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## Editorial

### The Keynote

WE have no hesitancy in saying that the keynote of this message must be, "The coming of the Lord draweth nigh." And it is time that the keynote should sound with positiveness and strength. Let this cry ring out through all the lands. Let the evidences of the second advent of our Lord as an imminent event be clearly presented. Let the prophecies be studied with a fresh interest, and with the expectation that a new light will shine forth from them; and with a mighty faith in the fulfillment of God's word let the messengers declare to the people, "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." The Spirit of God will witness to his truth, and we shall hear the multitude asking, "What must I do to be saved?" The call of the hour is for every one who believes that this people has been raised up to give the advent message to the world in this generation to rally with a loyal heart to do this work quickly. "The return of Christ to our world will not be long delayed. Let this be the keynote of every message."

### The Unfailing Word

THE certainty of all things which we regard as certain depends upon the certainty of God's word. The regular recurrence of days and seasons and years is the fulfillment of the promise, "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease." The order in the universe of God, which is sometimes attributed to the reign of law, is the constant testimony to the faithfulness of him who cares for his own works, "upholding all things by the word of his power." The so-called operations of nature are simply the outworking of his word. "He sendeth forth

his commandment upon earth: his word runneth very swiftly. He giveth snow like wool: he scattereth the hoarfrost like ashes. He casteth forth his ice like morsels: who can stand before his cold? He sendeth out his word, and melteth them: he causeth his wind to blow, and the waters flow." "When he uttereth his voice, there is a multitude of waters in the heavens; and he causeth the vapors to ascend from the ends of the earth: he maketh lightnings with rain, and bringeth forth the wind out of his treasures." "He saith to the snow, Fall thou on the earth; likewise to the shower of rain." All visible things and all visible operations are the revelation to us of the working of the invisible word, and their constant message to us is, "Faithful is he that calleth you, who also will do it." "Hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?" And when these visible things pass away, the invisible word still remains. "Heaven and earth shall pass away, but my words shall not pass away." "The grass withereth, the flower fadeth: . . . but the word of our God shall stand forever." We can rest upon God's word with unwavering confidence. His promises are sure. "He abideth faithful: he cannot deny himself." Then away with doubt and fear. Refuse to be worried by the artful suggestions of the enemy. Not one word of all the good promise of God has ever failed or ever will fail; and he says to every one of his children, "I will not fail thee, nor forsake thee. Be strong and of a good courage."

### A Great Lesson

THERE is a great difference between forgetting those things which are behind and pressing toward the mark of the prize of the high calling of God in Christ Jesus, and that other experience of always being dissatisfied with our circumstances and surroundings. The one leads to a growth in grace and knowledge of the truth; the other will destroy peace of mind, and unfit for any useful service. There is a valuable lesson for us in the experience of the apostle Paul. Writing to the church at Philippi in acknowledgment of their remembrance of his needs, he said, "I rejoice in the Lord greatly, that now at length ye have revived your thought for me; wherein ye did indeed take thought, but ye lacked opportunity. Not that I speak in respect of want: for I have learned, in whatsoever state I am, therein to be content." The only

trouble which can ever do us any harm is the trouble which is harbored within us. When we have peace within, we can be victorious over the most forbidding circumstances. "Though I walk in the midst of trouble, thou wilt revive me." We are sometimes discontented with the particular work which we are doing, and are led to question seriously whether the Lord ever called us to it; but a little honest study of the situation may reveal to us that it is the selfish thought for our own pleasure which is prompting us, rather than zeal for the glory of God. It frequently happens that the enemy works in this way to discourage us and to defeat the work of God. We should not be ignorant of his devices. We are to learn how to be the masters of circumstances. We are not to permit circumstances to rule us. Adverse circumstances, created by Satan and permitted by the Lord, may be overruled so as to deepen and broaden our Christian experience, and bring to us a solidity of character previously unknown. "Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident. One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple. For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock. And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the Lord." "Godliness with contentment is great gain."

