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"Gone hath the Spring, with all its flowers,
And gone the Summer's pomp and show,
And Autumn, in his leafless bowers,
Is waiting for the Winter's snow."

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The Advent REVIEW And Sabbath HERALD

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

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Editorial

Now

WE live only in the present. Life is a constant now. We may anticipate the future, but our experience can only be moment by moment in a continuous now. It is therefore important for us to appropriate moment by moment in a present faith the provision made for a present salvation. Note these three blessed assurances: “Being *now* justified by his blood.” “There is therefore *now* no condemnation to them which are in Christ Jesus.” “Beloved, *now* are we the sons of God.” Who could ask for more? The power of the endless life to make us righteous now, a life in Christ which is now free from condemnation, and the knowledge that by the new birth we have become the sons of God,—all this is fulfilled in us now as we now accept the mercies of God.

“Moment by moment I'm kept in his love,
Moment by moment I've life from above;
Looking to Jesus till glory doth shine,
Moment by moment, O Lord, I am thine.”

The Bread of Life

WE are daily reminded of our dependence upon God for our existence. The weakness which we experience after abstaining from food for a time is a convincing testimony that we do not possess a source of strength within ourselves, and that we have strength only as it is given to us. If it were not necessary for man to eat in order to maintain life, he would soon assume that he was self-existent. The petition for “daily bread” is the request for life. The annual harvest is God's provision for the world's life, and is therefore the gospel in tangible form. It has in it the same lesson as the giving of the manna in the

wilderness. This is made clear by the words of Jesus to the Jews: “Verily, verily, I say unto you, It was not Moses that gave you the bread out of heaven; but my Father giveth you the true bread out of heaven. For the bread of God is that which cometh down out of heaven, and giveth life unto the world.

. . . I am the bread of life: he that cometh to me shall not hunger, and he that believeth on me shall never thirst. . . I am the living bread which came down out of heaven: if any man eat of this bread, he shall live forever: yea and the bread which I will give is my flesh, for the life of the world.” Here is the divine interpretation of the whole question of eating and drinking. Christ is our life. The gift of Christ in the flesh was the gift of life to the flesh. A part of this gift of life comes to us through visible and material channels, as in the food which we eat and the water which we drink. When this gift is received by faith as a part of the complete gift of Christ as our life, our daily bread becomes to us, what it is indeed, “spiritual food,” “true bread from heaven.” Thus we feed upon the Word of God for the sustenance of both body and spirit, and we find in our own experience the fulfillment of the words of Christ, “He that eateth me, even he shall live by me.” “This is the bread which cometh down from heaven, that a man may eat thereof, and not die.” Our daily prayer should be, “Lord, evermore give us this bread.”

A Neglected Privilege

ALTHOUGH we have the authority of our Saviour's example, and his own words, “If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet,” yet there are very few even of those who profess to take the Bible as a sufficient rule of faith and practice who practice the gospel ordinance of feet washing in the church. This is another illustration of the difficulty of breaking away from the corrupting influence of “the man of sin.” The circumstances under which this ordinance was instituted are quite fully described, the conversation with reference to it is recorded, and the explicit instruction of our Lord concerning its observance is written for our admonition. How, then, can we profess to be followers of Christ and obedient to his words if we refuse to accept his example and instruction in this matter? This reform

message has restored this ordinance to the church, and it should be preserved with jealous care. Every member of the church should bear in mind the words of Jesus, “If ye know these things, happy are ye if ye do them.”

The Advent Message

GENUINE faith in the advent message ought to be greatly revived and strengthened. The fact that “the coming of the Lord draweth nigh” ought to stir every heart. The inquiry of the scoffers, “Where is the promise of his coming?” should not discourage any student of prophecy, for this is in itself one of the signs of the last days. We should not be surprised because some who have professed the advent faith should now be found saying in their hearts, “My Lord delayeth his coming,” as this has been foretold by the Master himself. These things are to be expected. But those who are waiting upon God for light concerning the fulfillment of his word ought now to grow strong in the faith that the day of the Lord is near. And this confidence ought to lead to increasing zeal to carry the warning message quickly to all the world. The situation is plain. The advent message must be proclaimed “to every nation, and kindred, and tongue, and people” in this generation, that the way of the Lord may be prepared. The word has been sounded forth anew that “there shall be delay no longer.” Now let the advent faith be revealed in a hearty consecration of means and effort to hasten the work of preparation. First let us give ourselves to this service, and then the specific way in which the gift will be revealed can be easily settled. Some will go to the ends of the earth, some will care for and strengthen the work at home, some will aid in preparing the workers, and all will give of their means as the Lord may prosper them. Instead of being cramped for means with which to push this work, there ought to be an abundance. The lack of means is the indication of the lack of that faith which opens the purses. But we are at the beginning of a new experience. There are indications of the awakening of the old-time faith in the advent message. This will be a time of test, and doubtless of separation, but it will open the way for a work of power, and those who believe will see the glory of God. We may with propriety adopt the statement of the apostle Peter, “All the prophets

from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days." "Believest thou the prophets?"

As and So

"As ye have therefore received Christ Jesus the Lord, so walk ye in him." Col. 2:6. This scripture goes back to first principles. There is safety in such a course. The old adage is, "Well begun is half done." To make sure that we are in the right way, it is well to look back to the gate by which we have entered.

This scripture is addressed, not to the ungodly, the "aliens from the commonwealth of Israel" (Eph. 2:12), but to those who have "received" Christ. Those addressed had begun well; but it is not enough to begin well; and it is not enough to run well, simply for a season. Hence the apostle adds this exhortation, "So walk ye in him."

First we may take comfort from the great fact here stated, that those addressed had "received" Christ. It does not read, As ye therefore have *earned* Christ, or *purchased* him, or *merited* him by good works. The way to become connected with Christ is not by any process of evolution from within, but only by a gift from without. The word "received" is "free grace" language. But mark the restriction: it is not simply his *word* that is received, though that is necessary and essential; but it is Christ himself, in his divinity, his humanity, and all his attributes. His followers receive him into their affections and trust. They receive him as new life at their new birth; for when they receive him, he gives them power to become the sons of God. John 1:12. In the words of the scripture, They receive him as "Christ Jesus the Lord." They receive him as the anointed One, commissioned of the Lord as their Saviour to redeem and sanctify them, and as the one to reign and rule over them. Thus to receive him is to look away from self. It is not said that they fought for him, and thus procured him by conquest, nor that they received him by making any new discovery or great invention. But they simply "received" him. This strips away from us all occasion for boasting; for all we do is just to receive him.

But there is a blessed certainty in the language of the apostle, "As ye have therefore received Christ Jesus the Lord." They had found the blessing to be real; and no uncertainty remained as to their being in possession of it. There is also food for thought in the counsel given by the apostle, "As ye have therefore received . . . so walk ye in him." The word "walk" implies life; for no one can walk unless he is alive. And it implies continuance; for

if we are to "walk" in him, it implies that we are to make him the object of our daily movements and occupation. The idea of activity is involved in this. Believers are to busy themselves, not with any strange doctrine, merely because of its novelty, nor with any new way of salvation, but busy themselves in working for Jesus, and working with him, in obedience to his requirements. For obedience is better than sacrifice. And the word "walk" implies also "progress." He would be a poor walker who made no progress, and who did not continually advance; but in all our advancement, our thought must remain in and with him. A frequent caution uttered often by Elder James White used to be, "Brethren, don't get ahead of the Lord," meaning, "Don't get ahead of the Lord's providence, and in advance of his work."

Lastly, we are to study the model that has been set before us. We are to walk in him, *as* we have received him. How gratefully, humbly, and joyfully we received him! We also received him effectually. How many spiritual fruits we brought forth, to the glory of his name! "Herein is my Father glorified," says Christ, "that ye bear much fruit." John 15:8. And when we received him, it was unreservedly. We made no conditions with him, and shared no division of heart with him. Let us, then, continually remember the words of the apostle with which he closes his statement, "So walk ye in him."

But how about those who have never received him?—Such refuse mercy here, and heaven hereafter. Who can refuse so great a boon? The terms are easy. It is offered without money and without price. We have only to yield our wills and accept the gift. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Let conversion be crowned by consecration, and our self-devotement to Christ answer to his self-devotement to us. If we would know how faith is to be exercised in him, let us look back to the time when first we received him. Look at the obstacles which then rose up in our way. How our villainess and guilt first appeared! How impossible it then seemed that God could pardon and accept such a sinner! Then there was the sense of weakness, and we felt unable to surrender, to trust as we felt called upon to do. Then the misgiving for the future stood in our way. How many dare not undertake to be disciples of Jesus, they are so sure they will soon fall? And how have all these difficulties been met?—Simply by the word of God. The promise was sure that Jesus would accept and save us. We were not deceived. Jesus did accept and save us. Just apply the experience we passed through in coming to Jesus, to the work of abiding in him,

None who have received Christ, can part with that acceptance without convicting themselves of imprudence or instability. If your belief is not good, why did you accept it at first? and if it is good, why do you propose to change it now? Though it be a heinous sin not to receive the Lord Jesus, when he presents himself to us in the gospel, yet how much more evil it is to cast him off after having received him! It is a much greater offense to a man to thrust him from your house after you have admitted him, than it is to shut your door against him at the start.

U. S.

"A Monstrous Conspiracy"

SOME noteworthy facts pertaining to the nature of the modern boycott are set forth in a pamphlet by Mr. Walter Merritt, of Danbury, Conn. Danbury is a hat manufacturing center, containing some thirty factories of this kind, all but three of which have been "unionized." These three firms are being subjected to all the pressure which the other twenty-seven can exert, in the form of a boycott and otherwise, to compel them to come into the union or go out of business. Mr. Merritt has been an observer of the ways and methods of the labor unions in this matter, and hence is qualified to speak with authority upon this part of the subject. He finds that these methods amount to "a monstrous conspiracy" of the labor unions "to put up prices, to stem all the forces of economic laws, and rise upon the ruins of their victims."

"The boycott," Mr. Merritt says, "is used in defiance of right, and as a power to subdue both employers and employees who dare to exercise their liberties;" and the union label, which makes the boycott possible, "is a club to coerce employers and injure independent workmen."

The boycott, Mr. Merritt tells us, has brought in an actual "reign of terror" upon jobbers and retailers in very many kinds of manufactured goods, and this is all the worse because it acts silently, and does not attract the notice of the public. We are accustomed to class the boycott with the strike and other disturbances of a temporary nature; but an investigation of the subject, such as Mr. Merritt presents in his pamphlet, reveals the fact that the labor unions have put into effect a perpetual boycott against the dealers who dare to handle non-union goods. Mr. Merritt says:—

Though the articles manufactured by independent manufacturers may be better or cheaper than those of union manufacture, the consumer does not have access to them; for they lack the union label or sanction of the unions, which is the necessary passport to reach the market. Retailers and jobbers dare not buy them. Extravagant as the phrase may seem, it is literally a reign of terror. Let it be emphasized that these are not strike

conditions, but the ceaseless boycotting of goods during peaceful times when public sentiment is indifferent. It has not the excuse of angry passion or sudden impulse. It is the result of an elaborate and premeditated scheme to bring to disaster and ruin all non-union manufacturers and employees, and to deprive them of their inalienable right to the unimpeded pursuit of a livelihood.

Except in towns where union sentiment is predominant, this does not ordinarily take the form of popular boycott by the consumer. The average purchaser does not know whether he is buying a union or non-union article. A majority undoubtedly would not recognize the union label. This emblem of tyranny and injustice is generally situated in an inconspicuous place. It is not the influence wielded over the consuming public that makes the boycott so successful; it is the terror and fright excited in the minds of the jobber and retailer when the walking delegate appears. They fear that their trade will be boycotted if they buy non-union goods, and would rather buy goods against which there is no opposition, and the purchase of which would make them no enemies. As there is no organized anti-union sentiment, they think they will remain on the safe side, and buy only union goods.

And this is not all; for when this regular form of boycott fails to accomplish the end designed, a special boycott of a more vindictive character is instituted. Of this Mr. Merritt says:—

It sometimes happens that this general and continuous boycott is not disastrous enough to satisfy the unions, and they institute what is termed a special boycott. Some independent manufacturer, because of his victory in a strike, or because of unusual business success and the failure of their ordinary efforts to injure him, will arouse their antagonism, and his name will be virulently denounced in the usual terms of demagogical extravagance. All union men will be exhorted to become active in the destruction of his business. Special agents follow his salesmen from point to point, and secure the countermand of orders just placed.

Such is the boycott by a reign of terror—terror to the dealer lest his name too be added to the unfair list, and he be unable to find a market for his goods. It is enforcing the boycott by a boycott and fear of boycott. People must attack others that they be not attacked themselves. Many who condemn such a policy as repugnant to justice, fair play, and honest competition in which the most competent succeeds, are obliged to co-operate in it for self-defense.

Thus does despotism find ways to make itself felt in this land of supposed freedom, where liberty has seemed secure under the forms of republican government. Despotism cannot be shut out of a country by laws and constitutions. Despotism is not a being in the form of a king, an emperor, or a czar, nor is its fountain head a monarchy. Despotism has its throne in the carnal heart, and from thence it will issue forth and find means to invest itself with oppressive power, even under the freest form of government that men have been able to devise.

And all this illustrates the truth of the Scripture which declares that "the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt." Isa. 57:20. Where selfishness dwells, strife will inevitably follow. Peace is not a fruit of the flesh, but only of the Spirit. Only a government based upon the principles of heaven contains a guaranty of lasting liberty and peace.

From the facts which Mr. Merritt's pamphlet sets forth, it is easy to see how the way is already prepared for carrying into effect the decree of Rev. 13:17 against those who will not worship the beast nor his image. It will only be necessary to coerce, by a threatened boycott, the merchants and storekeepers with whom the proscribed class of individuals might trade, to make it impossible for these either to buy or sell. Just as the non-union manufacturer is now debarred from selling his goods to the merchant, by the latter's fear of a boycott, so will public sentiment, when it shall be aroused against those who will not join the union controlled by the powers specified in the prophecy, easily make effective a decree against buying from, or selling to, those against whom the anger of these powers has been aroused. This special boycott, which has proved so effective a weapon of coercion in other cases, will be instituted against the people of God not very long hence, and only the power of God will enable them to fight the battle and gain the victory in that day.

L. A. S.

Surrounding the World

IN the latter years of service in Burma, with numbers of workers about him, Judson had opportunity to study the problem of disposing his forces so as to accomplish most for God. He wrote his home board as follows:—

Formerly, having spent many years alone, I felt desirous of missionary society, and was disposed to encourage a few to stay together, not doubting that we should all find enough to do. But I have now learned that one missionary standing by himself, feeling his individual responsibility, and forced to put forth all his efforts, is worth half a dozen cooped up in one place, while there are unoccupied stations in all directions, and whole districts, of thousands and tens of thousands, perishing in the darkness of heathenism.

So, scattering his forces out, a man and his wife, with perhaps a native helper, surrounded by many thousands of the heathen, the light was diffused through dark Burma.

This is the general plan of campaign by which our missionary forces must surround the world. It is not that the workers should be so widely separated that no mutual counsel or co-operation may be had when needful; but the line of advance must be in open formation if we are quickly to get into every dark corner of the world. There is courage

and inspiration in feeling one's self a little light in the midst of a dark mass of needy fellow beings.

The great work will never be done in offices or institutions, though these naturally spring up as the fields develop. The preaching of the word, the personal touch with the moving masses of the people in darkness, is the old, old plan by which the triumphs of the gospel have ever been secured. An army of missionaries widely extended, can quickly finish this work of witnessing.

Gideon's military tactics give us a Bible precedent for this order of battle. With three hundred true men, he had to meet a vast horde of Midianites and children of the East, whose forces filled the valley, like grasshoppers for multitude. Gideon did not mass his men together, few as they were. He threw out his line of attack until the slender force surrounded the vast camp. Every heart was courageous, and every man had light that was to shine forth. Then when the signal was given, the shout of victory rose from every side of the valley, and God himself wrought the victory that faith had grasped.

Too long we have had our forces massed in one small land. Of course much remains to be done here. Every conference has unworked territory. But the surest way of finishing the home work, let it be said again and again, is to speed through the lands abroad. When our forces actually surround the world, and the light shines out in every land, and the shout of victory rings out in every tongue, God himself will cut short the work in righteousness.

W. A. S.

Studies in the Gospel Message

THE subject of the Sabbath-school lesson for November 15 is, Changing the Law of the Kingdom.

There are some simple facts concerning which it may be well to refresh our minds. Nearly twenty-five hundred years ago the Lord foretold through the prophet Daniel the rise of a power which should work against the establishment of his kingdom in the earth. After giving such particulars of time and circumstance as enable us to determine the time and place of the rise of this power, his work was spoken of in these words: "He shall speak words against the Most High, and shall wear out the saints of the Most High: and he shall think to change the times and the law." History furnishes the most convincing testimony that the power which has fulfilled this prophecy is the papacy.

As an example of the extraordinary and audacious blasphemies which the papacy has uttered against God, we quote the following words of Pope Boniface VIII: "The pope is of so great dignity

and excellence that he is not merely man, but as if God, and the vicar of God. The pope alone is called most holy, . . . divine monarch, and supreme emperor, and king of kings. . . . The pope is of so great dignity and power that he constitutes one and the same tribunal with Christ, so that whatsoever the pope does seems to proceed from the mouth of God. . . . The pope is as God on earth." What could more accurately describe such claims than the words of the apostle Paul? "He as God sitteth in the temple of God, showing himself that he is God."

The record of the papacy in wearing out the saints of the Most High is well summarized in the following quotation: "Terribly as the saints suffered under the Cæsars of pagan Rome, they suffered far more terribly and far longer under papal Rome. Let the massacres of the Albigenses, the Waldenses, the Hussites, the Lollards, the massacres in Holland and the Netherlands, the massacre of St. Bartholomew, the massacre in Ireland in 1641, the tortures of the Inquisition, the fires of the stake kindled over and over in every country in Europe,—let these speak and testify to the fulfillment of prophecy. Yes; the papacy has made war with the saints, and overcome them, and worn them out, and would have totally crushed and annihilated them, but for the sustaining hand and reviving power of God. In its prolonged, cruel, and universal persecution of the saints, the papacy has fulfilled this solemn prophecy."

