dearth of competent workers than in the conducting of our business. We are looking for a still larger increase of students in this department. Our young people everywhere in the Atlantic Union Conference who have an inclination for this work should not connect with the business schools of the world at large, where the whole aim of the work is different, but should enter our school here, where the theoretical work is connected with the actual accounting of the various departments of our denominational work.

The board of management have also employed Mrs. E. M. Long, who for years was connected with Battle Creek College as teacher of sloyd, to open up and take charge of a manual department for our young ladies, so that they may be given an opportunity to work, similar to that given to the young men, who work on the farm and in our broom shop. In this department, baskets and small articles of furniture in wickerwork will be manufactured.

I must not omit to add that there seems to be, in the very beginning of our school, a deep spiritual sentiment. We have

strong expectations that the work of the school this year will result in placing laborers in the vineyard of the Lord in the near future.

FREDERICK GRIGGS.

Medical Work Among the Natives of India

FOR the past four months we have been doing medical work among the natives of Calcutta. In April we opened treatment rooms, meagerly equipped, and started with one patient. Sister Fleming, with the assistance of a native Christian girl, has been giving all the treatments.

The work has gradually increased, so that now we are treating from six to ten patients daily.

We find that we have considerable to learn in dealing with these people. Their prejudices are very strong, and in some cases lead them to do very amusing things. One patient took her child off the treatment table, and ran hastily out of the house when she saw that Mrs. Fleming was going to give her some simple treatment; and in spite of all our explanations and persuasions, we could not get her to come inside the gate again, even to get her medicine, for which they are all extremely anxious. Those who come in are, of course, of the lowest castes of both Hindus and Mohammedans, as the higher class always have their physicians visit their homes. The baboos (educated Hindu men) will sometimes consult a physician at his office, but they will never take their wives out. They must always be seen in their homes.

But in spite of their prejudices and superstitions, quite a number are taking the treatments, and the Lord is blessing them. The patients feel very thankful when they find themselves getting well. Their expressions of gratitude are, if possible, more elaborate than their manifestations of fear; for when they are pleased with what has been done, or if they wish us to do something for them as a favor, they fall down on their knees before us, grasp our feet, and bow their heads in a most humble way. Frequently we have to work hard to get them to stand up, as we try to explain to them that it is the Lord, the God who created heaven and earth, whom they should praise, because it is he who heals them.

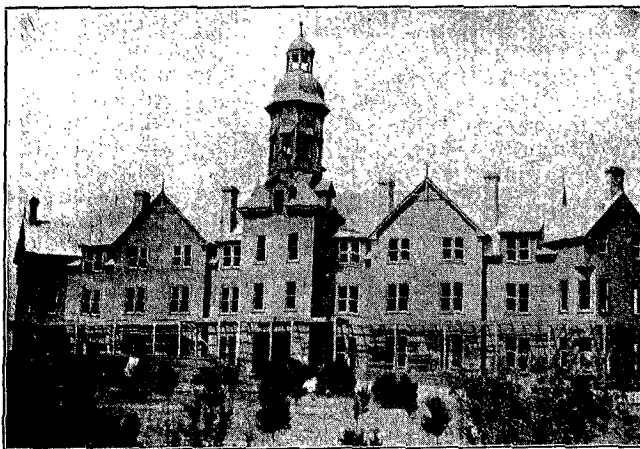
We have recently been called to some of the homes of the wealthy. In such places the health principles are much appreciated, and have proved to be an "entering wedge." The *Good Health* (English) affords a means of gaining an entrance to many homes. Sisters Shaw and Hansen have obtained subscriptions from quite a number of these native men; and the paper is always appreciated.

Although the work is moving rather slowly, we can see that the Lord is impressing hearts, and opening up the homes by awakening a spirit of inquiry, and we are anxious that the Spirit of the Lord may be so manifested in our work that the darkness of their minds may be penetrated by light from God himself.

OLIVE P. INGERSOLL, M. D.

Help Needed for a Worthy Cause

MORE than a year ago the friends of reform in Australasia, after advising with Mrs. E. G. White and others, began the erection of a large building to be used as a sanitarium in New South Wales. The site for the building was located, after several weeks of earnest search by Brother John Wessels and others, in a beautiful suburb of Sydney, in a place admirably adapted to the purpose; and the work was opened by a committee consisting chiefly of Australian brethren, assisted by others more or less familiar with the work in this country. The Drs. Kress, from Battle Creek, and Brother J. A. Burden, from California, later went from this country, and joined hands with those already at work in Australia, and all have been laboring most perseveringly amid great difficulties to bring their work to completion. The Australian brethren have shown remarkable interest in this new and important enterprise, and have manifested their faith by liberal contributions and by substantial loans. The American brethren who have joined the work have labored heroically to over-



THE SYDNEY SANITARIUM

come the great difficulties which necessarily attend the launching of such an enterprise in a country where the principles which it represents are little known, and hence little appreciated.

By recent letters from Dr. Kress and Brother Burden, we learn that a few thousand dollars more would make it possible to complete the building to such a degree that work can be begun within a few weeks. The building itself is nearly completed, but money is needed for equipment, furnishing medical appliances, etc. Ten thousand dollars would give this young enterprise a wonderful lift just now. There is certainly no enterprise on earth more worthy of support than this. The present year is very prosperous in most parts of the great West, and there must be many farmers who could spare a few hundred dollars to help in this good work. The gift of a few thousand dollars to the institution just now would enable those who have toiled so long and faithfully to see their efforts crowned with success, and we might all have the satisfaction of knowing that another life-saving station had been established in a far-away corner of the earth, where multitudes might be rescued from the jaws of death, and restored to useful activity, and from which a life-saving and soul-saving influence might go out among millions who have not enjoyed the exceptional opportunities for becoming acquainted with the light and truth which we in this country enjoy.

Loans without interest or at a low rate of interest would also be greatly appreciated, as they would facilitate the completion of the building, and thus set in operation this much-needed enterprise. The accompanying cut was prepared from a recent photograph showing the sanitarium near completion. Those who would like to help in this enterprise may address the undersigned at Battle Creek, Mich., or Elder J. A. Burden, at Wahroonga, N. S. W., Australia.

J. H. KELLOGG.

Virginia

LYNCHBURG.—We are still holding meetings on Park Avenue, with good interest. We have purchased the Baptist church, which will be a source of strength to our work here. I am alone now, as Brother Purdham has gone to his home to look after the school work which we are starting there. He has been away nearly two weeks, but I expect him back next week. Four others have accepted the truth. This makes about twenty-five in all since we began tent work here.

T. H. PAINTER.

Local Camp Meeting in Nebraska

A LOCAL camp meeting was held at Mc Cook, September 23-30. The camp was located about one block north of the city park, and was well situated in every way.

Two meeting tents and sixteen family tents were used. The German brethren occupied one side of the ground, and carried on their meetings in the German language, while the other side was occupied by English- and Swedish-speaking brethren.