### Primitive Christianity

WITH the memory of the bodily presence of Jesus still fresh in their minds, and strong in the assurance of his continued presence with them in the power of his Spirit, the early disciples went forth to preach Christ and him crucified. Their message was a reality to them. They did not teach by precedent, as the scribes and Pharisees did, but they spoke of those things which they had seen and personally knew. The body of the individual Jesus had been taken from the world, but the same works which had been wrought through his individual body during his ministry were still being wrought through his body, the church.

This is genuine Christianity. The divine Christ should be revealed to the world in his body, the church, the "habitation of God through the Spirit." The Spirit of Christ should be found in the church. The words of Christ should be spoken in the church. The works of Christ should be done in the church. And this is not an impossible ideal. Jesus "came to the world to display the glory of God, that man might be uplifted by his restoring power. God was manifested in him that he might be manifested in them. Jesus revealed no qualities, and exercised no powers, that men may not have through faith in him. His perfect humanity is that which all his followers may possess, if they will be in subjection to God as he was." What a blessed possibility! How few experience it! How far the church has fallen from its high privilege! But to-day there is a call to return to primitive Christianity. The message which is to prepare the way for the coming of the Lord is the message of a Saviour already come in our flesh, and who in the person of the Holy Spirit sets up his kingdom in the heart and reveals himself in the life. It is by the power of his presence that sin is conquered. It is by the power of his presence that the same mighty works are wrought through the flesh now as during his ministry of old. This is the whole secret of primitive Christianity. And this experience is not attained by the acceptance of a creed or the adoption of a resolution, but by the individual submission of the will to God and individual faith in his faithfulness to his promises. O that each member of the church would heed the invitation to buy the gold and the white raiment! O that each one would open his heart to the indwelling Christ and the experience of primitive Christianity!

### *Mercy in That Day*

We cannot better show our gratitude for these men than by offering up a fervent prayer for them. Even the best of men will be made better by our prayers. Paul had thus remembered on a previous occasion the household of Onesiphorus, a special friend of his, for the care and loving kindness shown to him; and finally he engages in a hearty prayer for the good man himself, in these words: "The Lord grant unto him that he may find mercy of the Lord in that day." 2 Tim. 1:18. The reference to the Lord, and the emphasis attached to his name, make this prayer peculiarly solemn.

The day singled out as "that day," without any qualifying adjective, refers to the very day so often mentioned in the Scriptures as the most important and decisive day we are to meet in our experience,—the day of judgment. And what better wish could any one express for a friend of his than good wishes and blessings for him in that day?

Onesiphorus had remembered Paul in the days of his calamity and peril, and so Paul begs of the Lord to make a gracious return to him, in kind, in the day of judgment. Yet the utmost he can ask for so excellent a man is that he may "find mercy." This is the Lord's benediction upon the merciful, in that day. Matt. 5:7. The day is not here specifically described, because it was so well-known, and was so much dwelt upon among Christians. Do we, even yet, realize what it will be to find mercy when that day really comes?

The date of the coming of that day is not set down in the calendar,—that would but excite curiosity,—and the Lord has said that he has retained the knowledge of "that day and hour" in his own power. The length of that day is not specified, though it is indicated that the day of judgment will begin prior to the thousand years of Revelation 20, and extend for a time after they terminate. At any rate, it will be long enough for the deliberate judgment of all men.

The coming of that day will be solemnly proclaimed. We shall all be aware of it during its progress. It will be ushered in with the pomp and glory of angels, and the great sound of a trumpet. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." Matt. 25:31. "For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God." 1 Thess. 4:16. So none will be ignorant of that day, and unaware of its approach.

The glory of that day is the manifestation of the glory of Jesus Christ, upon the throne of judgment. This will make it a most memorable day. The great event of that day is the last assize, the assembly of the quick and dead for their final account. Consequently the character of that day will be, on the part of all, the excitement of joy, or sorrow. It will be the day for which, in the estimation of all, all other days were made.