In this study, however, we wish to call special attention to the effort of the papacy to change the law of God; and in order that we may appreciate the full meaning of this effort it will be necessary for us to study the real nature of the law and man's relation to it.

When God created man in his own image, he gave him his law, not expressed in a code, but the law of his own being in the gift of his own life to him to be revealed in the flesh. In sharing with man his own nature of love, he wrote the law of God in the very being of man. Man was perfect in his being, and in harmony with God. His every impulse, growing out of his intimate fellowship with his Maker, prompted him to right conduct as the simple expression of the law of his life. His will was in perfect agreement with the will of God, and it was his delight to do his Creator's will. The law of God was in his heart. And this law of love expressed itself in the service of love, and the law of self-renouncing love was the law of life for man. Thus man's likeness to God revealed itself.

By sinning against God, man repudiated this law of love as the law of his life, and adopted the principle of self-aggrandizement in place of the princi-

ple of self-renunciation. Instead of accepting the fact that he had been made in the likeness of God, he yielded to the suggestion that it was necessary for him to do something in order to be "as God." But by this very act he lost his likeness to God. Thus it was that man, inspired by Satan, thought to change the law of God, and thus it was that sin with all its consequences found admittance to our world.

The gospel is the provision which God has made that man may be created anew in the image of God, and that the law of love may again be written in his heart. In the gift of his own Son to our flesh, God again united the law of his being with the flesh, and thus opened the door of hope to man. By himself becoming an interpretation to the universe of the fullness of the meaning of his own law of self-renouncing love, he prepared the way that man himself might again become obedient to that same law. And man is asked to accept the fact that in the person of Christ humanity has been restored to the likeness to God, acknowledging that he cannot restore himself, and repudiating the law of self-aggrandizement for the law of self-renunciation. This is done by believing, by believing on Christ, by believing on him as the last Adam, the head of a new humanity, by submitting to the power of the endless life which he restored to humanity in his own person. This is the provision of infinite love and wisdom. Thus can God "be just, and the justifier of *him which believeth in Jesus.*" And so the gospel is "the power of God unto salvation to every one that believeth," and it cannot be the power of God to salvation to those who do not believe. On God's part the provision for salvation is made by the gift of his Son. This provision becomes effective in each individual who accepts the gift. And this can be done by believing, but in no other way. Thus the broken law is kept again by faith. "Do we then make void the law through faith? God forbid: yea, we establish the law."

Inasmuch as Satan led man into sin in the first instance by persuading him to doubt God, and to seek to uplift himself through some act of his own, it would be only natural to expect that he would attempt to thwart the plan for man's salvation by the same method. And this is just what has been done. This counter-working of Satan has found expression in various ways among different peoples and in different times, but his crowning effort is "the mystery of iniquity." In this masterpiece of deceit Satan has attempted to change the law of God, not by openly working against it, but by so completely perverting the principles of the gospel right in the church itself as to turn it into "the synagogue of Satan." In this way the

papacy has been built up, the fundamental axiom of which is that the pope is the vicar of the Son of God. In reality however, as we have seen, the pope is the vicar of Satan, the visible agent through whom he works in his attempt to overthrow the government of God. Under the blasphemous claim that he was the special representative of God in the earth, and that all authority had been delegated to him as such, the pope as the head of the papacy has not hesitated to put his word above the word of God, and to add to, or subtract from, or change the word of God just as might best serve his own purpose. And he has met with an apparent success in this dreadful work because he has presented to men in the name of religion a system which professedly satisfies all the claims of God, while at the same time it does not demand a change of the heart. This is an appeal to the perverted natures of men. "What they desire is a method of forgetting God which shall pass as a method of remembering him. The papacy is well adapted to meet the wants of all these. It is prepared for two classes of mankind, embracing nearly the whole world,—those who would be saved by their merits, and those who would be saved in their sins. Here is the secret of its power."

To meet these demands the papacy has evolved a so-called system of religion which is the salvation of man instead of the salvation of God. It substitutes the human for the divine. It puts man's word in the place of God's word. It discards the divine method of justification by faith for the human method of justification by works. As a consequence it merely cloaks sin with a pretended garment of righteousness, rather than cleanses from sin. And as sufficient proof of its authority to do any of the lesser things in its perversion of God's appointed means of salvation, it appeals to the change which it has made in that brief summary of the law of love,—the ten commandments. Of course it has not really changed God's law, but it has thought to do so, and as a result many are ignorantly transgressing God's holy law to-day. Having substituted salvation by merit for salvation by faith, the papacy has set aside the sign of God's power to create, and therefore to save,—the Sabbath of the fourth commandment,—and has put forward in its place the sign of its merely human power—the spurious sabbath, the first day of the week. This is the supreme effort of Satan to overthrow the Lord's plan to establish his kingdom in the earth, and to establish his own in its place. But the message of justification by faith as the preparation for the coming King is now sounding forth in the earth, and the unchanged and the unchangeable law of the kingdom of heaven—the law of

self-renouncing love written in the heart—is being established in the experience of those whose eyes are being opened to see the attempted change of the law of the kingdom by the papacy. The result will be a people who “keep the commandments of God, and the faith of Jesus.” Blessed law! Blessed are they who keep it.

Note and Comment

CONTRARY to predictions made by opponents of the French law against the Catholic schools, the course of the French premier in closing these schools is sustained by public sentiment in France, and the law continues in full force. Replying to an attack on this point, Premier Combes said, in the Chamber of Deputies: “We have reached a turning point in our history. The country would perish if we yielded to the congregations. We wish to arrest the monastic invasion, and depend on the support of the chamber.” The suppressed schools were not merely religious schools, but were avenues through which Rome constantly sought to get control of the affairs of the nation.

THAT it is very essential for parents to know the nature of the books which come into their children's hands, and to guard them with all care against the pernicious influence of modern trashy literature, is a truth often forced upon public attention by tragic occurrences. An instance of this kind is reported in a press telegram from a New Jersey town near Atlantic City. Lloyd Hammell, a thirteen-year-old lad, disappeared, and a search made by his father and some neighbors resulted in the discovery of his body hanging by the neck from a tree. “Upon inquiry it was learned that the lad was a member of a boys' club that met nightly in a corn patch, and discussed heroic deeds as portrayed in the blood-and-thunder novels which they exchanged at their nocturnal gatherings. A search of his school desk discovered several books of wild tales. The boy's teacher said that he had told her that his ‘time was up on Wednesday.’ It is suspected that lots were drawn, and that the boy was hanged by his playmates.”

REV. NEWELL DWIGHT HILLIS, a prominent Brooklyn clergyman and orator, sees a national crisis pending in this country, which is likely to result in the establishment of a one-man power. He says:—

Just now our country is entering upon a crisis that is to strain its institutions to the last point before breaking. A century ago the great figures of the community were the magistrate and the minister. In the middle of the last cen-

tury the statesman and the politician were the outstanding figures representing weight of intellect, and those were the days of Daniel Webster and Henry Clay.

Then came an era about five years ago when the statesman was submerged by the multi-millionaire. Wealth, riches, the love of gold and power control our statesmen now. Individuals representing hundreds of millions caused the politician to pass under an eclipse. This Cræsus who once owned his private car and yacht, now owns his private governor, his private representatives, and last summer he owned his private Congress.

Now has come a day when the multi-millionaire is powerless to control the treasury he has gained. The next stage is his submergence by the numbers of his workmen acting under the control of a single will. But the rule of the many because they have the votes and are needed by the governor who seeks reelection, is a rule of peril that threatens every institution that we love.

THE Rev. Robert Paddock, of New York City, who at a recent session of the Southern New York Baptist Association gave an address on the relation of the church to the people, said on that occasion that it is the duty of the church to educate young men in politics. The failure of the church to do this, he said, was the cause of the elevation of unprincipled men into positions of political power.

It is very natural for a certain class of clergymen to talk in this way, and this is not the first instance in which the idea of the church as the fountain head of politics has been advocated from the pulpit in this country. Indeed, powerful organizations exist for the purpose of making this idea a reality in State and national politics. But the idea is one of the delusions of these last days. The Christian church was instituted not to make men a power in politics, but to conserve their efficiency in the cause of the kingdom of God. The Christian is above the world, and the power of Christianity is manifested not where the Christian stands at the polls, on a par with the worst sinner, having one vote each at their command, but where one chases a thousand, and two put ten thousand to flight. For the Christian's weapons of warfare are not those employed by the world, but are from the armory of heaven, and are “mighty through God to the pulling down of strongholds.” Christians are the “salt of the earth,” but they do not save it by their votes. The sinners can always vastly outvote the saints.

The churches cannot agree as to what is the true way of salvation—the question which they are especially commissioned to make plain. How then can they be accepted as a safe guide in politics, with which they have properly nothing to do?

ACCORDING to assertions put forth by leading organs of the papacy in Europe, the Catholic Church is soon to receive

no less an accession than Emperor William of Germany. It is declared that the emperor's sympathies are being won over to this church in various ways, and that he will at no distant day boldly declare himself as its adherent and supporter.

Two reasons are assigned for this expectation. First, the “center,” or Catholic, party in the government has stood by the emperor in supporting every measure devised by the latter for the furtherance of his imperial ambitions, and has likewise joined with him in opposing the social-democratic party, and supported his claim to rule by divine right. This has drawn the emperor to that party, and to the church which it represents. Second, the emperor wishes to maintain religion among the people, and as Protestantism is evidently falling into decay, it must be the Catholic religion to which he must lead the people. On this point a German Catholic paper says:—

Emperor William has a lucid mind. He is perspicacious enough to be aware of the ever divine and living power of the Catholic Church in the face of the impotence and weakness of Protestantism, which is dying of decay. There is every reason to believe that the emperor has made or will make this observation, which is a thing self-evident, and that he will have the courage to give his support, in every German Protestant state, to the Catholic Church, and to bring all Germany back to the old mother church; that is, to Catholicism. He would thus give to Germany a splendor and a power known to her only in the days of Charlemagne. The emperor, as he says himself, wishes to maintain religion among the people. Now that can only be the Catholic religion; for Protestantism can be sustained no longer. It is suffering from inward ruin, it is stricken with consumption. Hence it can be said that the emperor, in his speech at Aix-la-Chapelle, spoke as a Catholic emperor.

It is no doubt true that “Protestantism” in Germany, as represented by the state church and by German “rationalism” and the “higher criticism” is “stricken with consumption,” and that, as compared with the Catholic religion, it is much inferior in vitality and in power to hold the people. And this is no doubt plain to the mind of the emperor. This is a fact which is working powerfully in other countries where a like state of things exists, to win religiously minded people over to the Catholic Church, and no doubt it has its effect upon the mind of the German emperor. As regards the work of the Catholic party in the Reichstag, it may be said that for many years the pope, through this party, which is strong enough to hold the balance of political power in Germany, has been securing concessions from the German government which have brought that country more and more under the influence of the papacy. So that on the whole, there seems much reason to believe that in this matter the Vatican organs have not spoken far short of the truth. 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.

Anywhere, My Saviour

ANYWHERE, my Saviour, lead my willing feet,
Only let me clasp thy hand, feel thy presence sweet;
Thorns may pierce and snares beset, I still will follow thee
Anywhere, my Saviour, if thou leadest me.

Anywhere, my Saviour, only on me smile;
Strengthen, guard, and comfort me, let not sin beguile;
Dark and toilsome though my way, I will never fear,
Anywhere, my Saviour, if thy presence cheer.

Anywhere, my Saviour! only this I pray.
Keep me in the narrow path, never let me stray;
Sin may plead with siren voice, help me answer, Nay;
Kept by thee, my Saviour, I will hold my way.

— E. C. Ellsworth.

"If Ye Know These Things, Happy Are Ye If Ye Do Them"

MRS. E. G. WHITE

CHRIST'S last great struggle with the power of darkness should ever be kept fresh in the minds of all who believe in him as the propitiation for the sins of the world. God would have us study the lesson taught by the experience of the children of Israel, when they were bitten by serpents. Those bitten were directed to look at the brazen serpent which had been uplifted in the camp, and those who looked in faith lived. To-day we are standing in a position similar to that of the children of Israel. As we look upon the world in its moral defilement, we see the poisonous serpents abroad, ready to sting us to death. To the cross of Calvary, bearing a dying Saviour, we must look. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." Only the Lamb of God can take away our sins. We should think more of this than we do. Our eternal interests demand that we show faith in Christ.

In the words spoken by Christ when he gave a representation of true humility by washing the feet of his disciples, I would appeal to all who name the name of Christ: "If ye know these things, happy are ye if ye do them." Do you see the uplifted Saviour? Do you know that it was for your sins that he suffered and died? Do you do his will? Knowing is only a part of our duty. Our eternal interests demand that we do also. But to many who have had great light the words of Paul are sorrowfully appropriate: "O foolish Galatians, who hath bewitched you, that ye should not

obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?" Though Christ had been set forth among the Gentiles, they had not had a personal sight of the divine Sufferer, enduring the weight of the sins of the world.

Christ crucified is to be presented by those who preach the word. The last scenes of his life, in which he achieved a victory for the world, are not to be set forth in a tame, listless manner, but earnestly, and by those who feel constrained to keep the memory of these mighty deeds from growing old. The past should be made a living reality, as if being transacted before us. But this cannot be done by human ability. Those who preach Christ must have the help of God's Spirit. Christ is our advocate in the heavenly courts, and he presents in our behalf the sacrifice he offered on Calvary. This we are to present to others. In this way we are to perpetuate the memory of the crucifixion. When this is done, heavenly instrumentalities work at the same time upon the hearts of the hearers. A power independent of human effort is felt. The speaker does not labor in his own unaided strength. He is endued with a power that is wholly from above. As the words flow from his lips, the Holy Spirit co-operates with him; and the hearers are impressed, as though Jesus were in reality before them.

Through the preaching of the word and the administration of the sacramental service, Christ has been set forth among us. The Lord's supper was ordained by Christ shortly before his death, and the ceremony of feet washing was instituted just prior to the Lord's supper. As we celebrate these ordinances, we are to remember that Christ is present, making the occasion one of great interest. Thus it will be to all who have a true sense of the situation. We should search our hearts, and confess the sins that we have cherished. If we are guided by the Holy Spirit, our thoughts will not be thoughts of self-exaltation, but of severe self-censure and humiliation. Selfishness, evil speaking, and evil thinking will be put away. We shall remember Christ's action, as he girded himself with a towel. While the dispute as to who should be greatest was still fresh in the minds of the disciples, Christ humbled himself, and washed their feet, wiping them with the towel wherewith he was girded.

After Christ had washed their feet, he said unto them, "Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them."

During this ceremony, the Holy Spirit was impressing the hearts of the disciples, sweeping away the selfishness

that they had shown in their dealings with one another. Not long before, some of them had been offended because their brethren sought the highest place. All this now appeared so insignificant, the mountain was reduced to such a molehill, that shame took the place of disputing. "He that is greatest among you shall be your servant," declared Christ. He that doeth service will humble himself, and in so doing, he will be placed where the Lord can safely honor him, because he has the Spirit of Christ.

The Object of the Passover and of the Lord's Supper

The Jews had been strictly enjoined to celebrate the Passover. This had been instituted at the time of their deliverance from Egypt. Then the children of Israel ate the Passover supper in haste, with their loins girded, and with their staves in their hands, ready for their journey. The manner in which they celebrated this ordinance harmonized with their condition; for they had been thrust out of the land of Egypt, and were about to begin a painful and difficult journey through the wilderness. But in Christ's time this position had been changed. In harmony with the rest that had been given them, the people partook of the Passover supper in a reclining position. By God's direction, wine was drunk; but this was not fermented wine; it was the pure juice of the grape.

The Passover was ordained as a commemoration of the deliverance of the children of Israel from Egyptian bondage. God had directed that when their children asked the meaning of this ordinance, the history was to be repeated, that the wonderful deliverance from bondage might be kept fresh in the minds of all. The ordinance of the Lord's supper was given to the disciples to be celebrated till Christ should come the second time, with power and great glory. It is the means by which he designs that the great deliverance wrought out for us as the result of his sacrifice shall be kept fresh in our minds.

When the ordinances are celebrated as the Lord has commanded, messengers from the throne of God are present, listening to the words of confession and forgiveness. The Holy Spirit quickens the sensibilities of those who thus obey Christ, and turns their thoughts into spiritual channels. As the disciples of Christ, they seem to be passing through the garden consecrated by the agony of him who bore the sins of the world. They witness the struggle by which our reconciliation with God was obtained.

Reconciliation one with another is the work for which the ordinance of feet washing was instituted. By the example of our Lord and Master, this humiliating ceremony has been made a sacred ordinance. Whenever it is celebrated, Christ is present by his Holy Spirit. It is this Spirit that brings conviction to hearts. As Christ celebrated this ordinance with his disciples, conviction came to the hearts of all save Judas. So we shall be convicted as Christ speaks to our hearts. The fountains of the soul will be broken up. The mind will be

energized, and, springing into activity and life, will break down every barrier that has caused disunion and alienation. Sins that have been committed will appear with more distinctness than ever before; for the Holy Spirit will bring them to our remembrance. The words of Christ, "If ye know these things, happy are ye if ye do them," will be clothed with new power.

"Verily, verily, I say unto you," Christ said to his disciples, "He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me. When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me. Then the disciples looked one on another, doubting of whom he spake. . . . He then lying on Jesus' breast saith unto him, Lord, who is it? Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon. And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly. . . . He then having received the sop went immediately out: and it was night."