The laborers present were Elders G. H. Smith, J. J. Graf, P. P. Gaede, R. F. Andrews, and G. M. Brown. Brethren Wallencampf, Campbell, Surber, and Blackfan were also present to assist in the work.

About one hundred of our people were in attendance at the meeting. The English and Swedish Sabbath school was attended by forty-three members, and the German by forty-seven members.

Street meetings were held just before the evening service whenever the weather would permit, and were the means of increasing the interest of the citizens in our meetings.

The plain, distinctive truths held by the Seventh-day Adventists were presented, and were well received by all who heard. Sunday evening the English meeting was well attended, the tent being filled. The young people's meetings were interesting and profitable. A union service was held each day, in which representatives of the three languages participated.

Over forty dollars in cash and pledges was raised for the work in our conference, besides what was given to the work in other fields.

The brethren living at McCook, Culbertson, and Ash Creek exerted themselves to the utmost to make the meeting a success, and to care for those who came. Hay for teams, straw for beds, and lumber for tents, were furnished free of cost, and the brethren of McCook also entertained the ministers and other workers during the entire meeting.

Many were kept from the meeting because of unfavorable weather; but all who were there were greatly blessed, and went to their homes rejoicing in the

Lord, and determined to press forward in the work of the third angel's message.

Two were baptized Sunday by Elder Smith in the presence of a large congregation gathered on the banks of the Republican River.

The citizens of McCook gave the free use of the grounds, and granted special favors in other ways, which were much appreciated.

G. M. BROWN.

Dedication at Moon, Wisconsin

THE writer, in connection with Elder N. P. Neilsen, conducted a series of meetings at Moon, Wis., October 4 and 5. Sunday afternoon, October 5, the meeting house, with a school building annexed, was appropriately dedicated to the service of the Lord. The attendance was large at every meeting, but at the dedicatory services all the available space in the building was occupied by the people, and yet all did not find room inside. The whole property is free of debt, and the people are united and of good courage. The quarterly meeting was held in connection with the series of meetings, and sixty-five or seventy members participated in the ordinances.

A church school, employing and paying two teachers, is maintained. Its enrollment last year included more than forty students. It will reach about the same in numbers this year.

The tithe last quarter amounted to more than \$300, and the treasurer stated that this quarter would furnish about \$370 tithe. The maintaining of the school is evidently making the church much stronger than it would be without such a blessing connected with it. We hope that this church may continue to do faithful work for the Master.

WM. COVERT.

General Notes

THE decree of the empress dowager of China would seem to indicate that she really has the design of putting an end to the custom of foot binding. A recent edict reads: "The gentry and notables of Chinese descent are commanded earnestly to exhort their families and all who come under their influence to abstain henceforth from the evil practice of foot binding, and by this means gradually abolish the custom forever."

AFRICA will soon have a chain of mission stations across the center of the continent from east to west. The present gap in the chain is a length of five hundred miles, between the easternmost station of the English Baptist Society at Yakusu and the westernmost station of the Church Missionary Society on Albert Nyanza. This space the Baptists of England will occupy immediately, with three stations, the sites of which were chosen in a recent exploration of this territory.

For many years Norwegian missionaries have labored in Madagascar. The following from one of their laborers' reports shows what the gospel has done in this field: "Never since we began our work in Madagascar have our labors had such glad results as now. The people flock to hear the message of God as they never did before. It is not only on Sundays that they gather in the churches, but many times in the week. There are

even places where they meet every day for worship in the churches, generally in the morning from six to seven, before they begin their day's work. It is very encouraging to find the churches so early in the morning often almost filled with attentive worshippers. A pastor said to me one day: 'A little while ago we were so glad when we had three or four candidates for baptism in each church. Now it looks as though all would become Christians if we only had enough teachers to instruct them.'"

THE whole world is destined to adopt the Roman alphabet, even, we believe, the Arabic-writing languages. Japan feels the necessity, and the government has appropriated five thousand dollars for the expense of a commission whose task is to draw up a scheme for Romanization. In China the missionary societies are active in the same line.—*New York Independent*.

THE invitation given to prominent East Indians to attend the coronation ceremonies has caused great commotion in India, since the journey across the ocean necessitates the breaking of caste. Nevertheless some Hindus of high caste have made the journey. Many years ago the judge of the high court of Bombay, an influential man and a leader in the party of reform in western India, made this journey. He was excommunicated by the Saraswats, the division of Brahmans to which he belonged. He was ordered to make atonement if he would be restored to caste, the atonement consisting chiefly in swallowing a mixture of various unmentionable ingredients. He refused, and the commotion in his caste was great. However, he stood firm, and the excitement slowly died down. This high official was one who went to England to attend the coronation, and the spiritual chief of his religious order has spoken in thunder tones against any who would dare to follow his example. There have been men who in former days have made the required atonement.

CHINA has vast unreached masses of population in every one of her eighteen provinces. She still has fourteen hundred cities with an estimated population of over one hundred million without missionaries. It is estimated that she has over one million unevangelized villages. China has not only the greatest, but the most vigorous unreached masses of people in the world. Surely God has had a purpose in preserving the integrity of this nation for four thousand years. Notwithstanding all that has been said of the evils of China, we have seen no people which has impressed us as possessing such strength. The qualities which have made the Chinese such efficient agents of evil, will, under the transforming, directing, and energizing power of the Holy Spirit, make them one of the mightiest forces for the upbuilding of the kingdom of God. Their influence is destined to be increasingly felt far beyond the limits of the Middle Kingdom; for they are the greatest colonizers of the Orient. You will find them hard at work from Japan to the shores of Africa. The more we reflect on the strong traits of this people, the more we are impressed by what Napoleon said: "When China is moved, it will change the face of the globe."—*China's Millions*.

Current Mention

—An earthquake shock was felt in the vicinity of Austin, Tex., October 9.

—Forty-eight thousand and five hundred dollars in cash, and papers valued at \$1,399,926, have been found in mail received at the Dead Letter office during the fiscal year recently ended.

—A strike on a railway running from Laredo, Mexico, to Mexico City, was settled by the Mexican government, which took control of the line, ordering out troops to preserve order and facilitate the movement of trains.

—In a recent address at Pittsburg, Attorney-General Knox said that it is in the power of Congress to pass laws to control the trusts without a Constitutional amendment; and that supervision of trusts and accurate reports of their operation should be made compulsory.

—News from Macedonia states that a final struggle for independence has begun in that country, twenty-two Macedonian villages being now in revolt against Turkish rule. A Turkish force sent against the revolutionists is reported to have been slaughtered.

—Accounts of another peasant uprising in Russia, in the province of Poltava, come by way of Berlin. A Socialist paper in that city receives news across the border that fierce conflicts have taken place between the peasants and the local military forces, many persons having been killed or wounded.

—A Washington telegram says, as regards the relations between Cuba and the United States, that "the best efforts of the State Department thus far have failed to secure the adhesion of the Cuban government to the treaty, which, by the terms of the Platt amendment, must be entered into between the two governments."