The personal relation we each and all sustain to that day will be of paramount interest. The revelation of the secret thoughts, words, or deeds on the part of all, for good or evil, will be most astounding. The decisions of that day will be just and indisputable. As Pollok says, To the sentence of that day the voice of every guilty conscience will be, "Ye knew your duty, but ye did it not." The sentence then rendered will be unchangeable. Hence all cases will then be fixed for salvation or destruction. Then what better wish could be expressed in regard to any one than for mercy in the day of judgment?

A word for those who will receive no mercy from the Lord in that day: (1) They will be those who had no mercy on others; (2) those who neglect so great

salvation, mercy that has been provided at such infinite cost for all. "For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation?" Heb. 2:1-3; (3) those who show, or act in a way to show, that they do not have any sense of the need of mercy,—the self-righteous ones; (4) the procrastinators, or those who are indifferent about securing the provided mercy; (5) those who scoff at Christ, and refuse the gospel; (6) those who have sold their Lord, and apostatized from him.

The prayer of the text is appropriate for all; for all need mercy. The judgment surely is coming, and must be met by all. But we would have no one despair as to the future, but hope for mercy in the present, that they may find it in that day. Remember that "now is the accepted time," and that "now is the day of salvation." 2 Cor. 6:2. You are not yet standing at the judgment bar. You are yet where prayer is heard; where faith, if exercised toward Christ, will save; where the Holy Spirit strives; where sins may be forgiven at once and forever. You are where grace reigns, though sin abounds.

When Thomas Hooper was dying, one said to him: "Brother, you are going to your reward, to receive the reward of your labors." He humbly replied, "Brother, I am going to receive mercy." It is said that a famous composer once wrote a great anthem to be sung at a festival. He sought to introduce the scenes of the final judgment, and introduced a strain of music representing the final solemn lamentations of the lost. But no singer was found willing to take such a part. So the wailings and woes were omitted. And when the passage was reached, the leader simply beat the time in silence till the awful chasm was passed; and the musicians then gloriously took up the strains of celestial union, lying on the other side of it,—the shout of them that triumph, and the song of them that feast. U. S.

### *Open Doors in Europe*

THE readers of the REVIEW will remember that a number of delegates were sent from America last spring to attend the European General Conference, and to visit the different local conferences of Europe. This was an important step. From present indications it marked the beginning of a new policy by this people in behalf of foreign fields. Evidences and reasons for this will appear in this series of articles.

The European General Conference was held in London. This was its second session, and it was a great occasion for our people and cause in the European field. It was attended by the presi-

dents of conferences and the superintendents of mission fields, by our leading school men and physicians, by the editors of our papers and the managers of our printing houses, and by the leading members of various committees and boards of management.

The reports presented by the delegates, and the questions discussed in the conference made a deep impression upon the American representatives. The conference was indeed a revelation to us. We were made to realize that our ideas of the European field, and of the proportions to which our work had grown, of its relation to the work in America and to the cause in general, were too small and crude. New views, broader conceptions, and fresh inspiration came to us regarding that field,—the victories already gained, and the great work yet to be done.

Three facts were made especially prominent and impressive; namely, that the field to be worked is vast; that its doors are open for our messengers; and that our work in that field has reached a point where it must be reckoned as a greater factor, and receive a larger share of attention, than it has in the past.

I have wished many times that every believer in this message in the United States could see that field as we saw it. There is no question as to what would be done. A stream of workers and means would flow to those populous and neglected fields so white for the harvest. Does not the Lord of the great harvest bid us to lift up our eyes, and look on the fields, because they are white already to harvest? The European part of this great field is in many respects the most interesting and important part of the world for carrying on the work God has committed to us.

The European General Conference embraces all the countries of Europe, European Russia, the Balkan States, Turkey, Servia, and Egypt. The territorial area of this field is seven and one-half million square miles. The population is five hundred million. This field contains thirty separate nations, speaking thirty different languages. It has thirty different governments, with twenty different rulers.