After Judas went out to do the mission of Satan in the streets of Jerusalem, he was no longer favored by God, but abandoned. He found the council of Christ's enemies, and completed the work he had begun. After he had gone, Christ's countenance assumed a more cheerful aspect. The presence of the traitor had placed him under a painful restraint. His last interview with his disciples was sacred; but while Judas was there, he could not express his feelings. His utterances revealed this restraint. "Ye are not all clean," he said. "I speak not of you all." Now the restraint was removed. "Now is the Son of man glorified," Jesus said, "and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him." Christ's face seemed radiant, so clearly was divinity seen. He spoke to his disciples with the tenderest affection. He wasted no words over the traitor's departure; he did not speak of the dreadful ordeal through which he must pass. He must endure his suffering alone. He seemed like an irrepressible, living spring of water.

The disciples looked upon Christ with admiration and love. Divinity was seen in humanity. He was transfigured, and exalted above everything earthly. He was about to be separated from his disciples in a way that they did not expect. But they caught the bright beams reflected from him, and lost all thought of contention or desire to be first. Every word Christ uttered impressed them with a sense of their co-partnership with him.

It was at this time that Christ gave his disciples the precious instruction found in the fourteenth, fifteenth, sixteenth, and seventeenth chapters of John. He knew that they must have special instruction; for unless divine power were combined with human effort, their

future work would prove a failure. He was about to be separated from them. They would no longer have him as their visible counselor, to take the responsibility in all matters. They must be instructed; for were they to leave the divine agency out of their efforts, they would not accomplish the work he had appointed them to do. In all their ministry, upon which they should enter to bless humanity, they must build upon a divine Christ.

To-day a great work is to be done. The Holy Spirit is to work through human agencies. A partnership between God and the workers must be maintained. Man works because God works in him; all the efficiency and power is of God. Yet God has so arranged that all the responsibility rests with the human instrument. These are the appointed conditions of partnership. Men are required to move among men, doing a divine work. God designs that they shall have power from on high, but if they fail to seek for this power, if they neglect to improve the facilities which God has provided whereby they may reach the highest standard, they fail to uplift fallen humanity.

The Gospel Shall Be Preached to All People

H. R. JOHNSON

"AND this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come," said Christ. When the apostle John was shown in vision the finishing up of the mystery of God in the earth, he saw the message go "to every nation, and kindred, and tongue, and people." God has ever had in mind the proclamation of his eternal truth to all people. When the humble men of Galilee were filled with the Holy Spirit on the day of Pentecost, they spoke in at least eighteen different tongues, "as the Spirit gave them utterance." This wonderful demonstration by the Spirit filled those present on that memorable occasion with astonishment. They said one to another, "What meaneth this?"

When Peter heard some mocking this working of God's Spirit, he rose up to show that the Spirit-filled linguists were not drunken, as was supposed. "This is that which was spoken by the prophet Joel," he exclaimed. Of course, the Spirit of promise would do many other wonderful things, but causing men to speak with other tongues was the all-important question with the people just then. The prophet Joel declares: "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy." Acts 2: 17-21. "But he that prophesieth speaketh unto men to edification, and exhortation, and comfort." 1 Cor. 14: 3. Joel's prophecy spans the whole new dispensation. It takes in the

time known as "the time of the latter rain." In this time there will be another powerful manifestation of God's Spirit. The gospel of the kingdom shall then be preached in all the world; for God by his Spirit will cause it to go to "every nation, and kindred, and tongue, and people."

God will never forget the promise which he has made, that the gospel shall go to every tongue. To Abraham he said, "In thee shall all nations be blessed." We have two striking incidents on record which prove that God is ever mindful of this promise. The first is recorded in Acts 2. On the day of Pentecost the disciples preached the word to representatives "of every nation under heaven." The Holy Spirit assisted them in doing this work. The second incident was seen in the great advent movement prior to 1844. History gives us every reason to believe that the message of the first angel went to all peoples of the world. By his Spirit, God declared through the apostle John that it should be so. See Rev. 14: 6. There is one very interesting fact in connection with the preaching of the gospel of Christ by the first angel, which shows God's care in getting the truth before all nations. Satan had been scheming to keep the gospel of salvation out of Sweden, as out of other nations. The law of the state forbade all preaching that was considered dangerous to the state church, or that would cause division in it. "The preaching of the first message in Sweden excited much opposition." Through arrests and imprisonments the work was largely hindered in its progress. Then God moved upon several children to give the message. "Fear God, and give glory to him; for the hour of his judgment is come," was spoken with a power, dignity, and boldness that clearly demonstrated that God was in the movement.

God will also carry the last warning message to all the world; and we may be his co-workers. The third angel's message began to be preached in the United States, where nearly every nation under heaven is represented. This was, no doubt, God's planning. Those of these representatives who receive the truth, will, in turn, communicate it to others, especially to their own nationality, and to the countries they represent. This is as it should be. They are debtors to do this; and woe be to them if they do not communicate the intrusted gospel message. All believers in Christ are placed in a solemn, responsible position. Being led by the Spirit of God, which takes all nations into account, that it may minister grace unto all, we shall consider our calling, and plan to discharge our duty faithfully. The Spirit will move upon each one to perform that work which he is best qualified to do, and in which he can best glorify his Maker. No one has a right to choose that field or that work which may best please his fancy. Paul was called to work for a people and in places of God's choosing. Paul submitted. Peter had a similar experience.

At this time, when the message is going to all nations, what is the duty

of every foreign-speaking missionary worker? Does this question need a reply?—It would seem not. But it is nevertheless a fact that many of the foreign-born people find it quite difficult to speak their native tongue. Some do not speak nor read it at all. Then there are also some who were born in foreign countries, and once spoke their native language fluently, but who now find it difficult to speak their mother tongue. This barrier seems to hinder many from taking hold of the work as they ought. An excuse on that score will not be accepted by God, I believe. When God called Moses to deliver Israel, he pleaded this point as an excuse for not going. He said, "O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue." "He had been so long away from the Egyptians that he had not so clear knowledge and ready use of their language as when he was among them."—*"Patriarchs and Prophets,"* page 254. The Lord assured Moses of divine aid: "Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say."

When God calls to the work, every excuse falls to the ground; for who dares to say that God cannot work in and through whomsoever he calls? Balaam tried to curse Israel; but he could not, for God put a word of blessing for his people into Balaam's mouth. The disciples spoke in different tongues on the day of Pentecost, as the Spirit gave them utterance. The untrained child-preachers in the advent movement spoke with power and wisdom. Does not the promise in Joel's prophecy still hold good? The time of the latter rain is upon us. Will the Spirit not aid in proclaiming the last warning message in every tongue? God can do wonders through consecrated souls. The Spirit can call to our remembrance expressions in language that may have been forgotten, as well as remind us of the word of truth.

It must be the duty of every conference and every church, especially of officers, to encourage every foreign-born missionary worker to labor for his own people as far as it is consistent. None of these foreign-speaking workers ought to be burdened with work that would hinder them from devoting as much of their time as possible to labor for their own people. Can it be in keeping with the Spirit of God to do otherwise? If we are led by the Spirit of God, shall we not work in God's lines? Think on these things.

"But," says some one, "is there a demand for foreign workers in this country? Do not the majority of the foreigners speak the English language?"—Yes, a majority, perhaps, can speak the English language quite well. Many will say that they can speak it well, when the facts are they speak it very poorly. Many foreigners can speak and understand the daily, common conversation quite well; but when it comes to an understanding of the preaching of the

word, they do not get the sense of it as they would if it were spoken in their own tongue. *This I know to be true.* Being a Scandinavian myself, I speak from observation and experience.

But what about the hundreds of thousands who do not speak the English tongue at all? Who will bring the last message of mercy to them? May God help us to study the story of Pentecost day, and more fully to believe the sermon of Peter, based on Joel's prophecy. When the Spirit of God shall be poured out as on the day of Pentecost, there will be tongues loosed to speak, as the pen of a ready writer, the wonderful things of salvation. Then the gospel will be preached to every nation, and kindred, and tongue, and people.

A Baptist Feet-Washing

[In a recent number of *The Christian Advocate* there was an interesting article by J. B. Cranfill describing the writer's experience at a meeting of Baptists who observed the Scriptural ordinance of feet-washing. The following is a portion of the article beginning with a reference to the sermon.—ED.]

It was based on the incident related in the thirteenth chapter of John, where Jesus washed the disciples' feet. Never shall I forget the dramatic interest with which this unlettered preacher invested this simple incident. After having enforced his view of the narrative as earnestly as an honest, simple-hearted man could do, he read these words from the chapter mentioned:—

"He riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. . . . If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him."

These exercises concluded, he led in the administration of the Lord's supper. Then, in imitation of his Lord, he laid aside his garments, and girded himself with a towel. Meantime the membership of the church has been ranged in companies—the brethren on one side, with seats facing each other, and the sisters on the other side, arranged in like manner. When the venerable preacher had thus girded himself, he made his way to Deacon Jack Bellamy, and kneeling, he looked up into the face of that brother, and said, "Brother Bellamy, may I wash your feet?" Tears were streaming from the eyes of both. Deacon Bellamy took off his shoes, and there, kneeling before him, the warm-hearted preacher washed the deacon's feet, and wiped them with the towel wherewith he was girded. While this scene was being enacted, a venerable dame, whose head was crowned with silvery locks, and from whose kindly beaming countenance there

glowed the light of a true Christian's faith, had knelt at another aged sister's feet, and was washing them in like manner, and wiping them with the towel wherewith she was girded. While these simple incidents were taking place, a brother led in singing George Keith's immortal song:—

"How firm a foundation, ye saints of the Lord,

Is laid for your faith in his excellent Word."

In a little while other brethren and sisters were engaged in the solemn exercise, and all hearts were swept with the keen spiritual interest and fervor that is witnessed on each similar occasion. When almost all the members had participated, a hand-shaking began. Now and then warm-hearted brethren embraced each other, and the spirit of brotherly love and fellowship was regnant in every heart.

On the outskirts of the congregation there were some who had never before been present on a feet-washing occasion. Some of these had come through curiosity, and others, who had a smile of scorn upon their lips when the solemn scene began, were subdued and quiet now, overcome by the intense spiritual interest of the occasion. It was true on that day, as on many another such day, that "those who came to scoff remained to pray."

Daily Bible Study

WILLIAM COVERT

It is said that the Christians at Berea searched the Scriptures daily that they might more fully understand the things which the apostles preached to them. They are highly commended for doing this. Their understanding of the Scriptures and their faithfulness in the Christian life were traceable to their Bible study. It is impossible for any one to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ, who neglects to study the Word of God. Not one person in the wide world can be a strong and capable Christian who neglects to study God's Word.

It is Bible study and prayer which make the child of God strong to work for Jesus and to bear burdens in his cause. It is the earnest Bible student who becomes the strongest evangelist. Drinking from the living fountain is accomplished by Bible study and prayer. He that reads God's Word and meditates upon it most is best prepared to lead the sinner to Jesus. It is the one who is filled with the Word of the Lord who becomes strong in bearing burdens for the Master. O for more faith in God! but this faith will come into the soul of him who feeds most constantly upon the living Word.

"WHAT a joyful sense of companionship it brings to the solitary, what calmness of vision in contemplating the complications and calamities of the world's history, if we grasp firmly the assurance that the living Christ is actually working by the present forth-putting of his power in the world to-day!"



A Thankful Heart

THOU art not rich, thou art not poor,
Thy fortune keeps the middle way;
No ills thy strength cannot endure,
Apportioned to the passing day.
Thou art not young, thou art not old,
Yet, calm, thou seest thy years depart;
And joys are thine—a thousandfold—
Because thou hast a Thankful Heart.

A Thankful Heart for life alone—
For beauty in the earth and skies,
And for such share as thou dost own
By happy gift of seeing eyes—
For human love's endearing bond
Where stanchly thou dost bear thy
part,
For solace here, and hope beyond—
For all, thou hast the Thankful Heart.
—Edith M. Thomas.

A Training in Mother's Work

MRS. E. H. WHITNEY

IN an article in the last issue of the *Haskell Home Appeal* was a reference to a course of training at the Home in mother's work, which has raised a question in the minds of some, judging from letters received. "What is the course? and for whom is it intended?"

Early in the history of the Home we learned that love for children, though essential to the work, did not of itself make successful mothers, so we began classes with those employed in the Home, in which we attempted the study of the individual child, the influences which had made him what he was, and the influences needed to correct wrong tendencies and develop right ones. We called these first classes Mothers' Meetings.

Of course we were led out on many lines,—the physical, the mental, the moral, and the spiritual condition of the child, his heredity, his employments and recreation, and many other things affecting the development of character. Out of these studies grew a course which we have found it necessary to ask every one to take who assumes any considerable responsibility in the care and training of the children. Physicians from the Sanitarium, teachers and others who have given the subjects years of study, have assisted in the instruction; and the course, as a whole, opens avenues of thought and experience which the worker in any mission field, home or foreign, will find of invaluable help.

The instruction in nursing is practical and valuable; and while it is not intended as a full nurse's course, it is calculated to prepare the student to do home nursing whenever circumstances may require, and is an advantage if she wishes to enter a nurses' training school later.

So also the work in Christian education, kindergarten, domestic science, sewing, sloyd, and physical culture is in-

tended to open the door for the student into wider fields, in which, if she chooses, she may pursue to further proficiency any one of these to which she finds herself especially adapted.

Who can take up this work to advantage?—Those who are to be connected with the Home as caretakers, as we have already said, and young people who wish to make work with children and youth a specialty. Such will find the instruction and the experiences in the Home helpful, whether they are preparing for kindergarten work or for the supervision of some department in an industrial school.

The Lord says, through the prophet Malachi, that before the coming of Christ he will "turn the heart of the fathers to the children, and the heart of the children to their fathers." See Mal. 4: 5, 6. This is being fulfilled on every side. Not alone among those who profess to be looking for the coming of the Lord, but everywhere thinking people are studying the problems of childhood and its development. Many principles of education and training that have long been overlooked are attracting attention, principles which the Christian parent or educator finds in the pages of his Bible, and to which God's Spirit has been trying to call our attention as a people for thirty years or more. Those who go "to the Word and to the Testimony" find these principles in their purity. Those who depend on the reflected light of science find more or less of truth, but mingled with it is a vast amount that is useless, if not actually misleading. The enemy of our souls and of our children's, cares little how much people search for light if he can divert them from the true source, and lead them by false lights.

There are parents everywhere among our people, and among others as well, who are asking seriously concerning their duty to their children. Like Manoah, they inquire, "How shall we order the child, and how shall we do unto him?" See Judges 13:12. Letters often come to us from those who are not objects of charity, but who feel that their burden is too great to carry alone, asking us to take children, or mother and children, for a few months' training or experience. It is not the mission of the Home to relieve parents of responsibility, but we would gladly aid such in any way possible. Many of these parents would welcome to their homes those who could give them practical, helpful suggestions, who could set them on the right track of studying for themselves. Some of our more experienced workers have been highly appreciated at general meetings, especially where chil-

dren were in attendance. From various places where they have gone, we have had most appreciative words concerning their work. More such might go out every year, besides those who could fill important places in the Home itself, if more earnest Christian women would give themselves to the work.

One thing which seems to us to lie at the basis of child training is the relation of the child to the Bible and its study. Let a young child learn to love the Bible, and he will always find it a safeguard,—a lamp to his feet, and a light to his pathway. The Bible is therefore made the basis of our kindergarten work, and is given a leading place in all the educational work of the Home. The result, especially in the development of the little ones, has been such as to strengthen our convictions as to the wisdom of the plan.

We may be asked, What have you to show for your work with the children?—To this we would answer, Character is not formed in a day nor in a year. Only eternity will furnish the full test; but whenever a conscientious worker who has grasped the idea of spiritual and practical training, has remained at her post, the results upon the children have been most encouraging. The failures, so far as evident, have come largely from the lack of such help in the Home, and the consequent necessity of untrained caretakers and frequent changes. The straightest sapling may be bent out of its course if subjected to pressure before it is hardened, and any child, however well he may seem to be developing under right influences, if these influences are for any reason interrupted, is likely for the time, at least, to degenerate, though the seed sown in prayer and watching may not utterly fail. During the past year we have refused many children whom we would gladly have taken, because we had not sufficient help, and were unwilling to take greater risks in this direction.

The course for the coming year begins in November. We shall be glad to answer by personal correspondence any questions concerning the details of the work. Address Haskell Home, Battle Creek, Mich.

The Mission of Cookery

MRS. E. E. KELLOGG

THE true purpose of cooking should be such a preparation of food materials as will so change their constituent elements as to make them more digestible than they would be in a raw state. Indeed, good cookery is a partial preliminary digestion of the food elements; at the same time it breaks up the food by dissolving the soluble portions so that it is the more readily acted upon by the digestive fluids.

Cookery is one of the oldest of household arts. In primitive days it is probable that the processes by which food was prepared were very simple, but with the later ages of luxurious tendencies and voluptuous living, such a multitude of the cook's devices was called into requisition to provide new and pleasing dishes;

that the primal purpose of the art was largely overlooked, and the whole aim centered upon producing something to cater to the sense of taste. There was much rivalry among cooks, and even those of different nations vied with one another in efforts to concoct marvelous and unheard-of dainties.

With such a gastronomic heredity, it is not difficult to understand why so many of the recipes in common use at the present day are simply a mixture of ingredients to please the palate without regard to dietetic value.

When taste alone is made the criterion, it is so easy to disguise the results of careless and improper preparation of food by the use of flavors and condiments, that poor cookery has come to be quite as frequently the rule as the exception. The resulting evils are almost innumerable. No one thing over which we have control exerts so marked an influence upon physical prosperity as the food we eat. Improperly prepared food makes poor blood, poor brains, poor muscles, and vitiates the integrity of the entire system. Much of the disease, many of the sins and misdeeds, and much of the unhappiness of the world may be rightfully attributed to poor food and bad cookery.