—Attempted navigation of the air cost two more lives at Paris, France, October 13. The aeronauts were quite successful in propelling their air ship in various directions above the ground, but failed to maintain connection between the balloon and its car, the latter becoming detached and falling, with the aeronauts in it, to the ground.

—The "pious fund" controversy between Mexico and the United States, which is the first and only international dispute to come before The Hague tribunal, has been decided by that court in favor of the United States. By the terms of the decision Mexico must pay to this government \$1,420,682 for California Jesuit missions, and in addition the yearly sum of \$43,050 forever.

—Turkey having recently permitted two Russian war ships to pass through the Dardanelles, which passage is kept closed to the ships of other powers, apprehension is felt throughout the rest of Europe, and in England especially, that a secret understanding exists between Russia and Turkey, permitting the free passage of Russian war ships from the Black Sea into the Mediterranean. This would completely upset the naval equilibrium in the Mediterranean, and would constitute a grave menace to British interests.

— A loan of £35,000,000 is to be made by England to the Transvaal.

— Political contests in Porto Rico have led to riots at several places, in which a number of people have been shot.

— The journey from St. Petersburg, Russia, to Vladivostok, on the Pacific coast of Siberia, can now be made by rail in twelve and one-half days.

— The business section of Klamathon, a town in the lumber region of northern California, was destroyed by fire, October 14, the loss being \$500,000.

— The Mexican mining town of Marfil has been destroyed by a flood, says a dispatch from Mexico City, the buildings being washed away and twenty people drowned.

— A dispatch from Cape Town states that 3,437 Cape Colony rebels who surrendered under the peace proclamation have been punished by disfranchisement for life.

— It is reported that the war in Colombia has resulted in the capture of President Marroquín by General Fernandez, who has seized the reins of government and proclaimed himself dictator.

— Stormy scenes marked the opening of the British Parliament, the Irish question being the theme about which the disturbance centered. It was declared that Ireland was on the brink of open revolt.

— Santos-Dumont, the aéronaut, proposes to make a trip from Paris to San Francisco in an air ship which he is now building, the consideration being that in case he is successful, he is to be paid the sum of \$200,000.

— The two Presbyterian synods of Kentucky, which originated from the split in the Presbyterian ranks caused by the Civil War, came together in communion at Lexington for the first time since the war, October 16.

— Seven sailors were drowned in Lake Erie, October 14, by the sinking of the steamship "C. B. Lockwood" in a storm off Ashtabula, Ohio. The men attempted to reach land in a boat, which was swamped by the waves.

— A number of prominent buildings in Venice, including St. Mark's church and the doge's palace, are declared to be in urgent need of repairs to avert further catastrophes similar to that which befell the Campanile tower.

— The verdict of a coroner's jury touching the cause of the fatality in connection with the accident to President Roosevelt's carriage at Pittsfield, Mass., a short time ago, lays the blame upon the motorman of the car which struck the president's carriage.

— The Swiss government will try by court-martial a number of men in the militia who refused to bear arms against rioters who were recently on a strike in Geneva. The men have the sympathy of their comrades in the militia, hundreds of whom are reported as declaring that if there is any court-martial, they will return their rifles and equipment to headquarters, and leave the militia service. The government, on the other hand,

has issued an order directing that any member of the militia who willfully fails to report for duty when ordered shall be punished by being deprived of civil rights.

— It is estimated that Russian prisons contain no less than 12,000 aristocrats, while several thousand Italian noblemen are known to be confined in Italian penal establishments. In other European states the proportion of aristocratic criminals is also large.

— Reports of massacres of Christian missionaries and converts in the province of Hunan, China, are received by letter from one of the missionaries in that country, Rev. C. H. Dubs. The letter expressed the belief that the writer would soon share the fate of his dead co-laborers.

— Contrary to reports received last week, President Castro, of Venezuela, is still holding out against the revolutionary troops, but the latest advices state that his forces are cut off from the capital and surrounded on all sides, and the termination of the war seems only a question of a few days.

— The special commissioner appointed by the British government to inquire into the financial prospects of the Transvaal and Orange River colonies reports that the yearly output of gold from the Transvaal will largely exceed \$100,000,000 when the mining industry has recovered from the effects of the late war.

— According to statements made by Mr. Edwin B. McCowan, a mining expert who has spent several years in Alaska, worthless Klondike mining stock having a face value of \$100,000,000, was foisted upon people in the United States last winter. "The people," he says, "who have claims worth working in the Alaskan gold districts work them as individuals. When there is little or no more gold in sight, the claims are sold, and corporations organized, and the stock is floated and sold to gullible people. In all my experience I never heard of one of these companies paying dividends."

— The British educational bill which has arrayed in opposition to each other the Church of England and the nonconformists, was denounced at a mass meeting convened by the London Progressive Council, and also by meetings at the Metropolitan Tabernacle and at St. James Hall, London, October 14. The same day Mr. Balfour, the premier, said in a speech at Manchester that the bill was a necessity, declaring that the existing educational system of England is chaotic, ineffectual, and utterly behind the age; and that it has made England the laughingstock of every advanced nation in Europe and America. Premier Balfour and Secretary Chamberlain say that the reason religion is to be taught in the public schools is because the majority of the people want religious teaching in those schools; and that while the people are not agreed on the question of what religion should be taught, the only alternative is a system permitting denominational teaching in schools wholly supported by taxation, as well as encouraging it in schools supported partly by taxes. People in the United States might do well to take warning from the position of the English nonconformists and not favor religious teaching in the

public schools before they have settled the question as to what religion shall be taught.

— The sultan, says a Vienna dispatch, has been writing his autobiography, which is to be published after his death. The announcement says that the book "will fall like a bombshell on the civilized world," because in it "he records without reserve the deceptions practiced by Christian statesmen in trying to gain the support of Mohammedan Turkey."

— One of the darkest features of the outlook for temperance reform in this country is the hold which intemperance has secured in the ranks of "high society." Drunkenness prevails to an alarming extent among even the women in this class. "No one who has any regard for truth can deny," said the president of the Catholic Total Abstinence Union in a recent address, "that there is to-day gross intemperance in high society, and even among women of the highest grades of society. Intemperance among men," he continued, "is bad, among women it is worse, and among women of high social position it is one of the worst evils that afflict humanity. Its influence reaches into all grades of society, blighting the good that domestic life should bring to the community and the nation, and sowing the seeds of moral deformity and manifold immorality. The woman, as queen of the domestic kingdom, should give character and virtue to the family at the home. If she is a slave to intoxicants, her realm is a hotbed of disorder, vice, and misery, and the state infallibly reaps disastrous results." It is unquestionably the demands made upon the nervous system by "high society" life that lead to the first use of stimulants and the first step in a course that ends in confirmed habits of intemperance. "Temperance in all things" is the only safe rule.



Money Received on the Acre Mission Fund

Total cash received on the Missionary Acre Fund previously reported, \$308.73.