We in this country can scarcely realize the magnitude of the European field. Its area is more than twice that of the United States, including Alaska, while its population is one third of that of the world, and six times that of the United States. The complications involved in giving this message in so many languages to people living under so many different governments, with their varied and complex laws, can be appreciated only by those on the ground.

But with all these conditions confronting our laborers who have gone to that field, they have been hopeful and coura-

geous, and have had a good measure of success in their work. Scattered among the vast multitude of that field, there are now eight thousand Sabbath keepers. These are organized into three hundred churches. There are laboring in the field sixty-two ordained ministers and thirty-two licensed preachers. Besides these regular conference laborers there are, eighty-three licensed missionaries, most of whom are doing self-supporting work by selling our publications.

The various parts of this great field have been well organized. Under the European General Conference there are three union conferences, and two union mission fields. Within these union conferences there are eleven local conferences, and twenty separate local mission fields.

The union conferences are the British, with a population of 42,000,000; the Scandinavian, with 12,500,000; and the German, with 255,000,000. The union mission fields are the Latin, having a population of 98,000,000, and the Oriental, with 56,000,000.

The British Union Conference has two conferences and three mission fields. The conferences are the North of England and the South of England, each containing a population of 15,000,000. The mission fields are Scotland, with 5,000,000 people; Ireland, with 5,000,000; and Wales, with 2,000,000. Altogether there are one thousand Sabbath keepers in these conferences and mission fields, with their enormous population. Of this field, the words of our Saviour—"The harvest truly is great, but the laborers are few"—are most emphatically true.

The British Union Conference has one ordained minister and four licensed preachers. The South of England Conference, with its 15,000,000, has but two ordained ministers, one licensed preacher, and three Bible workers. One of these ordained ministers is the editor of *The Present Truth* and Bible teacher in the London Bible School. The North of England Conference, with its 15,000,000, has two ordained ministers, one licensed preacher, and three licensed missionaries. Scotland, with 5,000,000 people, has only one ordained minister, one licensed preacher, and two licensed missionaries. Ireland, with the same number of inhabitants, has one minister, one licensed preacher, and three licensed missionaries. Wales, with a population of 2,000,000, has one ordained and two licensed preachers. Thus this interesting and most promising field, with a population half as great as that of the United States, has eight ordained ministers, ten licensed preachers, and eleven licensed missionaries,—a total of twenty-nine public laborers; while the United States, with only double the population of Great Britain, has one thousand

public laborers in the field. If we were to distribute the laborers according to the population, we would have to send three hundred of our laborers in the United States to Great Britain. When we look at the number of believers in each field, every one of whom should be a light, we see that the British field stands in a still more neglected condition than would appear from this uneven distribution of laborers: In the United States we have one believer for every 1,300 people, while in Great Britain there is one believer in this message for every 42,000 of the population. This great difference does not exist because of a difference in the character of the people in the two countries. It is not that the British people are infidel, heathenish, or illiterate that there are so few believers among them, compared with the large number among the American people. This great difference is due to the fact that the message has been proclaimed in this country more than twice as long as in Great Britain, and because the great majority of the ministers have labored here, and a large proportion of all the funds of the denomination has been expended here, and nearly all the facilities are located here. Great Britain is a most promising field for this message. It is a land of books, churches, and missionary societies. No other nation has done so much to evangelize heathen lands. No other people has done so much to put the Word of God in the hands of all nations. Even to-day it is a great training ground for missionaries. It is as clear as a sunbeam that our American conferences need to share their laborers and their title with their British brethren across the sea. And we thank God for the willingness manifested to do this. Last spring, ten consecrated canvassers went to Great Britain. Within the last two months two small companies of laborers have gone to that field, and on the 26th of November another large contingent will sail from New York for London. This is right, and may this good work go on until the British field is well supplied with efficient, consecrated laborers. Then we shall see thousands of believers added to the church.