Phillips Brooks used to say that "health is salvation," and Bishop Foster declares that "to care for men's souls most effectively, we must care for their bodies also." To care for their bodies necessitates a first care for the building material from which these bodies are made, in the provision of proper food and its healthful preparation. The proper preparation of food for digestion is not merely a matter of having at "one's fingers' ends" the composition of numberless dishes.

The following of recipes and the mechanical mixture of ingredients have largely constituted the cook's art in times past, but in these days of progress it is becoming evident that success in cookery, as in other arts, depends upon attention to the scientific principles involved, and that a knowledge of the composition of foods, their digestibility, their nutritive values, their adaptation to individual use under varying conditions, the results of certain combinations, the action of heat upon different materials, the why and the wherefore of each operation employed in cooking, is indispensable for the successful production of wholesome articles of food.

Snares for Little Feet

Not long ago there were found on one street in Chicago twenty kindergarten saloons. These places were fitted up with small furniture, toys, hobby horses, and picture books, and the children were enticed to come in and play. They were at first given sweetened wine to cultivate a taste for liquor, and were induced by the proprietors to coax other children into the trap.

How many other such snares for little feet are running in Chicago is only a matter of conjecture; how many others are running in other parts of the world

cannot be known. But it is certain that this is the carrying out of a concerted scheme of the great liquor interests to debauch the children of the rising generation, and make them its slaves practically from the cradle to the grave. Some time ago a warning was thrown out at a great convention of the liquor interests that unless something was done to create an appetite, a taste, for strong drink in the boys and girls that are now coming up to young manhood and young womanhood, the trade would lose heavily; it was pointed out that in schools and in the home many of the children were educated away from liquor, and something must be done to overcome this. Sprinkling refuse liquors on the sidewalks in front of saloons is an old device to fire the appetite of those who had already learned to drink. But that did not particularly reach the children. This new device of Satan is for the undoing of the children in particular. Thus for the sole purpose of increasing business, little girls and boys are lured into these antechambers of ruin. It is a cold-blooded and deliberate design to carry the contamination of the liquor evil down to the unsuspecting babe, so that the first pennies he earns may flow into the saloon keeper's till, gradually increasing in volume as his ability to earn becomes greater. It is hard to conceive of a more dreadful conspiracy against babyhood than the discovery of the kindergarten saloon has brought to light. This alone condemns the whole liquor business, from the vats in which the liquor is brewed to the bar and the dive where it is retailed to the victims of that slavery. Parents should make note of this new conspiracy against the bodies and souls of their children.—*Signs of the Times.*

Medicine and the Healing Art

In a recent number of *The Literary Digest* we find the following quotations from *The Hospital*, taken from "an editorial in which it uses words about the medical profession that read strangely in the pages of a medical magazine:"—

"A science, if it be a science, springing in the far past from mystery and witchcraft, tainted with the methods of the sorcerer, and even now dominated by that overmastering faith in drugs and nostrums which is the direct and disastrous heritage handed down to us by our immediate ancestors, the apothecaries. It has been an ignoble spectacle. No one taking a broad view. Each man limited by his education, and trudging along in the rut of his old habits—physicians pouring in drugs, surgeons scraping out bits of diseased tissue, while even now, in the full light of bacteriological science, we find men attempting to cure consumption by soaking the patient's tissues with antiseptics; and all this in defiance of the teachings of pathology, which go to show how frequently the disease gets well if the patient's vitality, the *vis medicatrix naturae*, is but given a fair chance. Yet, how near we were to the truth if we

would but have listened, if we would but have cut ourselves adrift from the prejudices ingrained in us by our education, and, in the words of one great man, have thrown 'physic to the dogs,' and, in those of another, have investigated all things by 'observation and experiment.' Once a year we have met together to do honor to the immortal Harvey, and then we have returned to this miserable drug giving as if Harvey had never existed."

The occasion for all this is the award of the first prize of twenty-five hundred dollars for the best essay on the proposed King's Sanatorium for tuberculosis. The successful competitor, Dr. Arthur Latham, does not believe in treating consumption with drugs, and advocates the fresh-air method, whose introducers, half a century ago, were tabooed by their medical brethren. Says the writer in *The Hospital* again:—

"It is one of our aimable weaknesses to hold patent medicines in ridicule and contempt, but what could be more ridiculous, considering the teachings of the dead-house, than the current treatment of consumption so aptly described by Dr. Latham—a mere pouring in of drugs without any attempt to touch the root of the disease. Yet in the midst of all this drugging, which has been going on for longer than we can remember, there have been men who saw the truth. So far back as 1840, George Bodington insisted on the importance of a generous diet and a constant supply of pure air, and propounded the terrible heresy that 'cold is never too intense for a consumptive patient.' In 1855 Dr. Henry MacCormac, the father of the late Sir William MacCormac, published a book on somewhat similar lines, and in 1861 read a paper before the Royal Medical and Chirurgical Society in which he advocated what are now established principles. Yet what was the treatment which these pioneers received at the hands of their professional colleagues? Bodington's book, says Latham, 'met with much bitter and fierce opposition, and eventually the disapproval of his methods became so universal that patients were driven from his sanatorium,' while 'the members of the Royal Medical and Chirurgical Society refused to pass the usual vote of thanks to Dr. MacCormac, because they thought that the paper was written by a monomaniac.' . . . Meanwhile, notwithstanding our ostracism of new ideas, the teaching of Bodington, of MacCormac, and of the modern host of sanatorium owners has prevailed; and now, at last, in the full sunshine of royal patronage, we admit how simple is the truth, expressed as it is by the motto of Dr. Latham's essay: 'Give him air; he'll straight be well.' What sycophants we all are!"

PRAYER is the key of the day and the lock of the night. We should every day begin and end, bid ourselves good morning and good night, with prayer. This will make our labor prosperous and our rest sweet.—*Berkeley.*

THE WORLD-WIDE FIELD

A Trip to Canton — No. 1

MRS. J. N. ANDERSON

STARTING at six in the evening, the little steamer "Kong Nam," with her burden of freight and passengers, wound her way through the narrow channel, between the many small islands, toward Canton. "You do not carry many passengers," some one remarked, noting that the boat was supplied with only two passenger cabins. "O, yes; sometimes four or five hundred! We have several hundred on board to-night," the mate replied.

"Where?" I mentally queried; but later in the evening, on passing from the

ing abruptly out of the deep waters, a few miles inland, where the larger islands, low and level, are luxuriant with vegetation. The rice fields were still inundated, but the spears of coming grain could be clearly traced in drills across the flats. Groves of bananas and plantain, backed with the darker green of orange and litchi, betokened promises for days to come.

The utmost care is bestowed upon gardening in China, but nothing like farming as it is known in the Middle and Western States of the United States is thought of. The work is done by hand, with possibly the aid of a water buffalo and a very primitive plow. The farms

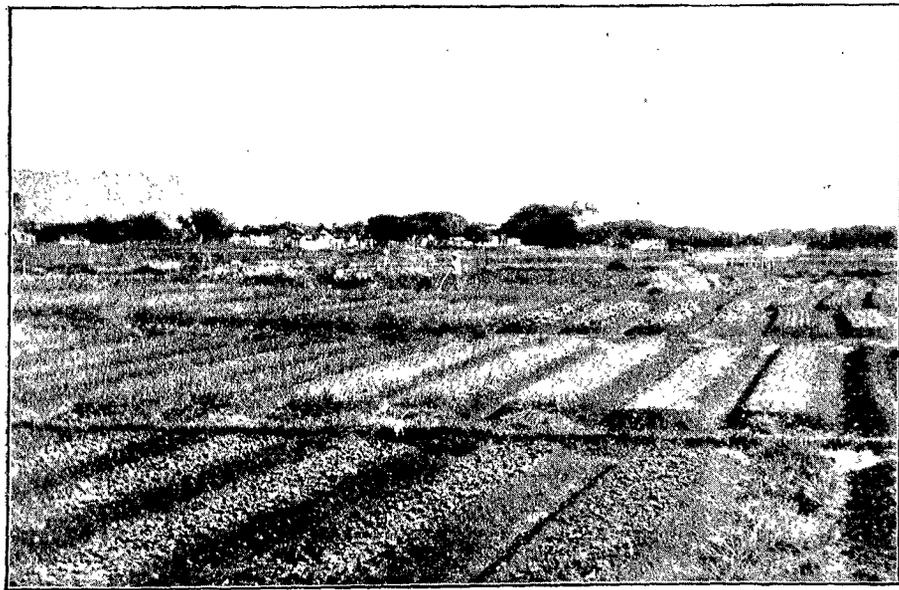
preparations, we were soon on deck, relieved to find that the boat had anchored before the city of Canton, and that the confusion was occasioned by the sampan people in their competition to secure patronage of freight or passengers. Trade is much less active at Canton, and therefore the conflict for bread among its floating population is correspondingly sharper, than in former years.

"I wonder why passengers are not called early in the morning to see the native boats come out to meet the steamer. It is one of the most picturesque and interesting sights to be seen," remarked a gentleman who has traveled extensively. And so it is. A population numbering tens of thousands, but just how many no one knows, spend their lives in these small house-boats, or sampans, and in the larger crafts and junks. Each floating home, in turn, becomes the inheritance of some child of the family. If a boy, when he is married—probably to one of his own station—here he brings his bride, who will take her post at the large oar in the rear of the boat till the day her first-born comes, bringing the first real joy into her life. A few days later, with the precious little burden on her back, she will take her place at the oar again, and pull with new vigor because of this new inspiration. If this life seems hard, remember that it is exempt from much of the drudgery and care of what is called a more perfect civilization. Generations come and go, generations that never know a settled home on solid earth.

Before us lay the *shameen*, or foreign settlement, occupying what was once a mud flat in the great sheet of water known as the Bak Kong, or North River, the northern fork of the mouth of the Pearl River; but which is now a verdant island, with substantial residences, constructed after European plans; and beautiful, paved streets lined with shade trees. The European population who live here must make this their world, and, therefore, no pains has been spared to make the place attractive.

Across the canal northward lies the ancient and modern city of Canton. The old city is inclosed within a wall about twenty feet thick, from twenty-five to forty feet high, and six miles in circumference; but outside this wall a city of equal size has grown up on the low plain, extending with its suburbs a distance of ten miles up and down the river. Our first view of this well-known, and yet certainly unknown, city lying before us in mysterious and ominous silence, brought to mind the words of Jesus, "Thou that killest the prophets, and stonest them that are sent unto thee." Wretched, and poor, and blind, and naked, she wraps her tattered robes of ancient tradition and national pride about her, and declares herself in need of nothing. The metropolis of the two Kwang Provinces and residence of the viceroy, Canton has a certain governmental importance second only to Peking, and a conservatism perhaps fully equal to that of the national capital.

But of greater importance to us is the place this city has occupied in the



CHINESE GARDENS

upper deck across the lower to the cabin, the answer came, "Anywhere;" for every inch of available space on the deck was occupied by a sleeping Celestial. Some had thoughtfully brought their pillows, consisting of hollow oblong cubes of chinaware softened by ornamental figures in national colors according to personal preference; others a bit of rush matting or an extra garment for a bed; while others slept with only a short lower garment; but each was apparently as free of care and as satisfied as when swinging through dreamland in a sling on his mother's back.

About one hour out from Hongkong we left the salty waters of the Pacific, and entered the broadest and most northern estuary of the Canton River, on whose northern bank, about ninety miles inland, the city lies. Floods of light in red and gold, mellowed by the soft gray of coming night, streamed from the tropical sun, bathing all the landscape, while the glad sea breeze brushed briskly past.

Slowly but steadily the boat glided on,—for there was not a ripple before her bow,—past odd, barren islands ris-

are mere garden patches surrounding the clan villages, in which the people congregate from generation to generation. In some dense sections village touches village, separated only by their walls or a running stream. Nevertheless, each is a distinct village with its own traditional customs and shade of dialect. In other sections the villages are miles apart, with wide, unoccupied acres between them, which, to all appearances, might be just as fruitful as those now under cultivation. But tradition has bound the people to village life, and so the little dark houses are packed together, tile touching tile on the roof, till there is neither air nor sunshine to bring comfort and health to the little ones who are driven into the streets.

Night came on, and with it forgetfulness, till, early in the morning, we were awakened by a din of voices, low and guttural, high and shrill,—men, women, and children calling, scolding, chattering,—while the racket of wooden shoes and the shuffle of bare feet on the deck led us to suspect that something extraordinary had happened. Hastening

history of missions. Hither in 1807 came Dr. Morrison, then a young man. A burning zeal for Christ had led him to long for China, as yet untouched by Protestant missionaries. In order to reside in the city while studying the language, he was obliged to accept employment in a factory under English management. The study of the language was of itself a crime against the government, and the teaching of it was treason, liable to cost his tutor his life. Here silently and perseveringly he wrought, and finally produced a grammar and a lexicon of the language, besides a translation of the entire Bible, thus laying the foundation for all succeeding missionary work in the Chinese world.

Here, too, occurred the conflict over the opium question, and the war which followed, by which the name "Christian" was brought into reproach in all China, and an additional curse was heaped upon an already enslaved people. The opposition manifested is not so much hostility to Christianity as to the *fan gwi* (foreign devils) themselves; but it is as deep seated and abiding as the national life of China itself.

Always a storm center, Canton is to-day in a state of ferment; and even as I write, the city is being placarded with matter inciting to riot against the foreigners, and no one can forecast what may be the outcome. Still the angels are holding the winds that she may hear the gospel and be saved. O that she might know in this her day the things that belong to her peace!

Finland

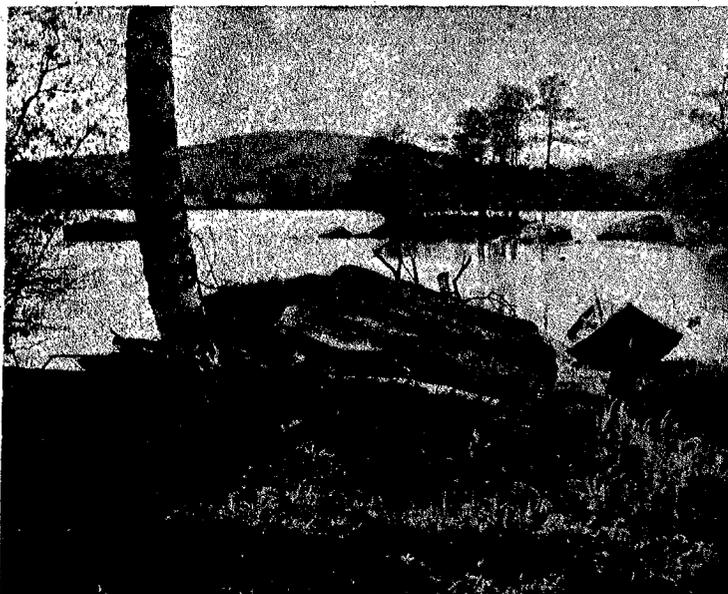
OTTO LUNDELL

COMING in contact with the people of Finland, it is evident that they are better educated than one would at first believe. I do not know that I ever found a place where the people could not read and write, if they were not too old and feeble to do so. Those who can, give their children a higher education, sending them to the university after they have gone through the preparatory schools, and are proud to have their children, whom they have worked so hard to support, bear the title of pastor, professor, etc.

Finland is a country where education is rapidly advancing. In the year 1890 the total population was 2,380,000, and no fewer than 540,412 attended school. Of the entire population, about twenty-

three out of every one hundred are actually at school. There are 2,608 university students, including women. At the lycée there are 4,723. The primary schools have an enrollment of 419,867. With such a foundation, one is no longer surprised to read the long list of learned societies which flourish here—philological, juridical, medical, scientific, and literary. One of these, the Society of Finnish Literature, is laying the world under obligations by the wealth of folk songs it has discovered and preserved.

The university of the country is to be found in Helsingfors, which is the capital of Finland. The university building is named after Alexander I, whose bust occupies the place of honor in the vesti-



A SCENE IN FINLAND

The most interesting buildings in Helsingfors, or "Helsinki," as it is called in the Finnish language, are the Senate House, with a magnificent place of assembly, where the emperor, when present, opens the Diet; and Standerhuset, the Estates House, with its three halls where the representatives of the clergy, the bourgeoisie, and peasants sit during the rare meetings of the Diet. In the architecture of these buildings there is nothing remarkable. They are, dignified, simple, and modern.

Forty years ago there were only about twenty thousand inhabitants in Helsingfors, but to-day there are more than four times as many. There is no capital city in the world that surpasses it in cleanliness, convenience, and all the externals of modern civilization. Small electric cars, models of their kind, run through the streets, and furnish rapid and comfortable transport to all parts. And from the capital a person can now get telephone connections with almost any part of the country. All these things are preparing the way for the last mes-

THERE is only one thing you can carry into eternity—your character. See that it is what it should be, and the jasper gates will gladly swing open to give you a welcome.—*Great Thoughts.*

River Plate Conference

N. Z. TOWN

My next trip was with Brother Hillmann, who is canvassing in the Province of Santa Fé. This brother began canvassing about three years ago, and has worked faithfully summer and winter, but not until my recent visit had he received any instructions or help as to the best way of conducting the work. We labored together several days among Italian colonists, he canvassing one house and I the next, and between the houses we conducted a canvassers' institute. The Lord blessed us with success while together, and this brother has been doing much better since my visit.

From there I crossed over to our mission school in Entre Rios. The school has been prospered in a special manner this year. The home is full to overflowing, and quite a number attend from outside. The total attendance has reached fifty. Among the students are six heads of families, the eldest being forty-nine years old.

The students have added a three-room brick building to the school during work hours this year. Commendable efforts have also been made to improve the school farm with fruit trees, shade trees, plants, etc., but as we have been having a severe drought again, it has been difficult work.

Although the medical work is comparatively new to the brethren in this field, they show a deep interest in it. To make a start in raising funds with which to begin a building where the sick can be cared for, we presented to the brethren the missionary-acre plan. Many of them were pleased with the idea, and over one hundred and sixty acres of wheat and flax are already promised. If the Lord gives a harvest, this will make a good start toward the medical building fund. One aged sister gave a fat ox, a servant girl gave a month's wages, and one brother gave a good piano and three fine large paintings.