H. Hassenpflug, \$23.65.
L. E. Cunningham, \$6.
S. I. Greer, \$6.50.
Mrs. S. I. Greer, \$5.
Bernice M. Greer, \$1.08.
C. Pearl Greer, \$1.08.
S. Fred Greer, 50 cts.
Will A. Greer, 50 cts.
Lily M. Greer, 21 cts.
Mrs. E. O. Burgess, \$10.65.
Minnesota Tract Society, \$10.
George Alcock, \$10.89.
Miss Elizabeth Cook, \$10.
Mrs. D. E. Sweet, \$2.35.
Master Roy Sweet, \$1.45.
Miss Leona Sweet, 90 cts.
F. F. De Rush, \$12.
E. A. Woodward, \$15.
Pomona (Kan.) church, per Cyrus Reed, \$23.
R. A. Phelps, \$20.
J. W. Beach, \$9.
Elizabeth Scheppler, \$4.
David Hamsher, \$5.
E. W. Dunbar, \$5.
Herman Shultz, \$5.
Neva & Ola Buckridge, 50 cts.
Ruby & Ada Buckridge, 50 cts.
Charles Hansen, \$5.
Mrs. B. Hansen, \$5.
Addie S. Bowen, 65 cts.

Coming in Well

WE are glad to state that the money is coming in on the Missionary Acre Fund so that we are beginning to pay off some of the obligations against the Battle Creek College property. The medical school, which is being held in it at the present time, is very prosperous; and could all the donors to the Missionary Acre Fund look in upon the school, they would indeed be pleased to see a large, intelligent, industrious class of students, nearly one hundred in all. The old college building is especially adapted to their needs as a class. Classes have been trained for several years, and several of our medical institutions at the present time are managed by those who have been graduated from the medical college in the past. The college had a very humble beginning, the first class being held in the Sanitarium building; but the classes became so large that the room in the Sanitarium could be spared no longer, and a few rooms were obtained in the Battle Creek College building. But the classes have increased so much that they have outgrown the space allotted to them several times. Since the burning of the main buildings of the Sanitarium last winter, the Battle Creek College has been used by the medical class and for Sanitarium purposes; and had it not been for the college buildings, it would have been almost impossible to do the work of the Sanitarium during the past season. But notwithstanding the loss of room from the burning of the Sanitarium, the patients have all been cared for in the buildings that were not burned and in a part of the buildings of the Battle Creek College, and everything has gone on in a remarkably pleasant way, and the Sanitarium has had a very prosperous summer. Every one who has donated to the Missionary Acre Fund by raising produce and disposing of the same, or by donating in any other way, has aided in the noble work of paying toward the Battle Creek College property for the use of the medical college. The names of those sending in funds will be printed in the REVIEW from time to time. We trust that every one who has not already sent in a donation will esteem it a great privilege so to do. Many a column could be filled with the recital of the experiences of those who have donated as the Lord has prospered them, and of how employment has been given them so that they might have means to aid the cause. We expect to give some of these experiences. Even the children have taken a deep interest in this work, and have planted gardens, etc., and cheerfully given the proceeds. In this way they have learned to labor for the Lord. Some have pledged work, and the Lord has wonderfully prospered them with means for their work, and they have sent this in for the Missionary Acre Fund. We trust that others will do likewise. Send donations to H. M. Mitchell, treasurer of the General Conference, Battle Creek, Mich. We trust that those who have pledged will pay as soon as possible, and that all will plan to do more for this work next year than ever before. We want to see a vigorous campaign carried on until the property is paid for and deeded to the International Medical Missionary Association for the training of doctors and nurses to carry the good news of the gospel of the kingdom, and of the healing power in nature's remedies, all over the world.

S. H. LANE.

Silent Messengers

Our Books, Tracts, and Periodicals

E R PALMER :: :: Editor

God Over All

"God liveth ever!

Wherefore, soul, despair thou never!

Our God is good, in every place

His love is known, his help is found;

His mighty arm and tender grace

Bring good from ills that hem us round.

Easier than we think can he

Turn to joy our agony;

Soul, remember, 'mid thy pains,

God o'er all forever reigns."

"We have not to think only of a Lord whose activity for us, beneficent and marvelous as it is, was finished in the misty past upon the cross, nor have we only to think of a Lord whose activity for us, mighty and comforting as it is to all the solitary and the struggling, is wrought as from the heights of the heavens, but we have to think of One who is beside us and in us, and knows the hidden paths that no eye sees, and no foot but his can tread, into the inmost recesses of our souls, and there can enter as king and righteousness, as life and strength. This is the deepest of the lessons that he would teach us here."

The Selection of Canvassers

IN the selection of canvassers the importance of the work should always be kept in view. In the "Spirit of Prophecy" it says that the canvassing work properly conducted "is missionary work of the highest order," and that "we cannot too highly estimate this work;" also, "if there is one work more important than another, it is that of getting our publications before the people."

Since canvassing for our literature is a missionary work, it should be conducted from a missionary standpoint. "Those selected as canvassers should be men and women who feel the burden of service, whose object is not to get gain, but to give light to the people."

"As much care and wisdom must be used in selecting the workers as in selecting men for the ministry." They are "not to be chosen from the floating element in society, from men and women who are good for nothing else, and who have not made a success of anything. No one whose hands are defiled with sin, or whose heart is not right before God, should have any part in the work of the canvasser or colporteur."

We are shown who ought not to be selected, and it also says who ought. "In all parts of the field colporteurs and canvassers should be chosen from among those who have good address, tact, keen foresight, and ability."

They must appreciate the value of our publications. "Let those come who can give a good report of our publications, because they themselves appreciate their value."

They must also have ability to speak clearly. "This qualification is indispensable to those who would become canvassers. The truth must not be marred by being communicated through defective utterance."

As to the needs of the field and the number to be selected, we are told that

"where there is one canvasser, there should be one hundred."

The following impresses me as never before, and I believe that the work of selecting new agents is more important than I ever viewed it: "The lessons learned in this work will fit for other fields of usefulness." "In evangelistic canvassing young men may become better prepared for ministerial labor than by spending many years in school." "Those who are fitting for the ministry can engage in no other occupation that will give them so large an experience as will the canvassing work." This shows that the canvassing work is a kind of school, and though it is a distinct and important branch of the work, and though many are called to this as a special work to occupy them till probation ends, yet it is evident that we must be prepared to have large drafts made on our ranks for workers in other branches. In the selection of canvassers, therefore, we must keep this in mind, so that we may have a supply of workers ready to take the places of any called to other work.

Who should do the selecting? In the "Canvassers' Manual" we read, "Let each publisher and general agent work enthusiastically to hunt up and train new workers." It also speaks of the canvasser as being called of God. Some, no doubt, have already heard God calling them, but the Spirit of God will call others through us also. But the publishers and general agents are not the only ones to hunt for laborers in this work; it says, "Conference presidents and others in responsible positions have a duty to do in this matter." "Let not the canvassing work languish." "That which is to be done in warning the world must be done without delay."

The Lord desires those to take hold of the canvassing work who are capable of educating others, "who can awaken in promising young men and women an interest in this line, leading them to take up the book work and handle it successfully." "Those who have gained an experience in this work have a special duty to perform in teaching others. Educate, educate, educate."—A. Mountain, General Agent, New Zealand.