The time in which we live, and the character of the message that we have to give the world, demand far greater activity on our part. We must not neglect this work for any selfish motives whatever. God is long-suffering, not willing that any should perish, but that all should come to repentance, and so he is calling us to tell all people that Christ is closing his work in heaven, and that as soon as men take their stand for or against righteousness, he will close the gospel work, and come to this world. He has sent us to proclaim this, and we are to have no other inter-

ests in the world. We are not to be divided in our minds. We are not to throw our energies into anything else on earth. Let us consecrate all to this end. Let us plunge into this work with all our hearts, and finish the work God has given us to do. A. G. DANIELLS.

### On the March

THIS people is not simply a denomination in the world. It is an army on the march.

Born of the fulfillment of prophecy, and charged with carrying the definite message of preparation for the coming of the Lord, this movement represents infinitely more than a denomination preaching moral precepts and exerting a helpful influence.

Just as truly as God led Israel out of Egypt, and into the land of Canaan at last, God has led this people out to bring them quickly to the consummation of their hope, the coming of Jesus and the city of God.

Many in Israel, in the days of the wilderness wanderings, were ready to turn back. They lost the hope and the aim of the movement. But just as soon as God found a people prepared to follow him, the Jordan rolled back, and the wanderings ceased.

Just as soon as we now do the work God has committed to us; just as soon as we bear to the world the warning message that has made us a people and given us a mission in the world apart from others, the Saviour will come.

Let no one now persuade himself that we are to wander indefinitely in the wilderness of this world. Let no one think that the mission of this people is to settle down merely to philanthropic enterprise and humanitarian service.

The greatest injury this people can ever do to humanity is to be disloyal to the mission and the message God has committed to it by the sure word of prophecy.

Every influence that weakens confidence in the third angel's message, with its definite warning against papal and heathen doctrines, and its definite call to the Sabbath and advent truths, is an influence that delays the completion of the work of God, and adds to the suffering and the misery of this sinful world.

Led of God, the early pioneers in the advent movement grasped the great truths of the message summed up in Rev. 14: 6-12. By the preaching of the simple and sure word of prophecy a denomination has been called out to give itself, in every branch, or department, of its work, to the declaration of the message.

Not for a moment are we now to forget that the continuous preaching of this word in new fields and in all lands is the one and only mission we have. It includes every phase of reformatory truth that heaven has for men, and every such

truth sounds the keynote of the one message.

We are an army on the march. We are going somewhere. The definite aim is set before us: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

"The return of Christ to our world will not be long delayed. Let this be the keynote of every message." So speaks "Testimonies for the Church," Vol. VI, the latest volume. Every turn of events emphasizes the fact that the end is at hand. Let us ring out the message, every one striking the keynote.

Then, like a mighty army, "a great host, like the host of God," this movement will sweep across the world to victory. W. A. S.

### It Makes a Difference

REPORTS from the Samoan Islands, in the South Pacific, state that the authorities there have decided on a change in the reckoning of the days of the week, the Western instead of the Eastern reckoning being hereafter to be followed. The Eastern reckoning being one day in advance of the Western, this means that the week there will begin one day later, the former Sunday becoming Saturday, Monday Sunday, etc.

Samoa lies to the east of the day line, and is therefore, as regards this line, situated in that part of the world in which the Western reckoning properly prevails. The Eastern reckoning became established there without reference to the position of the day line, and now this position is to be taken into account, and a change instituted accordingly. We have not yet learned just what reasons may have influenced the minds of the Samoan authorities in the matter.

The New York *Independent*, in making mention of this proposed change in Samoa's week, is moved to make some peculiar comments on the Sabbath as related to the week. It says:—

If what was Saturday now becomes Sunday, why cannot the Jews and the Seventh-day Baptists still call it Saturday, while the Christians call it Sunday, and both rest and worship on the same day by this perfectly proper convention? Or, indeed, why should not our American Jews send their chief rabbis on a tour around the world, in the right direction, and have them come back to find that their seventh day is our first day? We cannot see that it really makes any real difference where in the week you begin to count from, nor indeed that there is any beginning to the week. The entire difference as to the Sabbath day is a mere conventional formalism that has no inherent importance; and if any one thinks it has, let him take a trip around the world, and come back in line with other people.