Some months ago we presented to the Buenos Ayres church the importance of doing more in circulating our Spanish paper *El Faro* in the city. As a result, several of the church members began selling the paper from house to house. Among them was an Italian sister who can neither read nor write. In her work she came to the house of an Austrian lady. As our sister talked to her of the coming of the Lord, and of the end of the world, she became interested, and arrangements were made for Sister Opegard to give her Bible readings. Last month we had the joy of seeing this lady baptized and received into the church. She, in turn, has interested others, whom we hope to see fully accept the truth. Brother Ernst and I have recently begun taking subscriptions for *El Faro* in the town where we live. We have met with encouraging results. At our general meeting, we hope to arrange for one or more to give their whole time to canvassing for this paper.

Until quite recently, Brother Snyder has worked principally among the for-

eign population in Paraguay. As papers can be posted free in that republic, Brother and Sister Snyder have given special attention to sending our papers into the different colonies. Some of this seed has fallen on good ground, and already fruit is beginning to appear. Of late, Brethren Snyder and Mangold have begun canvassing for our books among the Spanish-speaking people of Paraguay. A large per cent of the natives are unable to read, but among those who can read these laborers have met with a good degree of success. Brethren, pray for the work in these dark lands of South America.

General Mission Notes

THE great decline of Japan Buddhists during the last two hundred years is shown by the fact that there were 394,087 temples, whereas now there are less than 72,000.

"OUR failure to prevail more largely with the non-Christian nations is due to our more fundamental failure to prevail with God in prayer."

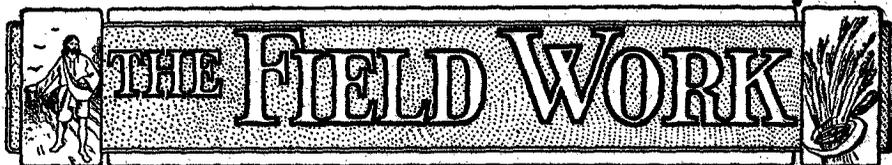
"INDIFFERENCE to missions is a crime deeper than refusal to feed the hungry and shelter the homeless. Charity is a great work. It is well to feed the multitude with bread, but better still to give them the living Bread."

"WOULD you have been content to live and die without knowing Christ? For yourself it would have been an immeasurable loss; and by delaying to give to heathen nations the gospel, you inflict this great loss upon them."

DARKNESS and death are abroad, and we have the Light of life; a world famine, and we have the Bread of life. God is calling, man is calling. O for a church that dares to do great things for God!
—A. T. Pierson.

THE province of Honan, China, has an area of 67,955 square miles, and a population of about 22,100,000. It has ninety-four walled cities having no resident missionaries. Including lady workers and the wives of missionaries, there is only one missionary to every 361,000 of the population.

A LAWYER of Indianapolis, aged eighty-seven years, has recently given away the last of a fortune aggregating \$800,000. One half is bestowed upon relatives. Of the other half, \$265,000 goes to mission boards, home and foreign, and the remainder to a college. An equally phenomenal gift to missions has recently been made in Leeds. A millionaire, lately deceased, bequeathed for missionary purposes nine tenths of his estate, which is valued at \$4,967,000. His desire was that this money should be spent in providing every tribe of mankind with accurate and faithful copies of the Gospels of John and Luke and The Acts of the Apostles.



Nebraska Conference Proceedings

THE twenty-fifth annual session of the Nebraska Conference was held in connection with the camp meeting at Lincoln, September 3-13. Nine meetings were held, thirty-three delegates being present at the opening meeting. Others came in later.

From reports given we mention the following items of interest: four thousand dollars received from the sale of "Christ's Object Lessons" has been turned over to Union College in the past year. The canvassers' and office sales have amounted to \$12,690, which, with the amount received on "Christ's Object Lessons," makes a total of \$16,690. The conference treasurer's report showed \$23,673 tithe received, which would amount to about nine dollars a member. The amount contributed to foreign missions amounted to \$5,669.41, or about \$2.18 a member.

The usual committees were appointed by a large advisory committee. Thirty resolutions bearing on the different phases of the third angel's message were passed, among which are the following:—

Resolved, That much prayerful study be given the question before a church school is organized, and that in every case the church-school superintendent be counseled, and that due care be exercised in the selection of a teacher who is best suited to the existing circumstances.

Resolved, That promising young men and women be encouraged to secure a training which will fit them for the church-school work.

Resolved, That the church-school superintendent be satisfied as to the moral and intellectual fitness of each teacher, and that each one be required to pass an examination not less rigid than that required by the county superintendent, and that each teacher who passes a satisfactory examination be granted a certificate from the conference, signed by the president and the church-school superintendent.

Resolved, That we hereby request Union College to conduct a special course for canvassers and missionary workers, covering about the same length of time as last year.

Resolved, That as a conference we will dispose of the remainder of our quota of "Christ's Object Lessons," accomplishing the work, by the grace of God, by Jan. 1, 1903.

We recommend, That all our conference laborers give earnest attention to the lines of old-time missionary work, by selling books and tracts from the public desk, by introducing to our people the new books as they come out, by organizing and building up the tract and missionary work in all our churches and companies, by assisting in the selection of agents, by soliciting subscriptions for our periodicals, and by doing all in their power to place some definite missionary work in the hands of every Seventh-day Adventist.

Whereas, The present church enrollment does not show the exact status of our church membership on account of

the many removals to other States, we therefore,—

Recommend, That the district superintendents do all they can to encourage the members to unite with the churches where they reside.

We recommend, That the ten-cent-a-week plan for the support of foreign missions be continued.

We recommend, That all donations, for whatever department of the work, be solicited only under the direction of the conference, and that all donations be forwarded through the State office.

Resolved, That we co-operate with the American Medical Missionary College in the training of capable men and women for the important work of the Christian physician, by entering heartily into the plan of buying the Battle Creek College buildings by means of the Missionary Acre Fund, and that we do not encourage our young people to attend a cheap medical school where they can obtain only an inferior preparation.

Whereas, The editors of the Scandinavian papers are to issue an extra double number of said papers about the first of October, this important issue taking up the third angel's message, therefore,—

Resolved, That we as a conference take hold in earnest, and as far as possible bring these papers to every Scandinavian family in Nebraska.

Resolved, That as a conference we will encourage the work among the blind by recommending that each church subscribe for one copy of the *Christian Record*, to be used in missionary work.

The following officers were elected for the ensuing year:—

President, N. P. Nelson; Vice-President, G. M. Brown; Secretary and Treasurer, C. H. Miller; Conference Committee, N. P. Nelson, G. M. Brown, J. J. Graf, G. A. Kirkle, A. C. Anderson; Missionary Secretary and Treasurer, M. F. Beatty; State Agent, F. Jencks; Conference Association, N. P. Nelson, J. Sutherland, T. McAlpine, G. Mathieson, and R. F. Andrews; Educational Secretary, G. M. Brown; Secretary and Treasurer of Sabbath-School Department, Ida Nelson; General Conference delegates, N. P. Nelson, G. M. Brown, J. J. Graf, A. C. Anderson, and J. H. Wheeler.

Credentials were granted to N. P. Nelson, W. B. Hill, R. F. Andrews, J. J. Graf, J. H. Wheeler, L. E. Johnson, G. H. Smith, G. M. Brown, A. C. Anderson, P. P. Gaede, and Daniel Nettleton.

Ordination and credentials were given to C. R. Kite and G. W. Berry.

Ministerial licenses were granted to O. E. Jones, O. A. Hall, W. H. Campbell, F. W. H. Shroeder, Charles Swenson, B. M. Garton, N. C. Nelson.

Missionary licenses were granted to Mrs. E. M. Peebles, Mary F. Beatty, W. F. Surber, C. H. Miller, W. J. Wilson, Robert Ryan, Esther Smith, Albert Anderson, J. B. Mourer, Ida Nelson, G. P. Loy, William Batterson, and Susan Isaac.

Colporteur licenses were granted to C. S. Wilbur, L. B. Porter, E. L. Cook, J. W. Beams, and J. H. Johnson.

Teachers' certificates were granted to Pearl West, Lorena Carpenter, Lillie Fulton, Iva Leech, and Myrtie Ferren.

A written request was presented by Elder L. E. Johnson, chairman of a committee appointed at the Crawford camp meeting to investigate as to the advisability of establishing an industrial school in northwestern Nebraska, that steps be taken by the conference to establish such a school if a suitable location can be secured. The matter was referred to the conference committee.

Unity and harmony prevailed during all the proceedings, and we feel sure that prosperity will attend the work in this conference the coming year. Let us all take an earnest, active part in the work, that it may soon be finished, and the saints gathered home.

C. H. MILLER, *Secretary*.

Alabama

MONTGOMERY.—The fourth session of our church school for the colored people opened September 29. We have an enrollment of fifty. We also have an organized Sabbath school of sixteen, and a tract society of ten members. The first church for the colored people was organized in this city last Sabbath. Elder W. L. McNeely, president of the Alabama Conference, conducted the services. The Spirit of the Lord was present to impress the glorious truths presented.

Montgomery, being the capital city of the State, is an important center for the work among the two great nationalities of the black belt of Alabama. The work has been greatly hindered here in the past, but we are thankful to see it taking on a new impetus.

The patrons of our school are not able to pay tuition, buy books, and clothe their children as they desire; so we kindly ask our friends to send us some books. Dr. Kellogg's physiologies (more of the first book), and "Coming King" (several), and two or more copies of "Healthful Living," would supply our present need. And, as our work is partly on the self-supporting plan, we would highly appreciate dried fruits, beans, graham flour, whole-wheat flour, or any other article of food that our kind friends may choose to send us. We will pay the freight. Food articles are high here. The South fell short on all crops except cotton this year.

We are of good courage. The Southern field is a fruitful one, and must be worked quickly, before the enemy closes up the openings. We are glad to see the good reports of work among the colored people in Mississippi, Tennessee, and South Carolina. May the Lord hasten the time when the whole field will be supplied with means and laborers to push the work to a finish.

T. B. BUCKNER,
MRS. A. L. BUCKNER.

Cedar Lake Academy

CEDAR LAKE ACADEMY opened its fourth year of school, October 6, with an enrollment of twenty-five in the Academic department. This number has been increased to thirty-six, and still others are coming. We have room for three more boys in the dormitory, and could accommodate six more girls. Perhaps some who read this report may yet decide to come. Students may enter at any time.

We have an excellent class of students, and nearly all of them have called for elementary work, so our teachers are not crowded with class work as they have been hitherto. This enables us to pay more attention to the manual training. We have now started a class in masonry, under the competent direction of Brother E. W. Foster, of the Edmore church. A class in carpentry is to be organized this week, under the direction of W. T. Marshall, who is a thoroughly competent mechanic. The class in printing begins this week, and the school will publish a small monthly folio, the entire work of which is to be performed by the students. Brother Wolcott is superintending the harvesting of the crops, and the Lord has blessed us bountifully this year. The school was fortunate in securing the services of Sister Jennie Wilson, who came recently from Australia, to act as the matron. Her influence with the young ladies cannot but be inspiring.

There are sufficient students in attendance to put the school on a paying basis, and we believe that one of the most prosperous years in the history of the school is before us. We shall be glad to have our entire capacity filled, and any students who may yet be thinking of attending school will be welcomed if they can furnish proper testimonials from the churches where they reside. It is not necessary for students to be Adventists in order to enter, but it is necessary that they be willing to abide by the rules.

A most promising Commercial department has been opened. New furniture and equipments are to be installed this week, and competent instruction will be given in shorthand, typewriting, and bookkeeping. Only those who have a sufficient preparatory education should think of attempting any of these subjects.

J. G. LAMSON.

Chile

IQUIQUE.—It has now been more than one year since we left our home and started for Chile. After a pleasant voyage we landed among people speaking a strange language, and having many strange customs. But after being here a short time, they did not seem so peculiar to us, and now we have become quite accustomed to their ways, and are at home among them.

Their habits of living are very unhygienic, cleanliness being but little regarded by the majority of the natives. The women know but little about cooking and housework in general. A large amount of beer and wine is used by all classes. These seem to be regarded as the most important articles of their diet. And they eat at nearly all hours during the day. When we visit them in their homes, they must serve a lunch before we leave. They think it a very queer custom to have but two meals a day. Many of the women, especially of the lower classes, smoke.

Certainly these countries are in a pitiful condition, and need the message which the Lord is giving to the world. Many are ready to accept the truth when they hear it, and when converted, they love it as much as people in other parts of the world. Many of them are very liberal with the little they have, and make donations to help carry the truth to others.

Here, as in other Catholic countries,

there are many feast days. There are, in all, about sixty of these feast, or holy, days during the year, many falling upon Sunday, which is really regarded as no more than a feast day, all kinds of work being carried on much the same as on other days of the week. Business houses generally are closed in the afternoon, and the time is spent in places of amusement. This being true, it seems evident that the persecution for Sunday violation can never be very great in this country.

We feel to praise the Lord for the many good experiences he is giving us, and for the many lessons we have learned since coming to this field. The Lord is blessing the work.

MRS. A. R. OGDEN.

Iquique, Chile.

France

PARIS.—We had a splendid meeting here yesterday (Sabbath). Some strangers were present, among whom was a Catholic lady of intelligence, who wept when going away, and said, "How I wish I were where you people are." We are not located yet, but hope to be settled this week.

Looking over the records since I came here a year ago last July, I find that about one hundred have accepted the truth in the Latin field. But the fact that we now have no worker in Italy, will have a depressing effect upon the work there. The work at Geneva continues good. Between twenty-five and thirty persons have been baptized since we opened our school there last March. There is yet a great circle of interested ones.

B. G. WILKINSON.

Brazil

Soon after the close of our good general meeting at Brusque, the writer, accompanied by Dr. and Mrs. A. L. Gregory, Sister Emilie Kauling, and several brethren, started for the southern part of the Province of Santa Catharina. Dr. and Mrs. Gregory were traveling overland to the Province of Rio Grande do Sul, which they expect to make their field of labor; while Sister Kauling was going to Rio Novo, to take charge of a church school. The first part of our trip was rather unpleasant, owing to rain. For several days we were obliged to ride almost half the time each day in the rain. The latter part of our journey passed off as comfortably as could be expected in Brazil; that is, after riding all day, we had the privilege of sleeping on the floor in some settler's house, with only such things for bedding as we had with us.

June 17, after a trip of eight and one-half days on horseback, we arrived at Rio Novo. Here we have a church composed mostly of Lethonian people. In addition to her school duties, Sister Kauling will assist this church, as she is of their tongue. We remained at Rio Novo a week, during which time we had meetings daily. A few patients came to consult Dr. Gregory, and a few also had some dental work done. The health and temperance principles presented by Dr. Gregory caused quite a stir in the community, for wherever one touches the appetites of the people, they usually grow very zealous to defend and excuse their bad habits.

From Rio Novo we visited the churches at Mae Luzia, Linha dos

Antos, and Linha Torres. At each of these places Dr. Gregory spoke to the people on the principles of right living, and we hope that much good was accomplished by his talks. The remainder of our company then went on to Rio Grande do Sul, while I visited the believers at the Jundia River, and then returned over the territory already mentioned, putting in order such things as needed attention in our churches; for at one place the elder had apostatized, taking several families with him.

At Linha dos Antos we organized another church school, and also took the initiatory steps toward organizing a church. I also had the privilege of baptizing two souls, and of receiving them with three others who came to us from the Baptists, into church fellowship. On the way home we rode four days out of our way to meet with several families of Sabbath keepers who had not been visited for two years.

On the whole, this trip was of great blessing to me. I was strongly impressed with the need of medical missionary workers, or rather, with the need of each worker's being acquainted with simple methods of treating the sick; for but few people can be found with even comparatively good health.

May the Lord abundantly bless the workers already in this great field, and add many more to them; for truly the field is white unto the harvest.

F. W. SPIES.

Egypt

CAIRO.—I have received several letters from friends in America saying that they have seen in the newspapers that the cholera is raging in Cairo, and many thousands are dying every day. We have had the cholera, it is true, in this place, and it is here yet, and to-day it is reported that fourteen hundred are dead; but this is for all Egypt, and not just in Cairo. But we are glad to tell our brethren and sisters that our hope and trust in the Lord is good, and we are now able to appreciate better than ever before the promises of the ninety-first Psalm. On account of the epidemic, we had to stop our public meetings just at the time when seemingly a good interest was manifested. But the Lord opens other ways for us to work, and we thank him for his blessings.

Ten days ago we had the English tract, "Seven Reasons for Sunday Keeping Examined," translated into Arabic, and printed a thousand of them. A newspaper published an article in Arabic against us. But what did that do? The same day that I learned about it, twelve persons whom I had never seen before came to my house to inquire about the truth, and some have become much interested. We hope that before long the seed sown will spring forth, and many will begin to keep the commandments of God and the faith of Jesus. Several are almost ready now to take that step.

The Health and Vegetarian Home pays its way still, and the last few days the workers have had much to do. About two weeks ago I was called by a friend to see a sick man in Helouan. He was suffering with rheumatism; the doctor had been attending him for seventeen days, but the man grew worse, until finally, just the day before I went to see him, he sent his doctor away. Thus the

Lord prepared the way for me. After directing him to take some simple treatments, I gave a massage to the affected parts, praying that the Lord might bless him. Two days after, I took a nurse with me, and went to see him again. The nurse gave him treatments, and the man improved so much that he left his bed, and after four days was well, and so happy that he went to all his friends and told them about our work. The next day three other persons came to be treated, and in three more days ten had come, as the result of his influence.