Question Corner

1. Can a man with a family make a living by canvassing?

Certainly he can if God has called him to the work, and if the canvasser has responded, with all that in him is, to the call. The Master says, "Go ye also into the vineyard, and whatsoever is right I will give you." This promise is good for all it says, and it is the blessed privilege of every agent to stand upon it. But when an agent accepts this "right" wage which the Lord offers, he should confine his expenses to his net profits, which constitute his wages.

2. Should not canvassers receive a salary so they may be sure of a support for their families?

If a canvasser knows, as he always should, that the Master has called him, he may be sure of support; for it rests upon the promise of God.

When the tithe is needed so much in foreign fields, it is a blessed arrangement that so many workers at home can support themselves. The canvasser deserves as much as any laborer, and God will be true to him, and give what is "right." Instead of seeking for a salary as a safety valve, provided God should fail us, let us throw ourselves upon his

promises, become better acquainted with him, and surely good will come unto us.

3. *Dear Brother Palmer, it is not easy to walk and carry a load of books. How can I get a horse and buggy?* R. C. P.

My Dear Boy: There are many tasks that are not easy, but which are very good for us, and help boys to develop into strong men. "It is good for a man that he bear the yoke in his youth." Do not be in a hurry for a horse. Earn with your own hands the money for him first, and when you have earned the money, think twice before you invest it in a horse. "An horse is a vain thing for safety," particularly in canvassing. More agents have misfortunes with their horses, than with their walking. If you try to ride too soon, you may have to walk the rest of your life; if you walk for the present, you may be able to ride later on. Don't be in a hurry to ride. Walk while taking orders for your books, and in the meantime watch for an opportunity to sell a book to some poor man or widow, who may be hardly able to spend money for a book, but who will be pleased to supply a conveyance as payment. A horse and buggy may thus be easily secured for delivery.

"ARE any looking for a higher calling? There is none greater than evangelistic canvassing. This work will endure. Eternity will reveal the good accomplished by placing these silent messengers in the hands of the people. Whenever you place one of these books in a home, you place a heavenly angel there to guard it. A great and important work is before us. The enemy of souls realizes this, and he is using every means in his power to lead the canvasser to engage in some other work. Who will go forth to labor in wisdom and grace and the love of Christ for those nigh and afar off?"

A Good Impression

IN a canvassers' meeting recently held in connection with one of our camp meetings, several very interesting experiences were related. I wish the great REVIEW family could have listened to them.

One brother arose, and in substance spoke as follows:—

"At a meeting of our missionary society, I was asked to give a canvass for the *Signs*, as I had taken a lively interest in the sale of that paper. I had never seen a printed canvass. I had composed one which I thought very good, and I had no difficulty in giving it before the company.

"One of the brethren present was employed in a large, wealthy firm. He earnestly requested me to canvass his employer for the paper. Flushed with the praise I had received, I readily promised to do so. Soon a reaction came, however, and really I wished that I had not promised. To canvass a rich employer for a paper which cost two or three cents seemed almost equal to asking him to purchase a bag of pop corn or a bag of peanuts. Determined not to act the part of a coward, I took a roll of four or five *Signs* under my arm, and started for the office of the employer. It was some distance, and when I arrived there, my courage was almost gone.

"The office was in the second story, and as I looked up, the stairs seemed to reach to the clouds. My knees felt so weak that I thought I could never climb

the stairs, so I walked on to the next block. But as I thought of my promise, and the good I might do, I started back for the stairway, and strange to say, my courage failed me again, and the second time I passed. O, how my heart ached as I thought of what the Lord must think of me! Standing in a doorway, I prayed to God for help; he aided me, and I started again. I began to climb, but I would rather have carried seven tons of coal up in the sight of the whole city than to carry those few papers. I pressed on, opened the door, and entered a large room occupied by busy clerks. The room was divided into sections by wire partitions, with a narrow passage from the entrance along one side, at the end of which was a door labeled 'Private.' I knew that that was the lion's den. I walked to the door, hoping that the proprietor would not be in, or that something would happen so I would not have to meet him. On reaching the door I was flustered, and my rap was so faint that it was not heard. Feeling that the eyes of many of the clerks were upon me, I stepped again to the door, and gave a more vigorous rap. A clerk came, and I asked to see the proprietor. I was informed that he was busy, and that I would be obliged to wait, and he closed the door. I remained outside and waited five, ten, fifteen, twenty minutes. It seemed an age to me. I read all the signs I could see on the opposite side of the street, all the time planning how I could avoid stating to him that I was a Seventh-day Adventist, as the *Signs* had a cut of several of our institutions. I prayed earnestly, but did not get the victory until I crossed the threshold, and the thought came to my mind, 'Ye are ambassadors for God!' I then realized that I was a representative of the great King, bearing an important message that was to affect this man's destiny. It was no longer I, but the Lord worked in me.

"Seeing that I must be brief, I accosted him, and laying the paper in front of him on the table, I began a canvass. I told him that I was introducing religious literature by selling these periodicals, and I desired to sell to all whom the Lord loved, and I was sure that he was one of that class, as he had been greatly blessed and prospered. I told him of the first-page article, of the Outlook and Home departments, and turning to the next page, I said, 'These buildings here illustrated were erected by the Seventh-day Adventist people to—' 'Wait,' he said, 'are you an Adventist?' I replied that I was. 'Is this an Adventist paper?' he then inquired. I replied in the affirmative. 'You need go no further,' he said, 'I know all about you. I sent my wife to your Sanitarium at Battle Creek, and she is now a well woman. George, make out a check for ten dollars for this young man. You can send your paper to me for one year, and apply the rest to aid your church.' I was delighted, and fully convinced that had I not frankly told him that those pictures illustrated Adventist institutions, I would not have obtained his subscription, nor even sold him a paper, much less secured the donation.

"From that time to this I have tried to improve every opportunity to spread the truth by the sale of our books and papers, and the Lord has greatly blessed me in the work."

The writer, as he listened to this experience and that of many others, no-

ticed that those who WORK are the ones who are full of faith and courage. They do not indulge in a spirit of criticism, but are always ready to help in every way they can. I trust that all our people will now work to spread the message in these prosperous times.

S. H. LANE.

Canvassers and Droughts

"THE Lord hath his way in the whirlwind and in the storm," and it is encouraging at this time when many parts of the country are suffering from the long-continued dry season, to hear from the field that the Lord has his way in the drought, and that when his "judgments are in the earth, the inhabitants of the world will learn righteousness."

One of the canvassers writes, "The Lord is blessing us in our work here. With stock perishing all around, and no sign of rain,—truly a dry and barren land,—the Lord has aroused an interest, and the people order eagerly. The drought seems to cause an inquiry as to what is going to happen, and I am often asked if I do not think that the Lord will soon come. I reply that I am certain he will; and I praise the Lord that he has opened the way for me to give the people the truth. Pray for us in the field. The harvest truly is great, but how few are the laborers!"