No Jewish rabbi, of course, or other sane individual, would take a trip around

the world merely to get "in line with other people." The change necessary to conform with popular custom in the matter of Sabbath observance could be made without involving the trouble and expense of a twenty-four-thousand-mile journey. Such a trip would make no difference whatever with the right or wrong of the point in question. Going around the world does not change one day of the week into another. The days remain the same, and if an individual in traveling around the world finds himself at the end of his journey one day ahead of or behind those whom he left when he started out, the error is his and not theirs, and he must change his reckoning accordingly.

The *Independent* in stating its view arrives at the surprising conclusion that there is no beginning to the week at all; and if the week has no beginning, of course it has no end, for the end would mark the place of a new beginning; and so, having neither beginning nor end, there can be no week at all, and what we have called the week is a mere piece of imagination! And how surprising that sane people should have believed all along that there are fifty-two periods of time in the year, each one having neither beginning nor end!

This surprising conclusion, however, is strictly logical and necessary to one starting out with the assumption that it makes no difference whether he calls the first day of the week the seventh, or the seventh day the first. For if the week can begin just as well on one day as on another, then no day of the week can mark its beginning, for if it could, it would differ from the other days in this respect; so, since no day can be the beginning of the week, it can really have no beginning at all, and the *Independent* was logically bound to arrive at the absurd position which it stated. And as this line of reasoning, strictly followed from the premise first laid down, leads inevitably to the absurd conclusion that the week is not real, but only imaginary, reason dictates that this original premise—that it is proper to call Sunday the seventh day, or Saturday the first day, etc.—is altogether wrong, and must be rejected.

The Creator made the week. He fixed its beginning and its end, and man has simply to take the week as he received it from its divine Author. The seventh day—the Sabbath—marks the end of the week as God established it. We know which day is the seventh day, for it has been observed from the beginning by God's people, and that observance has never ceased from that time to this. Nowhere on the earth are the people in doubt as to which day of the week they are observing—the seventh day, the sixth day, or the first. When the seventh day comes, it is the duty of

the individual, wherever on the earth he may be, to observe it, in harmony with the directions given in the fourth commandment.

The editor of the *Independent* believes that Christ rose from the dead on the first day of the week, and observes the day for that reason. But the position the paper takes when it would persuade Jews and other seventh-day people to call Sunday the seventh day, and come into line with the majority, is fatal to the only reason it has for Sunday keeping. For if the week really has no beginning, as it says, then plainly Christ could not have risen from the grave on the first day of the week, any more than on the second day, the fourth day, or the seventh day. The argument against the definite seventh day is really a no-Sabbath argument, and, if followed out to the logical end, would destroy all Sabbath observance from off the earth.

L. A. S.

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## Note and Comment

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Is crime on the increase in this country? It is often said that only the pessimist holds the affirmative view on this point, yet we often note comments on the increase of crime from sources that cannot be regarded as biased in that direction. For instance, we find the *Chicago Tribune* of November 9 saying editorially that "that week is now the exception in New England when the newspapers do not report murders of a mysterious kind. . . . Three such cases are now engaging public attention in that section." After some further reference to these cases, the *Tribune* says:—