A lady who has had several physicians told my wife that if we were able to cure her, she would pay us whatever we asked. And her son says that he is willing to give all that he has if his mother can get well. The woman is improving, and appreciates the treatments, but she will need some surgical work. She said that if we had a doctor who could do this for her, she would be willing to pay any price for it. We are glad that the Mission Board has decided to send us a doctor, but we must still plead for two physicians, for there is no other country where the need of a lady physician is so great. And the lady missionaries for Egypt—where are they? Where are our sisters who are thinking to do something for the millions of their sisters who are sitting in darkness, and who never have the privilege of going into a place of worship? O that some might open their hearts to the cry of these poor souls who are calling for help! In the hundreds of homes called Christian where I have visited and given readings, I have never been able to come in contact with the lady of the house, and have not even seen her to salute her. These women can only be reached by our sisters who will consecrate themselves to this work, and will go to them with the love and spirit of Christ.

Our hope for Egypt is good. We know that there are some sincere souls here. I love the Egyptians more and more, and I believe that God has some souls in this country who will be the instruments in his hands of carrying the gospel to the darkest parts of Africa. Yea, some of them have already heard the truth, and I believe that it is taking root in their hearts. Pray for us and for the work here, and for those who are just about to take their stand on the Lord's side.

LOUIS PASSEBOIS.

First Annual Session of the Southern California Conference

THIS conference was held in connection with the camp meeting at Los Angeles, Cal., Sept. 12-22, 1902. There were in attendance fifty delegates from eighteen churches, including the five new churches which were admitted to the conference.

The president's address showed that the work is onward. The membership of the conference has increased from nine hundred and ninety-six to eleven hundred and forty-six. The tithe has almost doubled. The past year \$12,996.47 has been received by the treasurer.

From the Southern California Tract Society the following amounts have been received, and sent to the various fields:— Annual offerings, \$992.26; First-day offerings, \$592.52; India, \$105.02; Material Fund for "Christ's Object Les-

sons," \$1,225; Sabbath-school donation to missions, \$381.17; Christiania Publishing house, \$392.22; Southern Field, \$79.57; Skodsborg Sanatorium, \$43.56.

The committees chosen to suggest names and plans were as follows:—

On Nomination: A. M. Way, J. M. Prime, L. O. Johnson, P. B. Passons, D. H. Warren, Frank Bell, and O. J. Fisher.

On Credentials and Licenses: J. N. Loughborough and the conference committee.

On Plans: C. Santee, C. A. Pedicord, A. T. Jones, T. S. Whitelock, and R. S. Owen.

The recommendations that were passed, were as follows:—

In view of the prosperity that has attended the work during the past year, in the giving of means to carry forward the work, in the preservation of the health of the laborers, in bringing precious souls to the knowledge of the truth, and in many other ways,—

1. *Resolved*, That we express our heartfelt thanks to God, and pledge ourselves by his help to put forth more earnest efforts to extend the knowledge of the truth during the year to come.

2. *We recommend*, That the church-school teachers who pass a satisfactory examination be granted a conference teacher's certificate.

3. *We recommend*, That all our people pay a second tithe.

4. *We recommend*, That a conference fund be maintained, created by the second tithe and donations, for the support of church-school teachers and other missionary enterprises.

Recognizing that our conference school at Fernando will be an important factor in preparing workers for the proclamation of the third angel's message,—

5. *We recommend* all our people to send their children of suitable age to this institution.

A special committee was appointed to bring in a report as to the uses to which the second tithe could be put. This committee consisted of Elders Santee, Owen, Healey, A. T. Jones, and E. S. Ballenger. Their report was adopted by the conference. It was as follows:—

That one third of the second tithe be retained at the home church to be used in any way that the church may vote, but we recommend that it be used in church expenses, etc.; that the remaining two thirds, and the surplus of the one third, be forwarded to the conference treasurer, to be used as the conference may vote from year to year.

That we favor the idea of sustaining our church-school teachers from the fund created by the two thirds of the second tithe forwarded to the conference.

The Committee on Credentials and Licenses made the following report, which was accepted:—

For teachers' certificates: A. J. Howard, P. P. Adams, E. M. Adams, A. W. H. Millard, Abbie Dail, Minnie Embree, Mrs. S. M. Strong, Mrs. C. E. Bunch, Mrs. F. E. Adams, H. E. Giddings, Mrs. M. E. Giddings, Myrtie Harris, and W. W. Wheeler.

For missionary licenses: Mrs. L. A. Parsons, Mrs. M. E. Hoyt, Mrs. D. Knight, and Laura Morrison.

For ministerial licenses: J. L. McElhaney, C. A. Pedicord, O. J. Fisher, T. S. Whitelock, E. S. Ballenger, P. P. Adams, W. W. Wheeler, and E. H. Adams.

For ordination and credentials: C. E. Knight, S. T. Hare.

For credentials: Clarence Santee, W. M. Healey, R. S. Owen, S. Thurston, J. W. Adams, J. F. Ballenger, H. E. Giddings, and A. J. Howard.

The following report of the Committee on Nomination was accepted: Conference President, Clarence Santee; Conference Committee, C. Santee, W. M. Healey, R. S. Owen, H. E. Giddings, T. J. Evans, A. M. Way, S. Thurston; Secretary, C. A. Pedicord; Treasurer, Southern California Association of Seventh-day Adventists.

The officers for the Southern California Association of Seventh-day Adventists were elected. They are identical with the conference officers.

W. W. Wheeler, of Fernando, Cal., was chosen Church-school Superintendent and Sabbath-school Secretary. J. H. Parrett, 143 Carr St., Los Angeles, Cal., was appointed Conference Canvassing Agent.

It was the sense of the conference that the conference offices be removed to Fernando, where our new school is located. This move is now completed, which accounts for the delay of this report.

C. A. PEDICORD, Sec.

French Switzerland

GENEVA AND LAUSANNE.—After camp meeting was over, we were successful in securing a lot free of charge on which to pitch our large tent and two small ones. This location was somewhat distant from the first one, and our audiences were not very large, though a good interest was manifested. One young man accepted the truth, giving up a position as tax collector. The newspaper references to the camp meeting were very kind indeed, with the exception, of course, of the Roman Catholic organ in Geneva. One daily paper published several articles presenting our positions on the law, the Sabbath, and the fate of the wicked. A good impression was made on the minds of the people. It seemed rather interesting to see our posters in the streets of the city of Calvin, even opposite the famous cathedral, with the printed subjects,—“The Closing Message,” “Which Day Is the Sabbath?” etc.

Here is where Merle d'Aubigné wrote his history of the Reformation, and, with Gausson, established a theological school in which the Bible, from Genesis to Revelation, could be taught as the word of God, and in which Gausson taught the fulfillment of prophecies and the soon coming of Christ, with great power. At the present, in the same school, none of these points of faith are taught nor believed. Brother Tièche is the permanent worker here, and is having good success.

In Lausanne some of the French reformers who fled there for refuge, established a workers' school, from which many young preachers and canvassers went to France, and never returned. Here is where, fifty-five years ago, a revival was going on, notwithstanding great opposition and persecution from the government and the state church. Alexander Vinet, then professor of French literature in Basel, having written for a Lausanne paper an article in favor of religious liberty, was summoned by the state attorney to appear at Lausanne. His defense and other writings have since become, throughout Europe, standard works on the question of church and state and religious liberty. A fine

marble statue was erected to his memory two years ago in Lausanne.

And yet his principles are not followed. A Sunday law voted last year by the canton de Vaud legislature, which meets in Lausanne, was submitted, by request of fourteen thousand petitioners, to the ratification of the people. A rousing campaign was immediately started by the Sunday-law advocates, consisting of deputies and lawyers. The ministers of the various churches kept out of it, and worked in the dark, for fear that the law should be called religious. Scores of lectures were given throughout the canton, challenging opposers to take the floor at the close. The whole press kept up a continuous fire in favor of the movement. The opposers of the law had no public meetings, no papers; they published a few articles and scattered posters. At this juncture, accompanied by Brother Provin, I gave half a dozen lectures against the law in as many cities, in which halls were given us for that purpose. In Le Sentier, two ministers took the floor after I had finished speaking. They admitted that my arguments were sound, and invited us to give them more light. They have now offered us a hall. A special edition of *Les Signes* was also published and scattered. On the 28th of September the law was rejected by the people by a majority of five hundred and ninety, the number voting being about thirty-eight thousand. The church and government people were amazed and stunned. But they are even now arousing and preparing for another fight.

The same Sunday-law movement is on just now in the Neuchâtel and Geneva cantons. We are preparing to canvass these regions with publications suited for the purpose. Now is a good time to work in French Switzerland. But some of our best workers have gone to France. May God bring in fresh help from those who as yet have not recognized the truth.

JOHN VUILLEUMIER.

Onnens, Vaud.

Africa

UITENHAGE.—Just before the beginning of the war in South Africa, we were directed to this pretty suburban town, surrounded with beautiful hills, and situated about twenty miles from Port Elizabeth. The latter place, being the second largest city of Cape Colony, is regarded as the Liverpool of South Africa. We began our work by canvassing. After disposing of about six hundred books, we held a series of meetings. After a long, strong pull, Brother van Eeden assisting a part of the time, a company of adult Sabbath keepers, numbering thirty-three, was organized. Besides this, there was a good company of children. Considering the disturbed condition of the country, and the difficulty attending the work, our hearts rejoiced to see so much of the Lord's blessing. Our tent had been used during two trying winters, so it seemed necessary to build a house for the Lord. But we had no means, and hard times prevailed everywhere. We made an appeal through the *Visitor*, and in a short time money and pledges came in, a few even from America, amounting to upward of \$1,275. I need hardly say that every donation that came was sent in such a way and at such a time that it showed unmistakably that the Lord's hand was in it. With this money, and some that

we borrowed, we built a church thirty by forty feet, and each member pledged to donate one shilling a week until the debt was paid.

Last February we begun our school with an enrollment of twenty-seven pupils. The school has grown in favor with the people and in numbers, until it now has an enrollment of forty-six. This is altogether beyond our faith, for we provided space and seating capacity for only forty-two. However, we believe that the Lord has put his hand to this work, and we expect to see him carry it forward. We watch for his providence, then step in, looking to him to do the rest, and he never fails us.

We rejoice in the advancement and progress of the message.

H. J. EDMED.

Argentina

LEAVING Brother Bonjours in the Pampa Central, I drove eighteen miles to hold a meeting at a French-Swiss house. I stayed over night at a Hollander's, who bought “Steps to Christ” in his language. While visiting another Hollander next day, I sold a copy of “Steps to Christ” and a Spanish hymn book. That night found me at an English cattle farmer's, who, though refusing to purchase, was very hospitable. I spent the following night with a French Catholic, and left a copy of “Gospel Primer” in Spanish for his children. Next night, at a Hollander's I sold one Spanish “Steps to Christ,” and took an order for a Holland one. Both these nights were spent on the floor on sheepskins. At noon a North American lady bought a copy of “Christ's Object Lessons.” That night I stopped at a large cattle ranch, where the young men said that they preferred books on cards and horse racing; but I had an opportunity to read from “The Desire of Ages” to some of them. The next night a Welshman bought a copy of “Steps to Christ,” in the Welsh language, and kindly invited me to stay with him as long as I liked. It was Friday, and as I was near the place where Sister Goldemond, a Holland Sabbath keeper, lives, I stayed until Monday morning, holding a meeting on Sabbath, which was attended by several of the neighbors. The resident missionary was annoyed, and said that we were doing much harm. I believe that some in that place will yet accept the whole truth. Monday I sold six copies of “Steps to Christ,” in the Welsh language, and one copy of “Sunshine at Home.” Tuesday I sold two copies of “Steps to Christ.” Wednesday one more and an English Bible.

The main diet in these camps is meat, white-flour biscuits, and tea or mate. Carcasses of animals lie around on all sides, as it has been the hardest winter for many years. As we realize something of Satan's power here, we long for the time when Jesus will come to take his people home. There is evidence that the Lord is moving upon hearts here to come out of Babylon, and we sow the seed of truth, realizing that in due season we shall reap precious sheaves for the harvest of God. Our hearts are filled with the peace of God. To him be all the praise.

L. BROOKING.

“OBEDIENCE is in all things the parent of insight.”

**Receipts of the Mission Board
Treasurer for the Quarter
Ending Sept. 30, 1902**

ANNUAL OFFERINGS.—Atlantic Union Conference, \$27; Canadian Union Conference, \$9; Central Union Conference, \$86.55; Lake Union Conference, \$92.91; Pacific Union Conference, \$1,021.87; Southern Union Conference, \$33.50; Southwestern Union Conference, \$12; Mexico, \$4.16. Total, \$1,286.99.

FIRST-DAY OFFERINGS.—Atlantic Union Conference, \$324.44; Canadian Union Conference, \$46.96; Central Union Conference, \$714.63; Lake Union Conference, \$573.96; Northern Union Conference, \$177.25; Pacific Union Conference, \$1,287.64; Southern Union Conference, \$151.14; Southwestern Union Conference, \$101.82; Mexico, \$2.50. Total, \$3,380.34.

GENERAL FUND FOR MISSIONS.—Atlantic Union Conference, \$76.03; Australasian Union Conference, \$52.96; Canadian Union Conference, \$58.99; Central Union Conference, \$138.60; Lake Union Conference, \$1,082.56; Northern Union Conference, \$687.61; Pacific Union Conference, \$392.06; Southern Union Conference, \$2,020.57. Total, \$4,509.38.

SCANDINAVIAN RELIEF FUND.—Atlantic Union Conference, \$1,271.51; Australasian Union Conference, \$10.35; Canadian Union Conference, \$162.16; Central Union Conference, \$2,716.26; China, \$17.35; India, \$16.20; Lake Union Conference, \$3,140.52; Mexico, \$4.17; Northern Union Conference, \$805.90; Pacific Union Conference, \$2,445.18; Porto Rico, \$6; Southern Union Conference, \$259.32; Southwestern Union Conference, \$339.20; West Indies, \$8.51. Total, \$11,202.63.

SKODSBORG SANATORIUM.—Atlantic Union Conference, 90 cts.; Central Union Conference, \$2.90; Lake Union Conference, \$8.90; Mexico, \$2.08; Pacific Union Conference, \$264.76; Southern Union Conference, \$2. Total, \$281.54.

SABBATH-SCHOOL DONATIONS.—Atlantic Union Conference, \$320.81; Canadian Union Conference, \$69.43; Central Union Conference, \$1,100.04; Lake Union Conference, \$1,075.86; Northern Union Conference, \$332.20; Pacific Union Conference, \$1,502.91; Southern Union Conference, \$114.34; Southwestern Union Conference, \$110.79. Total, \$4,626.38.

SECOND TITHE.—Central Union Conference, \$933.52; Lake Union Conference, \$584.57; Northern Union Conference, \$566.63. Total, \$2,084.72.

AUSTRALASIAN UNION CONFERENCE.—Northern Union Conference, \$100; Pacific Union Conference, \$104.60. Total, \$204.60.

BRAZIL MISSION.—Lake Union Conference, \$16.

BRITISH GUIANA MISSION.—Pacific Union Conference, \$5.

CHINA MISSION.—Central Union Conference, \$285.90; Lake Union Conference, \$145.20; Pacific Union Conference, \$10. Total, \$441.10.

EUROPEAN GENERAL CONFERENCE.—Central Union Conference, \$4,367.26; India, \$10; Lake Union Conference, \$210.95; Northern Union Conference, \$405; Pacific Union Conference, \$101. Total, \$5,094.21.

FIJI MISSION.—Canadian Union Conference, \$1; Pacific Union Conference, \$11; Western Oregon Conference, \$100. Total, \$112.

INDIA MISSION.—Australasian Union Conference, \$5.28; Central Union Con-

ference, \$37.87; Lake Union Conference, \$115.43; Pacific Union Conference, \$39.25; Southern Union Conference, 45 cts.; Southwestern Union Conference, \$7. Total, \$205.28.

JAPANESE MISSION.—Germany, \$1.55; Lake Union Conference, \$102. Total, \$103.55.

LONDON MEDICAL TREATMENT ROOMS.—Central Union Conference, \$100.

MATABELE MISSION.—Canadian Union Conference, \$1; Germany, \$3.36; Lake Union Conference, \$5; Southern Union Conference, \$5. Total, \$14.36.

NYASSA MISSION.—Atlantic Union Conference, \$21; Central Union Conference, \$173.39; Lake Union Conference, \$1.90; Pacific Union Conference, \$20; Southern Union Conference, \$3. Total, \$219.29.

PORTO RICAN MISSION.—Canadian Union Conference, \$1; Lake Union Conference, \$10; Southern Union Conference, \$5. Total, \$16.

RIVER PLATE CONFERENCE.—Central Union Conference, \$42.80; Lake Union Conference, \$54.85; Pacific Union Conference, \$5. Total, \$102.65.

SOUTH AMERICAN FIELD.—Lake Union Conference, \$2.30.

TAHITIAN MISSION.—Lake Union Conference, \$29.25; Pacific Union Conference, \$10. Total, \$39.25.

GENERAL SUMMARY

Annual offering.....	\$ 1,286 99
First-day offering.....	3,380 34
General fund for missions...	4,509 38
Scandinavian Relief Fund...	11,202 63
Skodsborg Sanatorium.....	281 54
Sabbath-school donations....	4,626 38
Second tithe.....	2,084 72
Australasian Union Conf....	204 60
Brazil Mission.....	16 00
British Guiana Mission.....	5 00
China Mission.....	441 10
European General Conf....	5,094 21
Fiji Mission.....	112 00
India Mission.....	205 28
Japanese Mission.....	103 55
London Med. Treat. Rooms..	100 00
Matabele Mission.....	14 36
Nyassa Mission.....	219 29
Porto Rican Mission.....	16 00
River Plate Conference.....	102 65
South American Field.....	2 30
Tahitian Mission.....	39 25
Total	\$34,047 57

H. M. MITCHELL,

Treasurer of Mission Board.