This is a blessed testimony of a living experience in the power of God to cause all things to work together for good, coupled with an earnest desire to see others take hold of this blessed work.

"A great and important work is before us. The enemy of truth realizes this, and he is using every means in his power to lead the canvasser to take up other lines of work. This order of things must be changed. God calls the canvasser back to his work." Are you one of those who have grown weary in well-doing? God is calling you.

"He is calling for volunteers who will put all their enlightenment and energy into the work." He is offering to every one of us the blessed privilege of learning by actual experience that "all his biddings are enablings." Workers are needed throughout the field. Do not wait, but communicate with your State agent without delay, and join our ranks as aggressive workers and laborers together with Christ.

J. M. J.

The Heart Makes the Wish

AN exchange tells of two little Indian boys to whom the missionary, going back and forth across the plains on his errands of love, was a familiar figure. They were talking the other day concerning what they would like to be and do when they were men.

One exclaimed: "I wish I could be a preacher. Then I'd go and tell everybody all the good things I know."

The other hesitated for a while. It seemed to him the very best wish had been made, but suddenly his face brightened, and his shrill little voice rang out with a note of triumph:—

"I wish I could be a horse and buggy; I'd carry the preacher to tell the good things."

Those who heard it didn't laugh. They knew the earnestness of the heart from which it had come,—a heart willing to be anything or to do anything so that the "good things" might "go" to others,—willing to be even the preacher's horse and buggy if he couldn't be the preacher!

NOTICES AND APPOINTMENTS

Two Months Free

To all who are not now subscribers to *The Sentinel of Christian Liberty*, but whose subscriptions are sent in soon, the publishers offer to send free the November and December issues of this year. Thus a fourteen months' subscription will be given for \$1.

Plans have been and are being laid to make the 1903 *Sentinel* the best volume ever issued. Articles already in hand can be announced as follows:—

A. T. Jones's series on "The Supremacy of the Papacy" will continue to and including the March, 1903, number, with the study of the past supremacy of the papacy, and will continue then for two or three numbers on "The Working of the Papacy To-day toward Supremacy Again; How She Will Gain It, and the Consequences."

J. O. Corliss has contributed a series on the "Relation of the State to Sabbath Observance," which will continue for three or four numbers. This will be followed by another series, in which will "be drawn a contrast between true and false governments, or the reign of God's government contrasted with that of man's."

G. B. Wheeler will have several articles on "Baptists and Religious Liberty." Other articles from his pen will also appear.

W. A. Colcord, recently returned from Australia, W. E. Cornell, C. P. Bollman, W. N. Glenn, and others will also contribute to the success of the 1903 volume of the *Sentinel*.

Subscription price, \$1 per year.

Send your order to *The Sentinel of Christian Liberty*, 11 W. Twentieth St., New York City.

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.—Any kind of work. Address Jacob Gregory, Box 13, Monrovia, Cal.

NOTICE.—To any of our brethren wishing homes in northern Wisconsin I offer land for sale. I will also give employment to a few men. Address A. C. Woodbury, Hawthorne, Wis.

FOR SALE.—Twenty acres of fine fruit land, very fertile, 5 miles from Lake Michigan, 2½ miles from R. R. Direct transportation by lake and railroad to Chicago. Just the place for fruit and poultry—\$1,000. Address Emily H. Hafford, Fennville, Mich.

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.

NOTICE.—Many of our brethren and sisters living in cities and country towns have often wished that they might find employment in or near their homes, and in a way that they might keep the Sabbath. The Michigan Fruit-Food Co., of Benton Harbor, Mich., is a corporation made up of Seventh-day Adventists, who will employ those of like faith, both men and women, to work the territory near their own homes. Liberal wages will be paid. For particulars address The Michigan Fruit-Food Co., Benton Harbor, Mich.

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.

WANTED.—A teacher capable of teaching ninth-grade work, to enter an isolated home and teach two children aged 15 and 18. Must be an earnest Christian. Address Mrs. Laura Pattison, Buford, Colo.

WANTED.—One young or middle-aged man, married or single, who has had some experience in the mercantile business. State age, experience, and salary expected. S. D. A. preferred. Address W. A. Butzer, Rothbury, Mich.

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:—

Willie Grubbs, Durmid, Va., REVIEW, Signs.

A. E. Brensinger, 422 S. Main St., Salisbury, N. C., REVIEW, Signs, Good Health, Life Boat, tracts.

Mrs. Eva R. King, Soldier, Idaho, REVIEW, Signs, and small tracts, especially those dealing with the Sabbath question.

J. G. Hanna, Woodstock, New Brunswick, Canada, REVIEW, Signs, Sentinel, Good Health, Instructor, Life Boat, Little Friend.

J. T. Eaton, Alpharetta, Ga., REVIEW, Signs, Instructor, Life Boat, and Apples of Gold and Words of Truth tracts. Desires continual supply for colporteur wagon.

Obituaries

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

CHITWOOD.—Died at Florence, Colo., Sept. 20, 1902, of paralysis, Sister Chitwood, in her sixty-third year. She fell asleep in Jesus, believing that when he comes to gather his people, she will come up in the first resurrection. Funeral service was conducted by the writer. J. B. WILSON.

ALLBEE.—Died at Chama, N. M., Oct. 4, 1902, Burnham P. Allbee, aged 28 years, 11 months, 4 days. Brother Allbee learned to love the Lord when a child, and ever loved to talk of the Saviour's return. Services were conducted by the writer, assisted by the Methodist pastor. MALCOLM MACKINTOSH.

CRAIG.—Died at Gilford, Mich., Oct. 6, 1902, Hannah Austlund Craig, aged 32 years, 4 months, 17 days. The deceased was born in Sweden, and came to this country in 1890. She was converted and united with the Seventh-day Adventist Church when eighteen years of age. A husband and four children survive her. We laid her to rest, with full assurance of meeting her in the first resurrection. A. R. SANDBORN.

VENABLES.—Died at El Paso, Tex., Oct. 2, 1902, W. E. Venable, aged 31 years, 6 months, and 10 days. He prepared himself for the church-school work, and taught in Oklahoma. On account of poor health he returned to Texas a short time ago. He leaves a wife and two children, a mother, a brother, and two sisters to mourn their loss. Words of comfort were spoken by the pastor of the Christian Church. F. HOLMDEN.

CRATTY.—Died in Vancouver, Wash., Oct. 3, 1902, Ruben F. Cratty, aged 63 years. Dis-

ease contracted in the army, with other complications, caused his death. He was converted to present truth more than twenty-five years ago, under the labors of Elder E. W. Farnsworth, and was faithful till the day of his death. Words of comfort and instruction were spoken by the writer, from 1 Thess. 4: 13-18. E. L. STEWART.

GROSECLOSE.—Died at Des Moines, Iowa, Sept. 12, 1902, Mrs. Mary E. Groseclose, aged 61 years, 1 month, and 15 days. Sister Groseclose accepted present truth in 1879, and her love for the message was strong unto the end. She leaves a husband, two sons, and four daughters to mourn the loss of an affectionate companion and mother. Services were conducted by the writer, assisted by Brother E. H. Wilbur. J. O. BEARD.