New England is not the only scene of these brutal crimes. There is scarcely a day in New York in which some cruel and mysterious murder, often of a peculiarly revolting kind, is not reported. The prevalence of murders has aroused considerable discussion, but as yet none of the students of sociology and criminology have been able to give a satisfactory explanation. One alienist who has examined insane cases for years declares that insanity has nothing to do with the increase of murders, and that it is only in extreme cases of dementia that there is a desire to commit murder, and that patients are always placed in asylums before they reach that stage. Dr. Parkhurst, in this connection, hits pretty near the mark when he says that the increase of crime is due to the decrease of respect for authority, beginning in the home and showing itself in disobedience to home laws, which leads to contempt for the laws of the country. He says further: "We become habituated to the things we talk about and read about. Hence it has come to pass that even in polite society men and women—good men and women they are, too—fail to experience any but the mildest sort of a shudder upon learning of the most atrocious crimes, and that

late recruits to the ranks of the murderers are not altogether from the lower classes." Jane Addams, the other day, expressed a similar sentiment, attributing the increase of crime to the lack of respect for public authority and to the failure to enforce laws. Some day the public will have to give heed to these warnings. The crime of murder is increasing not only in New England and New York, but all over the country. The record for 1902 will show a larger number of murders than the record for many years past, the total being out of all proportion to the increase of population.

To understand the meaning of these things it is only necessary to know that we have reached the closing days of earth's history, when opposition to the law of God is proclaimed even in the pulpit, and evil men are waxing worse and worse, as prophecy has foretold.

THE growth of ritualism in the Episcopal Church, which marks the return to Rome of that branch of the Protestant church in this country, and of the "high-church" party in the Church of England, is a thing which frequently attracts attention by its rapid progress. The following comments on this subject were made recently by the *New York Sun*, on the occasion of the opening of the new church of St. Ignatius (Episcopal) in New York City, "high mass" being celebrated before a large and "apparently sympathetic" congregation:—

The services approached closely the ritual of the Roman Catholic Church. The robes of the priests, the incense, the sanctus bell, and the genuflexions suggested Catholicism, and the preacher, the rector of the extremely ritualistic and exceedingly prosperous Church of St. Mary the Virgin, proclaimed with emphasis that "the church is a part of the Catholic Church, and not a part of the Protestant sect," "is the church of the worshipers in the catacombs and through the Middle Ages to to-day," "is the church authorized by Christ through St. Peter." He promulgated the doctrine of the real presence, defended "the right of the priest to grant, through the confessional, absolution according to the warrant of the Gospels," and contended that this faith and these practices "are growing all over the land" in the Episcopal Church.

It cannot be denied by any one familiar with the development of that church in this country that the preacher had reason for this exultation. The most aggressive party in the Episcopal Church is now the High-church party, and it is steadily pressing ahead to further extremes in ritualism, toward medievalism, sacramentarianism, and sacerdotalism. "The priests of the church for the last fifty years," said the preacher, "have been cleaning out the wells; do not let the wells fill up again with rubbish and prejudice." And they have done the work very thoroughly. High-churchism, both here and in England, has advanced far beyond the dreams of the most enthusiastic leaders of the Oxford movement at its beginning in 1833.

Even a generation ago, Episcopalians would have been horrified by the "Romanism" of the service and the sermon at this opening of an Episcopal church last Sunday, no matter if they had been included in the High-church party as it then was. But now the teaching of the real presence and of confessional absolution in an Episcopal Church produces no alarm, no unusual sensation, though we observe that Bishop Potter was not present at St. Ignatius's to celebrate "high mass," but that a ritualist bishop from a Western diocese was called in for the purpose.

Meantime, the Roman Catholic rejects the right of the Church of St. Ignatius to call itself a "Catholic" church, refuses to recognize the validity of its clerical orders, looks on its priests as mere laymen, and regards its "high mass" as an idle or impious ceremony. No matter how near Episcopal ritualism gets to Rome in its forms, it is still classed by Rome with Protestantism and heresy, as a body without true churchly authority.

What Rome is demanding and waiting for is a full return to corporate union with the papacy, and the complete abandonment of any separate organization or name. To this point, in another step, this ritualistic church party will logically come.