**Receipts of the Haskell Home and the
James White Memorial Home Main-
tenance Fund for the Quarter
Ending Sept. 30, 1902**

ANN ADAMSON, 25 cts.; M. L. and H. M. Andrus, \$12.75; C. M. Chamberlain, \$5; Mrs. M. B. Duffie (J. W. H.), \$1; Mrs. H. Alice Fisher, \$48; a friend, \$2; a friend, \$1; a friend, 50 cts.; Mrs. Gardena Godbertson, 50 cts.; R. A. Heard, \$3.25; Thomas Macmillan, 24 cts.; a visitor, 50 cts.; Mrs. S. J. Wentworth, \$3; Atlantic Union Conference, \$156.61; California Conference, \$111.07; Laton (Cal.) Sabbath school, 85 cts.; Florida Conference, \$16.08; Humboldt Sabbath school (Chicago, Ill.), \$6.67; Indiana Conference, \$2.44; Iowa Conference, \$36.79; Lake Union Conference, \$5.57; Michigan Conference, \$1; Minnesota Conference, \$24.40; friends at Maple Plain, Minn., 16 cts.; Mission Board, \$224.85; Montana Conference, \$5.35; Evans (Mont.) Sabbath school, \$1; Ontario Conference, \$20.65; Texas Confer-

ence, \$1; Upper Columbia Conference, \$4; Western Oregon Conference, \$10.34; Western Washington Conference, \$3.40; Wisconsin Conference, \$2.01. Total, \$712.23.

A Note of Thanks

DEAR READERS OF THE REVIEW AND HERALD: We advertised a few weeks ago for Signs and REVIEWS to be sent to our address for mission work. We have received papers from every direction. We do not know who sent them; but to show that we appreciate the kindness, we will state that we gave away one thousand two hundred and six papers the past few weeks. Some of these papers we re-mailed, accompanying them with letters, and the results for good are being seen. Let us keep the ball rolling.

J. S. KILLUN,

Archdale, N. C.

General Notes

FIVE new members were admitted to the Minneapolis English church, October 4.

A REPORT from South Africa states that the mission school at our Matabele Mission station has a daily attendance of over sixty native pupils. The workers at that station are planning to erect a new church building, and will make some extensive repairs to their dwelling houses. Brother J. A. Chaney, of the Matabele Mission, has been engaged for some time in superintending the erection of a school building for our people at Sweetwaters, near Maritzburg, Natal. He has also just finished the translation of "Steps to Christ" into the Zulu language.

BROTHER J. M. FREEMAN sends the following words of encouragement from the Kolo Mission, Basutoland, South Africa:—

"We had a splendid time here on Sabbath, August 30. Thirty-seven were in attendance at Sabbath school and the following service. We noticed some who had not been present of late. Some had been afraid to come, as they had felt the moving of the good Spirit of God, and feared to respond. Last Sabbath we spoke on the subject of the two masters. We showed that all are serving one or the other, and described the wages that will surely be received from each. After appealing earnestly to all who had not done so to choose at once the master whom they wish to serve, and to others to consecrate their lives anew to the Master whom they have chosen, there followed a general breaking up. All our people gave themselves anew to the Lord, and nine others offered themselves. With most of these we have labored from time to time since we have been established here. There was weeping, expressions of thankfulness, reasons given for the steps taken, and prayer which prolonged our meeting four hours.

"We sincerely thank the Lord for his good Spirit, which has been working among these darkened souls. We hope that our people will pray that these nine newly converted souls will be kept faithful. Five of this number—three young girls and two young men—are members of our school. This makes a company of fourteen who are now awaiting baptism."

Week of Prayer Notes

Facts That Appeal to Hearts

THE season of special prayer for a spiritual revival, and of offering for the missionary cause, is just before us. We shall print under this heading certain reports and articles which may serve to quicken the interest in missions, and emphasize our obligation to carry this message to the world. All the articles from the fields serve this purpose; but in this department will be found items of special interest, to which elders and church leaders might see fit to call the attention of all in the weekly services.

The only possible way of holding the blessings of the spiritual revival that we all need so much, is by earnest planning and effort to bless others. As we pray more in behalf of others, our own souls will be refreshed by divine grace. Let us begin now in a special manner to seek God in behalf of the missionary cause, that the coming week of prayer may be an anointing to world-wide missionary service, and a time of consecration of life and means to the work. The article that follows will appeal especially to our sisters.

W. A. S.

Gathering Them, One by One

"For thus saith the Lord God, Behold, I, even I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered."

This promise has been very precious to me in my work among the shut-in women of India. A short time ago, as Sister Whiteis and I were visiting in the zenanas, we called at a place where I had been before, but getting no response to my knock, we went around to the side of the house, hoping to find some one. From there I noticed a path leading in another direction, and finding no one at home in this house, I felt impressed to follow that path. It led directly to another house, which I had never noticed before, and which could not be seen from the road. In this secluded place we found a young, sweet-faced woman with a look of inexpressible sadness in her eyes. On learning what we were doing, and how we happened to come there, she exclaimed, "Then God must have sent you here; for I am so unhappy, and I, too, wish to learn of Jesus. Won't you tell me also about him?" I sat down and talked and sang with her, and as she heard the old, old story for the first time of a Saviour who is the friend of sinners, her eyes filled with tears, and she said, "These words have comforted my heart; won't you come again, and tell me more?"

The next time I called, her brother was at home. He came into the room where we were, and began to ridicule the idea of her listening to anything in reference to the Christian religion, say-

ing that their own religion was far superior to Christianity. But turning to me, she said, "Don't mind what he says. These few words which I have heard have brought joy and peace to my troubled heart, and I am determined to know more of them." She then asked me if I would teach her to read so that she might read God's word for herself. She has now had several lessons in reading, and the progress she is making is simply wonderful. The last time I called, she said that she was praying to God day and night that he would help her to learn quickly, and he truly is answering her prayers.

The other day when I went there, she asked me to sing the song I sang to her the first day I called, "Christ the friend of sinners." I began, and to my astonishment, although there were several of her Hindu friends in the room, she joined with me in singing, a thing unknown before in my experience among Hindu women. *They are not allowed to sing*; but in her joy at having learned of a Saviour who is the friend even of women, she forgot the restrictions of custom and caste, and from the fullness of her heart began to sing.

There are in this country one hundred and fifty million of our Indian sisters bound with chains stronger than iron in the darkness and bitterness of heathenism, who have never even heard the name of the Saviour. If our dear young people in the home land could only realize the wretchedness and misery and heartache of these women, if they could only see them groping in the darkness of heathenism without one ray of light, with no one to comfort them, no one to care for their souls, and then if they could just once experience the joy of leading one such soul to the Saviour, I am sure that hearts would be touched, and many would be ready to say, "Here am I; send me."

GEORGIA A. BURRUS.

Chandernagor, India.



Money Received on the Acre Mission Fund

Total cash received on the Missionary Acre Fund previously reported, \$955.21.

NAME	AMOUNT
P. Brooks.....	\$ 5 00
George W. Howard.....	12 10
Charles D. Satterlee.....	1 00
L. A. Hansen.....	13 52
Adrian Zytoskee.....	3 00
Mrs. S. J. Miller.....	10 00
Emma Siebert.....	10 00
Mrs. K. Siebert.....	2 00
Susanna Siebert.....	2 00
G. H. Gates.....	5 00
Mrs. G. H. Gates.....	3 00
Ruth Gates.....	1 20
Mr. & Mrs. S. J. Harris.....	15 00
Ida I. Frederickson & sister.....	6 00
A. Irwin.....	45
Minnesota Tract Society, per C. M. Everest, Treasurer.....	25 10
A friend.....	05
E. Sprague.....	2 00
J. W. Blake.....	3 75
Mrs. J. W. Blake.....	1 25
Cora Quinn.....	6 00
J. P. McGregor.....	25 00
E. L. Nesmith.....	10 00
C. W. Neal.....	10 20
Mrs. C. W. Neal.....	8 50

William J. Hazeltine.....	39 75
Rudolph Fisher.....	25 00
Mrs. M. E. S. Crawford.....	10 00
F. L. Moody.....	3 75
Mary A. Greer.....	1 00

It Is Being Accomplished

WE are glad to state that, through the money coming in on the Acre Mission Fund, the debts on the former Battle Creek College property are being liquidated. During the month of October, nearly three thousand dollars was paid, thus not only decreasing the debts, but reducing the interest, the payment on every thousand dollars lessening our interest obligations to the amount of forty or fifty dollars a year.

We would like to see our brethren and sisters everywhere enter into this missionary-acre plan with so much zest and earnestness that we could pay off two or three thousand dollars of debts every month. This can be done, if all will enter into the work with zeal. It is wonderful how the Lord is blessing those who have pledged. A letter received a few days ago from a sister living in Minnesota, reads as follows: "When I was at camp meeting, I pledged one week's work, and I promised to pay by the first of October. I thank the Lord that he has given me a little to send you. The amount is \$7.33." Last spring, when the writer was at College View, young Brother Otto J. Graf, son of Elder Graf, donated the profits of the best day's work in canvassing during the season. A few days ago he paid to the Mission Acre Fund the sum of twenty-one dollars. You can see that the sister mentioned above and this brother were surely blessed. The sister did well to make \$7.33 in one week; while the Lord abundantly blessed Brother Graf in his work.

If every worker will do as these persons have done, it will be only a matter of a few months' time when the medical college, which is being run free of charge on the part of the Sanitarium, will be paid for; and from now until the blessed Master's coming, workers can be trained for the carrying of the gospel to the field. So those who donate to the Mission Acre Fund, and those who are educated in the buildings purchased by it, will be sharers in the reward which will follow this effort.

A letter inclosing \$28.25 is just at hand from the members of the Robinson (French) church of Wisconsin. This amount is made up by donations as follows: Desire Wery, one acre of wheat, \$9; Jullienne Werv, eggs laid on Sabbath, \$3; Felicien De Pas, \$3; Dolphin De Pas, \$2; Antoine Wery, one dozen eggs every week till August 1, \$1.80; Rebecca De Pas, two rows of potatoes, 50 cts.; Elisha De Pas 1/2 sitting of duck eggs, 50 cts.; Josie De Pas, eggs laid on Sabbath until November, \$3.55; Francois De Pas, proceeds of three bushels of peas, \$5. The writer of this letter says, "May God the Father add his blessing also, and multiply it to his glory." This letter is given as a sample of others we are receiving, and we trust that the prayer of its writer may be answered. When every church does as this one has done, a grand and glorious work will be accomplished.

Have you noticed the list of names which appears in the REVIEW from week to week giving the amount of means donated to the Acre Mission Fund? Have you seen your name on that list?

If you have sent in a donation, your name will appear in due time with scores of others. But if your name is not already on the list, will you not send a donation for the Missionary Acre Fund to H. M. Mitchell, Battle Creek, Mich., stating distinctly what the donation is for? We would like every one to make up his mind not only to donate this year, but also to give something next year, either by making a money donation, or by raising something from the soil, or by working for others, or by canvassing, which will help swell the fund. Let us do something definite, and all help in this work until the property is free from all encumbrances, for the future use of the medical college. Who will say I? Thank you for so many responses. Now for work.

S. H. LANE.

Current Mention

—It is estimated that less than ten per cent of the population of New York City belong to evangelistic churches.

—Elizabeth Cady Stanton, the well-known advocate of woman suffrage, died at her home in New York City, October 26.

—Serious floods, due to heavy rains, are reported from portions of Italy, causing great destruction of property and considerable loss of life.

—It is estimated that this year's corn, wheat, and oat crops in the United States will have a combined value of over \$1,700,000,000.

—Christian socialism is making great gains in Austria, as indicated by a recent election for members of the lower house of the Austrian Diet.

—A cotton trust which will embrace all the principal cotton mills in Mexico is being formed by an English syndicate, according to a telegram from Mexico City.

—The Colombian government troops have won an important victory over the revolutionists, capturing Generals Uribe-Uribe and Castillo and their troops, at Rio Frio. It is believed that this victory will prove a death blow to the revolt.

—In five thickly populated districts of southern China the crops have entirely failed this year, as the result of a drought which has lasted five months. An appeal for help to relieve the famine-stricken inhabitants has reached Victoria, British Columbia.

—There is a hitch in the government's negotiations with Colombia for the right of way for the completion of the Panama canal, the latter government being seemingly desirous of extorting an unreasonable price for the concession sought by the United States.

—The progressive sultan of Morocco having introduced automobiles, telephones, electric lights, railroads, and other conveniences of modern civilization into his dominions, his people are much displeased, and an open revolt appears to be imminent. The anti-foreign feeling throughout Morocco is very strong.

—Serum treatment for snake bite was recently successfully employed in Philadelphia, the serum being obtained from monkeys which had been inoculated with rattlesnake virus.

—Numerous earthquake shocks have recently been felt in San Cristobal, Mexico. San Juan mountain is reported to be in eruption, marked by loud and prolonged subterranean explosions and enormous showers of ashes.

—Fighting continues between the Turkish forces in Macedonia and the inhabitants who are in rebellion against Turkish rule. A telegram dated October 28 reports that the Macedonians inflicted a severe defeat on the Turkish troops by the use of dynamite in concealed mines.

—A prominent Baptist clergyman residing near Binghamton, N. Y., has joined the Dowie church, going to "Zion City," near Chicago, giving as his reason for this step that he recently had a vision of the second coming of Christ, and saw that the Saviour would appear first on earth at that place.

—The entry into politics of a prominent Mormon church official in Utah, "Apostle" Reed Smoot, has divided the Republican political party in that State. "Apostle" Smoot is a candidate for the United States Senate, and if nominated, will have the political support of the Mormon Church. Non-Mormon Republicans in Utah oppose him on the ground that a high church official ought not to be in politics.

—A regiment of the Pennsylvania national guard which was passing through Pittsburg, having just returned from the anthracite coal fields where it had been on duty, was assailed by workmen, who, from the top of a "skyscraper" building, threw down bricks and other missiles upon the soldiers, several of whom were injured. The rioters dispersed when the rifles of the soldiers were pointed at them.

—Telegrams from the city of Guatemala report that the volcano of Santa Maria, about one hundred miles distant, and which has been "extinct" for centuries, is in violent eruption, and heavy earthquake shocks are felt throughout Guatemala. All towns, villages, and plantations near the volcano have been abandoned, the residents being obliged to flee for their lives. So tremendous is the force of the eruption that the sound of it is audible one hundred and fifty miles away.

—Reporting on the evil effects of the cigarette habit, Mrs. E. B. Ingalls, superintendent of the anti-narcotic department of the W. C. T. U., said, before the national convention of that body in Portland, Me., October 22: "A careful statistical examination has been made by educators of boys drawn by lot. This table shows that the average efficiency of non-smokers is 95 per cent; that is, 95 out of 100 probably would acquire a good education. On the other hand, only six out of 100 cigarette smokers could hope to battle successfully against the mental inefficiency produced by the cigarette habit. Of smokers 60 per cent had poor memories; 40 per cent were untruthful; 60 per cent had bad manners; 90 per cent were slow thinkers. Our rallying

cry is, 'Five Million Boys Pledged Against the Tobacco Habit Before November, 1903.'"

—At a meeting of Baptist ministers in Denver, Colo., October 28, a heated discussion arose regarding the question of the obligation of the ten commandments, one prominent clergyman, the Rev. Mr. Gravett, declaring that the ten-commandment law was only for the ancient Israelites, and that "the spiritual grace of the people of this day comes through the epistles of the New Testament, and not through that old law." This is the position that has been taken by most people to avoid the claims of the seventh-day Sabbath; and from opposition to the seventh-day Sabbath to the repudiation of the whole decalogue is but a short and very logical step.

—At a meeting of the State and Provincial Boards of Health of North America in New Haven, Conn., October 29, special attention was given to the matter of the bubonic plague situation in this country, which it was said had arisen out of the negligence of the health authorities in San Francisco. The sentiment of the meeting was expressed in a strongly worded resolution, thus: "That the conference of State and Provincial Boards of Health of North America views with abhorrence the irretrievable disgrace of the present State Board of Health of California, and pronounces the plague situation in California a matter of grave national concern.

"That the National Conference of State and Provincial Boards of Health of North America does hereby advise the various State boards of health of the United States to consider the propriety of calling upon the surgeon general of the United States Public Health and Marine Hospital Service to arrange at the earliest possible date a joint conference for the purpose of eradicating the plague from the United States."

—A company of Russian Doukhobors, numbering about 1,600, who have been settled in Assiniboia, Canada, recently became imbued with the idea that they must leave their farms and start out on a pilgrimage to convert the world. Being vegetarians, and believing it wrong even to wear clothing that has originated from animal life, they turned their stock loose in the hills, discarded leather shoes, caps, and all garments containing leather or skins, and set out across the country eastward, arriving at Yorkton, October 28. The Canadian authorities there refused to allow the women and children to proceed on into the wilderness, and the latter were separated from the men, who continued their journey, going toward Winnipeg. The Doukhobors would make model farmers, it is said, being thrifty and neat, were it not that they believe it to be wrong to compel beasts to do any work, thus making the cultivation of their farms and the gathering of their crops practically impossible. The sect originated in Russia about one hundred and fifty years ago, and has been subjected to severe persecution by the Russian government, many of its members having been assisted to emigrate to Canada by Count Tolstois. The fanatical movement in which the Canadian colony is now engaged is believed to have been started by a preacher from Russia who has recently come to them.

Silent Messengers

Our Books, Tracts, and Periodicals

E. R. PALMER :: :: :: Editor

Scatter Sunshine

In a world where sorrow ever will be known,
Where are found the needy and the sad and lone;
How much joy and comfort you can all bestow,
If you scatter sunshine everywhere you go!

Slightest actions often meet the sorest needs,
For the world wants daily little kindly deeds;
Oh, what care and sorrow you may help remove,
With your songs and courage, sympathy, and love!

When the days are gloomy, sing some happy song;
Meet the world's repining with a courage strong;
Go with faith undaunted through the ills of life,
Scatter smiles and sunshine o'er its toil and strife.

—Lanta W. Smith.