HARR.—Died at the home of her daughter, in Salt Lake City, Utah, Aug. 11, 1902, Sister Martha Harr, aged 77 years, 8 months, and 18 days. Sister Harr became a Christian early in life, and accepted the third angel's message in 1901. She died happy in the blessed hope of coming up in the first resurrection. Two children are left to mourn their loss. Comforting words were spoken by the writer, from Rev. 14: 13.

A. G. CHRISTIANSEN.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected June 26, 1902.

EAST		8	12	2	10	14	4	8
		*Night Express	*Night Express	*Night Express	*Night Express	*Night Express	*Night Express	*Night Express
Chicago, Ill.	pm 10.00			am 6.45	am 10.30	pm 8.00	pm 8.20	pm 11.30
Indianapolis, Ind.	pm 11.59			am 8.45	am 12.15	pm 9.00	pm 9.20	pm 12.30
Niles, Mich.	am 1.06			am 9.52	am 1.00	pm 10.00	pm 10.20	pm 1.30
Kalamazoo, Mich.	am 2.45			am 11.30	am 12.15	pm 10.00	pm 10.20	pm 1.30
Battle Creek, Mich.	am 3.38			am 12.15	am 1.00	pm 10.00	pm 10.20	pm 1.30
Marshall, Mich.	am 4.10			am 1.30	am 1.45	pm 10.00	pm 10.20	pm 1.30
Detroit, Mich.	am 5.20			am 1.50	am 2.00	pm 10.00	pm 10.20	pm 1.30
Ann Arbor, Mich.	am 6.20			am 2.40	am 2.50	pm 10.00	pm 10.20	pm 1.30
Flint, Mich.	am 7.20			am 3.40	am 3.50	pm 10.00	pm 10.20	pm 1.30
Port Huron, Mich.	am 8.20			am 4.40	am 4.50	pm 10.00	pm 10.20	pm 1.30
Hamlet, Mich.	am 9.20			am 5.40	am 5.50	pm 10.00	pm 10.20	pm 1.30
Buffalo, N. Y.	am 10.20			am 6.40	am 6.50	pm 10.00	pm 10.20	pm 1.30
Albany, N. Y.	am 11.20			am 7.40	am 7.50	pm 10.00	pm 10.20	pm 1.30
Springfield, Mass.	am 12.20			am 8.40	am 8.50	pm 10.00	pm 10.20	pm 1.30
Boston, Mass.	am 1.20			am 9.40	am 9.50	pm 10.00	pm 10.20	pm 1.30
WEST		7	17	5	3	23	13	8
		*Night Express	*Night Express	*Night Express	*Night Express	*Night Express	*Night Express	*Night Express
Boston, Mass.	pm 2.00			am 14.40	am 14.15	pm 11.30	pm 11.50	pm 5.00
New York, N. Y.	pm 3.00			am 15.40	am 15.15	pm 12.30	pm 12.50	pm 6.00
Syracuse, N. Y.	pm 4.00			am 16.40	am 16.15	pm 1.30	pm 1.50	pm 7.00
Rochester, N. Y.	pm 5.00			am 17.40	am 17.15	pm 2.30	pm 2.50	pm 8.00
Buffalo, N. Y.	pm 6.00			am 18.40	am 18.15	pm 3.30	pm 3.50	pm 9.00
Niagara Falls, N. Y.	pm 7.00			am 19.40	am 19.15	pm 4.30	pm 4.50	pm 10.00
Sup. Bridge, N. Y.	pm 8.00			am 20.40	am 20.15	pm 5.30	pm 5.50	pm 11.00
Detroit, Mich.	pm 9.00			am 21.40	am 21.15	pm 6.30	pm 6.50	pm 12.00
Ann Arbor, Mich.	pm 10.00			am 22.40	am 22.15	pm 7.30	pm 7.50	pm 1.00
Flint, Mich.	pm 11.00			am 23.40	am 23.15	pm 8.30	pm 8.50	pm 2.00
Port Huron, Mich.	pm 12.00			am 24.40	am 24.15	pm 9.30	pm 9.50	pm 3.00
Hamlet, Mich.	pm 1.00			am 25.40	am 25.15	pm 10.30	pm 10.50	pm 4.00
Buffalo, N. Y.	pm 2.00			am 26.40	am 26.15	pm 11.30	pm 11.50	pm 5.00
Albany, N. Y.	pm 3.00			am 27.40	am 27.15	pm 12.30	pm 12.50	pm 6.00
Springfield, Mass.	pm 4.00			am 28.40	am 28.15	pm 1.30	pm 1.50	pm 7.00
Boston, Mass.	pm 5.00			am 29.40	am 29.15	pm 2.30	pm 2.50	pm 8.00

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

Trains on Battle Creek Division depart at 7.45 a. m. and 4.00 p. m., and arrive at 10 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, Ill.	AM 11.00	PM 3.00	PM 3.15		AM 9.00		
Valparaiso, Ind.	PM 12.42	4.41	10.10		11.25		
South Bend, Ind.	1.08	5.00	11.40		PM 1.05	AM 7.50	
Battle Creek, Mich.	4.00	8.00	AM 8.00	AM 7.00	8.40	PM 5.30	
Lansing, Mich.	5.20	9.21	3.31	3.30	9.29		
Durant, Mich.	6.40	10.06	4.25	4.25	10.38		
Saginaw, Mich.	8.10			5.55	11.50		
Bay City, Mich.	9.45			7.15	1.40	8.45	
Detroit, Mich.	11.00			8.30	2.50	9.50	
Flint, Mich.		10.30	4.58	10.21	2.28		
Port Huron, Mich.		AM 12.30	7.00	PM 12.20	3.30		
London, Mich.							
Hamlet, Mich.							
Suspension Bridge, Mich.	AM 3.40	7.05	PM 1.55	PM 5.35	AM 3.40		
Buffalo, N. Y.		8.20	3.05	9.50			
Philadelphia, Pa.	PM 3.47	PM 7.24	AM 7.25	AM 5.55	PM 3.47		
New York, N. Y.	4.35		8.25	6.35	4.33		
Toronto, Ont.	AM 7.40		PM 7.40				
Montreal, Que.	PM 5.00		PM 7.00	PM 7.00			
Boston, Mass.	AM 5.40		PM 7.00	PM 7.00			
Portland, Me.	6.40		8.45	5.45			
WEST		3	5	7	9	11	75
Portland, Me.	AM 7.15	PM 8.30	PM 8.30				
Boston, Mass.	PM 11.30	7.30	8.30				
Montreal, Que.	PM 10.30	AM 9.00	AM 9.00				
Toronto, Ont.	AM 7.35	PM 8.50	PM 11.30				
New York, N. Y.	PM 5.40	8.00	AM 9.30				
Philadelphia, Pa.	6.30	8.45					
Buffalo, N. Y.	AM 5.55	1.00	PM 10.05				
Suspension Bridge, Mich.	7.00	2.00	11.15				
Hamlet, Mich.							
London, Mich.							
Port Huron, Mich.	PM 12.00	9.00	AM 4.05	AM 5.50	PM 3.50		
Flint, Mich.	PM 1.25	11.07	5.31	5.54			
Bay City, Mich.	AM 11.49	9.00					
Saginaw, Mich.	PM 12.15	9.30					
Durant, Mich.	AM 11.30	10.00					
Lansing, Mich.	PM 1.52	AM 12.06	6.00	9.30			
Battle Creek, Mich.	2.33	12.54	6.44	10.42	7.53		
South Bend, Ind.	3.05	2.15	8.10	PM 12.30	9.30	AM 1.10	
Valparaiso, Ind.	5.40	3.10	10.05	5.35			
Chicago, Ill.	7.00	5.29	11.12	4.00			
	8.45	7.20	PM 12.50	5.18			

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

Nos. 10-75-Daily except Sunday Nos. 9-11-75-Daily except Sunday

G. W. VAUX, † Daily except Sunday. W. C. CUNLIFFE, †

A. G. P. & T. A. Chicago. Agent, Battle Creek.



BATTLE CREEK, MICH., OCTOBER 21, 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.

In the October number of *The Advocate of Christian Education* a synopsis is given of the proceedings of the Educational Convention which was held at Berrien Springs, August 10-18. This issue is enlarged to forty pages in order to have space for the extra matter. It is a good number to circulate widely.

We have received a copy of the "American Prohibition Year Book for 1902" published by the United Prohibition Press of Chicago. It is a pamphlet of ninety-six pages filled with facts and statistics concerning the drink evil, and is a valuable source of information on this subject. Price, fifteen cents. Address 92 La Salle St., Chicago.

THE pope has again been praising the American government, says a dispatch in the *Chicago Record-Herald* of October 11. It is not a new thing for the pope to praise the United States, but we note in this instance an expression which the astute pontiff has not used with reference to this government before. The dispatch says:—

On reading the agreements arrived at with General Wood as military governor of Cuba, the pontiff exclaimed: "Washington is the most loyal and generous government the church ever had to do with."

In 1893 Pope Leo issued a rescript in which he pronounced the United States to be "a Catholic country," and "elevated" it to "the first rank as a Catholic nation." Now he says that the United States is a "most loyal government." A remarkable expression is this, and there is a meaning and a purpose in it. The web of papal diplomacy is being steadily woven about the American republic. Protestants, are you taking note of these things?

THE great coal strike has, it now appears, been settled by an agreement of both sides to submit the questions at issue to the arbitration of a committee appointed by President Roosevelt. The latter has named as the members of this committee Gen. John M. Wilson, former chief of the United States Engineer Corps; Bishop Spalding, of Peoria; Edgar E. Clark, grand chief of the Railway Conductors; George Gray, United

States judge at Wilmington, Del.; Thos. H. Watkins, formerly an operator at Scranton, Pa.; Hon. Carroll D. Wright, the statistician; and Edward W. Parker, of the United States Geological Survey. Leaders of the strike will urge the miners to accept the arbitration of this body, and at once return to work. The president is generally praised by the press in this country and in parts of Europe as entitled to the credit of having terminated the distressing conflict. The result will tend strongly toward the centralization of power in the government, and the investiture of government officials with authority not warranted by the principles of real republican government.

A Good Plan

ANOTHER church elder writes: "The plan of using the weekly offering envelopes is certainly a good one, as the two months' use of them in the church here has increased our offerings very much." If in every church this custom were systematically followed, and the offerings gathered regularly each week, in a short time the funds for mission work would be very largely increased; and few would feel that giving to this cause had been a burden. Indeed, on the other hand, it would bring life and power into the churches; for "the home-missionary work will be further advanced in every way when a more liberal, self-denying, self-sacrificing spirit is manifested for the prosperity of foreign missions."

The New Missionary College

BETWEEN eighty and one hundred students, I estimated, gathered in the new buildings of Emmanuel Missionary College, Berrien Springs, on the opening morning, October 15. Three of the buildings are up, plain, useful structures of wood, built by the students themselves. Faculty and students alike shared the joy of being identified with the beginning of this enterprise. Those who have wrought their own experiences and loving thoughts into buildings and farm feel that they have earned a special right to be happy and energetic students. With the work still to be done in completing the plant, I hope the pioneer days in the school may be lengthened out sufficiently to give many others the privilege of helping to build a school from the ground up.

Later years will supply more complete facilities; but these pioneer experiences are bound to be the most fruitful. The vast mission fields are waiting for men and women who know how to do things without all modern conveniences made ready to their hands. May this school, now well started on its own premises, continue to be an inspiration in the educational movement, and a blessing to the mission fields. Our schools are prepared to keep a growing army of missionaries marching toward the front. The loving

enterprise of the brethren and sisters in the churches must help to provide the sinews of war for this campaign. Even now, for lack of funds, the Mission Board is delaying workers ready to go.
W. A. S.

Ancient and Modern Idolatry

FEW writers have understood more clearly or have set forth more plainly the true character of popery than Rev. J. A. Wylie, the author of "The History of Protestantism." The following paragraph from his writings will be of special interest in connection with the study of the prophecies in the seventh chapter of Daniel. It may be regarded as a supplemental note to this week's study in the gospel message found in the Editorial department:—

All idolatries, in whatever age or country they have existed, are to be viewed but as successive developments of the one grand apostasy. That apostasy was commenced in Eden, and consummated at Rome. It had its rise in the plucking of the forbidden fruit; and it attained its acme in the supremacy of the Bishop of Rome,—Christ's vicar on earth. The hope that he would "be as God" led man to commit the first sin; and that sin was perfected when the pope "exalted himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." Popery is but the natural development of this great original transgression. It is just the early idolatries ripened and perfected. It is manifestly an enormous expansion of the same intensely malignant and fearfully destructive principle which these idolatries contained. The ancient Chaldean worshipping the sun, the Greek deifying the powers of nature, and the Roman exalting the race of primeval men into gods, are but varied manifestations of the same evil principle, namely, the utter alienation of the heart from God,—its proneness to hide itself amid the darkness of its own corrupt imaginations, and to become a god unto itself. That principle received the most fearful development which appears possible on earth, in the mystery of iniquity which came to be seated on the seven hills; for therein man deified himself, became God, nay, arrogated powers which lifted him high above God. Popery is the last, the most matured, the most subtle, the most skillfully contrived, and the most essentially diabolical form of idolatry which the world ever saw, or which, there is reason to believe, it ever will see.

The evil principle which underlies the whole system of popery is common to unregenerated human nature; and the acme of Satan's deceptive art is manifested in so covering this principle under a pretense of loyalty to the principles of the kingdom of God that popery, either as manifested in the system known as the papacy or in the experience of any individual, shall pass muster as genuine Christianity. We need to-day to consider the inspired inquiry, "What agreement hath the temple of God with idols?" and to heed the earnest injunction, "Little children, keep yourselves from idols."