SUCCESS in this life, success in gaining the future life, depends upon a faithful, conscientious attention to the little things. . . . The symmetrical structure of a strong, beautiful character is built up by individual acts of duty. . . . Integrity in little things, the performance of little acts of fidelity and little deeds of kindness, will gladden the path of life; and when our work on earth is ended, it will be found that every one of the little duties faithfully performed has exerted an influence for good,—an influence that can never perish.—*The Workers' Bulletin*.

THROUGH an oversight in preparing the monthly summary for the REVIEW last week, the reports of work done in Australia and Brazil were omitted. They should have been reported as follows: Australia, agents, 68; orders, 1,623; value, \$6,794.20. Brazil, agents, 8; orders, 160; value, \$188.11.

"Sunday Canvassing"

UNDER this heading, there appeared last week in the Silent Messengers' department a good article containing many important suggestions to agents with regard to improving their time by working on Sundays.

For several years our agents in Great Britain have spent their Sundays selling *Present Truth*, holding Bible readings, and doing general gospel work wherever the way might open. Why should we not improve Sunday as faithfully as any other working day? After long experience, our agents have found that they can sell papers and do general missionary work on Sunday as well as on any other day. Nearly all the best agents in Great Britain sell at least one hundred copies of *Present Truth* each Sunday. There are doubtless many places where large books can be sold on Sunday if the agent has sufficient wisdom

and tact to enable him to do so without leaving any bad impressions upon the minds of the people. We should exercise great care upon this point, for we must do unto others as we would be done by, and not give the impression that we are irreligious, having no regard for a rest day. Those who do not know our belief or practice might be led to think that we work seven days in the week. Our agents should guard this point with much care. Yet there is no excuse for idleness on Sunday. In some places we can sell or deliver books; in most places we can sell papers; and in all places we can go out as Christian workers to read the Bible to those who need its light, and talk to, and pray for, those who may be comforted by our visits.

Now Is the Time

THE long evenings have returned, and many of the people spend them in reading. This is the time of the year when books for the winter's reading are generally selected. It is the best time to sell all kinds of books. Book agents are not unwelcome to a large class of people at this season of the year. They are rather a convenience in the selection of books.

We have an excellent list of books from which to select suitable reading for all classes in all places. All these books contain vital truths for this time, and they can be placed in the homes of the people with a little effort, and at the same time afford a fair remuneration for the services of the solicitor. The Lord has promised to supply the qualifications necessary to success in the sale of the books containing the message for this time, and has clearly stated that the placing of these books rapidly before the public is the very work that he would have his people do at this time.

We suggest that every member in every church in every conference arrange for immediate missionary book work. If we can spend only one hour a day on the smallest and cheapest book, let us plan definitely to do that now. Let the people—the whole people—begin now to do the very work the Lord would have them do, and there will spring up a great and mighty revival of the work in all its departments. The greatest need the cause has to-day is for a people with a mind to work for the dissemination of the printed message. It has ever been the experience in the work of our people that whenever the book work was prosperous, all branches of the work were in good condition, but when there was a lack in the circulation of literature, there was a corresponding depression in all departments. Let the people feel a personal responsibility in the general prosperity of the special message for this time, and let them go forth as individual workers for the printed message.

D. W. REAVIS.

Understanding of the Times

OF the number that came to David to Hebron when the Lord was gathering unto him the hosts of Israel, it is written of the children of Issachar that they "were men that had understanding of the times, to know what Israel ought to do; and the heads of them were two hundred; and all their brethren were at their commandment." Also of Zebulun it was said: "Such as went forth to battle, expert in war, with all instru-

ments of war, fifty thousand, which could keep rank: they were not of double heart." 1 Chron. 12:32, 33.

Now in this gathering time when the Lord is marshaling the hosts of Israel for the last mighty conflict, we need men that have "understanding of the times, to know what Israel ought to do;" that "all their brethren" might be "at their commandment;" as it was said of Zebulun, "Which could keep rank: they were not of double heart."

What Do the Times Indicate?

Many things; but so far as they concern "what Israel ought to do," they indicate that Israel ought to arouse, and by the compelling power of God's love, give his last message of love to the world in this generation. This can be done, if all these men of war, who can "keep rank," should come "with a perfect heart." "Keeping rank" depends on a "perfect heart." The enemy of souls realizes this, and he is plying his arts of deception as never before to get the workers to divide their energies, thereby causing them to "break rank." Frequently we hear of a canvasser's being enticed into some enterprise that promises remuneration, and that will take only a small part of his time; but it proves to be a camel's head entering in, and occupying more and more of his time, or rather, the Lord's time, until he finally has none left for the work to which the Lord had called him. The only remedy for this dangerous deception is a "perfect heart." "A double-minded man is unstable in all his ways."

With All Implements of War

It was said of that mighty army that they were furnished "with all manner of instruments of war for the battle." So it should be now. God has many kinds of instruments to use in accomplishing his work. Yet it is by the "sword of the Spirit, which is the word of God," that our manner of working is made effectual. Whether the minister, the Bible worker, the medical missionary, or the canvasser is used, it is the word in the hand of the Spirit that does the work.

In no more effectual way can this sword be used than by placing the books that God's Spirit has caused to be written, in the homes of the people; and as the Philistines, after capturing the ark of God, recognized that the hand of the Lord was upon them on account of the ark, so these books placed in the homes of the people will do their work, and many will recognize the hand of God upon them on account of the books containing God's truth overturning their idols. The power attending the reading of these books is recognized. Not many months ago a prominent minister stated that they were losing twenty-five hundred of their number each year, and that fifty thousand more had their faith in their creed shaken by reading our literature. Another said that on one occasion two or three of our workers circulated in one day more literature than their denomination ever published on the Sabbath question.

It is usually the case that the enemy more accurately estimates the damage done by the different batteries directing their fire upon them, than the ones who are doing the shooting; for they are where they can see and feel the effects. So at the present time our opponents recognize that we have not

large numbers, but our literature more than makes up for our lack in numbers. God wants us to understand this, and to appreciate it more fully. He says: "O that they were wise, that they understood this, that they would consider their latter end! How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the Lord had shut them up? For their rock is not as our Rock, even our enemies themselves being judges." Deut. 32:29-31. You see God wishes them to understand how "one shall chase a thousand, and two put ten thousand to flight." Then he refers us to our enemies to answer the question. But we find them telling us that one or two men put more literature in their ranks than a whole denomination of them ever published, and that this is what is scattering them, and causing victory to our efforts. So it is this that the Lord wants us to be "wise" about. It is estimated that fully one half of those now rejoicing in the light of truth were convinced by reading our literature. Truly the Lord would have men that have "understanding of the times, to know what Israel ought to do," and there should be thousands who can "keep rank" because they have a "perfect heart," going forth to scatter the literature like the autumn leaves. J. B. BLOSSER.

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:—

Mrs. J. F. Woods, 322 South Detroit St., Warsaw, Ind., REVIEW, Signs, and tracts.

Mrs. M. E. McKee, Asheville, N. C., liberal supply of denominational tracts and a few copies of The Sentinel.

Elder D. C. Babcock, 79 Robb St., Georgetown, British Guiana, South America, REVIEW, Little Friend, and other denominational periodicals.

Obituaries

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

JAMESON.—Died at his home, near Willis, Mich., Aug. 29, 1902, of heart failure, Moses Jameson, aged 92 years, 8 months, and 9 days. He accepted the truth nearly forty years ago, and conscientiously lived out its precepts. He fell asleep with the bright hope that he would have a part in the first resurrection. LILLIE MASON.

RIDLEY.—Mary Ridley was born in North Shields, England, Jan. 17, 1835. She came to this country in 1869, and lived in Michigan until nine years ago, when she moved to Wisconsin, where she resided at the time of her death. She became an Adventist fourteen years ago. Funeral services were held in Saginaw, Mich. A. R. SANDBORN.

WIRREN.—Fell asleep in Jesus, at Chico, Wash., Oct. 4, 1902, Edle Wirren, in her thirty-eighth year. She was born in Kalmar, Sweden, and accepted the present truth two years ago in Seattle, Wash. Consumption was the cause of her death. She leaves a husband and three children to mourn their loss. Words of comfort were spoken by the writer, from John 11:25, 26. WM. BOYNTON.

STARR.—Died at Nile, N. Y., Sept. 3, 1902, of typhoid fever, Mary Starr. The deceased was born April 15, 1844, and had been an active worker in the Seventh-day Adventist Church for the last twenty-four years, where her Christian ability and consecration were recognized. Her aged mother, four brothers, six sisters, a husband, and nine children mourn their loss. Sympathizing friends attended the funeral, and comforting words were spoken from Rev. 14:13. LAURA BELLE STARR.

RUSSELL.—Died at her home in Yamhill County, Ore., Oct. 20, 1902, Anna M. Russell (nee Morss), aged 72 years, 6 months, 12 days. With her husband, Wm. Russell, she joined the Adventist Church at Walla Walla in 1874, and lived a faithful member until her death. She died in full faith of a glorious resurrection when the Saviour comes. She was a pioneer in the message in Washington and Oregon, and few were the early workers in these conferences who did not share the hospitality of this aged couple. J. J. ELYSON.

SLADE.—Died Sept. 26, 1902, at Silverdale, Tenn., Alice M. Slade, aged 28 years, 4 months, 11 days. She enjoyed a rich Christian experience, and during the few years previous to her sickness she devoted her whole time to the Bible work, as a laborer in the Michigan Conference. While in a Northern city, she was taken with consumption, and as soon as possible was removed to the South, where she could have the best of care and the benefits of the Southern climate, yet she rapidly failed until the end. E. K. SLADE.

LEECH.—Died at his home in Rockville, Mo., Sept. 24, 1902, of consumption, W. W. Leech, aged 38 years, 9 months, 24 days. Brother Leech fell asleep with a bright hope in the soon-coming Saviour. He leaves a wife, a father, two brothers, and one sister to mourn their loss. Words of comfort were spoken from 2 Sam. 14:14, by the writer. J. H. COFFMAN.

BLOSSER.—Died in Boulder, Colo., Sept. 4, 1902, of heart disease, Frank Edwin Blosser, only son of Brother and Sister W. H. Blosser, aged 17 years, 10 months, 12 days. He was baptized at nine years of age, and enjoyed an exceptionally bright Christian experience, leaving the assurance that he sleeps in Jesus. Funeral services were conducted by the writer, from Isa. 57:1. E. E. FARNSWORTH.

Special Fares for Hunters Via Grand Trunk Railway System

Low fares to the hunting grounds of Northern Michigan, Canada, and the State of Maine. Tickets on sale daily until Nov. 24, 1902, valid to return Dec. 5, 1902. For further information call on your local ticket agent, or write to George W. Vaux, A. G. P. & T. A., Chicago, Ill.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected June 26, 1902.

Table with columns for EAST and WEST, listing stations like Chicago, Detroit, and Buffalo with corresponding times and fares.

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

Trains on Battle Creek Division depart at 7:45 a. m. and 4:00 p. m., and arrive at 12:40 p. m. and 6:10 p. m. daily except Sunday.

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

GRAND TRUNK R'Y SYSTEM.

Table with columns for EAST and WEST, listing stations like Chicago, Valparaiso, and Battle Creek with corresponding times and fares.

Nos. 2-4-6-Daily Nos. 10-76-Daily ex't Sunday

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

NOTICES AND APPOINTMENTS

Business Notices

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

WANTED.—To hire good Seventh-day Adventist man for farm work. Good wages, steady employment to right man. Best references given and required. Address L. S. Drew, Lodi, Wis.

FOR SALE.—Grain ranch of 160 acres in sunny San Luis Valley, Colo.; or would exchange for property in or near Battle Creek, Mich. For particulars address Mrs. F. Loomis, Chama, N. M.

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.

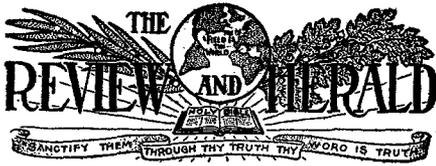
Addresses

The address of Elder S. S. Shrock is 205 Calfax Ave., Scranton, Pa.

The address of Elder A. J. Howard is 927 Summit Ave., Pasadena, Cal.

Until further notice the address of Elder John F. Jones will be Fairmount, Md.

Being no longer in the employ of the Review and Herald Publishing Co., I respectfully request all persons desiring to communicate with me by letter to address me as follows: E. P. Boggs, Care World's Fare Food Co., Ltd., Battle Creek, Mich.



BATTLE CREEK, MICH., NOVEMBER 4, 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.

THOSE interested in the spiritual conditions of the coal miners, the neglected Indians of central Brazil, the crisis in China, the progress of American Indians, or the romance of missions on the frontier, will find articles dealing with these topics in *The Missionary Review of the World* for November.

BRETHREN A. G. DANIELLS and E. R. Palmer returned from California last week. They speak of the California camp meeting as a most interesting one, the keynote of which was the message to the world quickly. Liberal appropriations of means were made, and a large list of workers, to be supported by the conference, was recommended to the mission fields. We shall present a full report later.

The Sure Results

A CHURCH elder writes: "In this church the weekly offering envelopes are a great aid in keeping the needs of the field before us. During the past quarter there has been over seven dollars paid in through the envelopes, besides, all our other offerings have increased."

From another church the librarian sends the following good report: "I am glad to report that the envelopes are proving most satisfactory. Our offerings last quarter almost doubled the previous quarter's. At present there is more of a missionary spirit in our church than I have ever seen before. For this we praise the dear Lord, and give him all the glory."

This is the very experience that we shall have in every church when a more liberal, self-denying, self-sacrificing spirit is manifested toward the work in the regions beyond. No other investment will bring richer returns.

To the Work

THE flowing tide of missionary interest is still with us. The treasurer of the Mission Board reports the offerings for missions during the third quarter of this year as \$34,047.57. The receipts for the corresponding quarter last year were \$32,315. The gifts of Iowa and Nebraska, from the tithe fund, are two special items in the quarter reported.

The conferences and mission fields are

lining up for a steadfast policy of businesslike and Christian finance that shall roll back the reproach of debt, and set a people free to quickly carry a message from God to the world. The set time is come to go forward, and the pillar of fire and of cloud is leading on to the finished work and the promised land. Now is the time for the consecration of life and of all to the evangelization of the world in this generation. W. A. S.

The July Offering for Christiania

WHAT may be considered fairly complete returns from the July offerings for Christiania have now been received by the Mission Board. No doubt more or less money will continue to come in for several months yet, as was the case last year. But the larger portion of the gifts is undoubtedly in.

Up to October 23 we had received \$13,103. The receipts for the same period last year were about \$15,000, and this was added to during the winter and spring until about \$18,000 was received.

While the returns this year are not so large as they were last year during the same period, and are much below the amount called for, yet under all the circumstances they are very encouraging. About thirty-six thousand dollars had already been contributed toward this fund. During the last year many calls for live, progressive work have been made to our people. These calls for fresh operations are of a more encouraging character than is the Christiania affair, and naturally receive a heartier response.

But we have great reason to praise God for the blessings that have attended our efforts to do our duty in the payment of the Christiania bills. Four payments of eleven thousand dollars each have been made, and we have it to record that not one payment has been a minute late in reaching the hands of the lawyer who has charge of the business. We now have enough in the treasury to make the fifth payment, which will be due Jan. 1, 1903. Only one payment after that will have to be made. Then the great burden we assumed two years ago will have been removed, we shall have proved true to our fellow men in Christiania, and they will have all the money they advanced to our publishing house. Furthermore, their confidence in our Christian fairness and honesty will have been fully established. In fact, it seems to have been fully established already. Our assuming the obligations we did without being legally compelled to do so, and after they had agreed to take a small per cent, is a great marvel to them. This is a cause of great joy to our brethren in Christiania. They can walk the streets of their city knowing that they have the fullest confidence of their fellow citizens, as a truly upright people.

As we contemplate the unspeakable blessings that have come to the cause of God as a result of meeting this financial trial as we have, only praise and thanksgiving can rise up in our hearts for the help our God has given us since we placed our shoulders under what seemed an almost crushing load. Any further help that any reader of this article may desire to render will be thankfully received by the Mission Board.

Praise God for the victory so far.

A. G. DANIELLS.

The Life Boat Mission

NINE years ago a providential circumstance led to the establishment of the Life Boat Mission in Chicago. The daughter of a wealthy Chicago banker on her death bed required of her father the promise that he would employ a Sanitarium nurse to work in the neglected districts of Chicago. This nurse was furnished, and the salary paid week by week was used to support not only the nurse, but another nurse, and thus the Chicago mission work began. A little basement was secured at Custom House Place in 1893. Here Drs. Rand and Kress, who were then medical students, spent their summer vacation, and did a noble work for the Lord. There are men now engaged in active work for the advancement of the gospel of truth who were rescued from the lowest depths of degradation through the work done by these faithful missionaries.

The work has gone on steadily developing from that time to the present; and although little has been said about the work for several years past, it has steadily prospered and extended its usefulness, and a mighty soul-saving work has been accomplished. *The Life Boat* monthly, the organ of the mission, has from the first steadily grown until its circulation now reaches from forty thousand to fifty thousand, and thousands of men and women have testified of the saving influence of the gospel received through its pages. Every night in the year an interesting meeting is held in the Life Boat Mission, in one of the most conspicuous and needy places in Chicago. Not less than twenty thousand men and women hear the gospel, many for the first time in their lives, at this mission every year. It costs but little to support it. The rent is one hundred and fifty dollars a month. Those in charge of the work receive little compensation. Just now the mission is much in need of help. A steady income of one hundred dollars a month is needed to keep it going during the next year. Are there not one hundred persons who would like to have a part in this good work, the influence of which is extended around the world? Dr. Paulson, Brother Van Dorn, and others have devoted much time and energy to the carrying forward of this work during the last few years, and have made many sacrifices in its behalf. Those who desire to help may send their pledge to the Life Boat Mission, 436 State St., Chicago, Ill.

J. H. KELLOGG.