WE note in the *Cincinnati Post* of recent date the following words of dissent from the popular opinion that human nature and human governments are progressing toward a state of peace and perfection. The dissenter is the Rev. S. E. Bowdle, who, after setting forth the retrograde tendency of all human governments which appears "at periods of prodigal prosperity" and "riotous power," and is an "infallible, persistent, and historic symptom of the retrograde movement of man, nationally considered," says:—

Reader, how many men do you know who are above the corrupting influences of vanity, ambition, and the love of money? Blush, and honestly answer this question, and then behold in your answer the simple reason of the decline and fall of popular government. Behold a race of men afflicted with the leprosy of self-interest, from which it can in no wise cleanse itself. Here lies the staggering difficulty, unsolvable by man; a difficulty in whose presence nineteen centuries of education stand founded. Behold the race with teeth and claws of avarice and self absolutely unaffected by the vaunted educational processes of centuries. And in your despairing perplexity read the forty-fourth verse of the second chapter of Daniel, for there is the solution. This race has reckoned without Jehovah. It must shortly reckon with him.

"If you want the eye of the soul to be opened, you must shut the eye of sense. And the more we turn away from looking at the dazzling lies with which time and the material universe befool and bewilder us, the more shall we see Him whom to see is to live forever."

## 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.

### Desire for Christ

L. D. SANTEE

"I will come again." John 14:3.

WITH longing heart, I look to the skies,  
That shall sometime flame in glory,  
And I think of the sweet and the glad  
surprise,

As I read the wondrous story  
Of the second coming of Christ sublime,  
And the endless life to be given,  
When we shall exchange the woes of  
time

For the love and bliss of heaven.

The hands of earth wake not the chords  
That thrill with the hope of heaven,  
And worldly hearts are cold and hard,  
And believe not the promise given;  
The hopes of the world all center here,  
In the land of the sick and dying,  
While mine reach up to that pure  
sphere,

Where is known no pain or sighing.

I think of Christ, who shall come again,  
The desire of all the ages;  
His coming inspired the prophets' pen,  
And shines from the sacred pages.  
And smiles have beamed on the care-  
worn face,

As the lips have told the story  
That Christ, with his love and tender  
grace,

Would come in his Father's glory.

He'll come with the shining angel host,  
Arrayed in a wondrous brightness,  
Come to redeem the loved and lost,  
And clothe them in robes of whiteness.  
Every stain has been washed away,  
And every sin forgiven,  
And up to the shadowless gates of  
heaven.

### A Message to the Church

MRS. E. G. WHITE

LAST night I had a wonderful experience. I was in an assembly where questions were being asked and answered. At one o'clock I awoke, and arose. For a time I walked the room, praying earnestly for clearness of mind, and for strength to write the words that must be written. I entreated the Lord to help me to bear a testimony that would arouse his people before it should be forever too late.

My soul was drawn out in the consideration of matters relating to the carrying forward of God's work. This work is to be carried forward without outward display. In establishing institutions we are never to compete with institutions of the world in size or splendor. We are to enter into no confederacy with those who do not love or fear God. Those who are unable to endure the seeing of him who is invisible, are surrounded with spiritual darkness that is as the darkness of midnight. Within, all is dreariness. They know not the meaning of joy in the Lord. They take

no interest in eternal realities. Their attention is engrossed with the trifling things of earth. Having forsaken God, the fountain of living water, they hew out for themselves broken cisterns, that can hold no water. Let it not be thus with those who have tasted the power of the world to come.

In establishing the work in new places, we are to economize in every way possible. The work of soul saving must be carried forward in the way that Christ marked out. He declares, "Whoever will come after me, let him deny himself, and take up his cross, and follow me." Only by obeying this word can we be his disciples. We are striving for a kingdom and a crown. We shall obtain both by following Christ's example.

We are nearing the end of this earth's history, and the different departments of God's work are to be carried forward with much more self-sacrifice than has yet been practiced. The work for these last days is a missionary work. Present truth, from the first to the last letter of its alphabet, means missionary effort. The work to be done calls for sacrifice at every step of advance. The workers are to come forth from trial, purified and refined, as gold tried in the fire.

### Wearing Christ's Yoke

The Lord calls upon men and women to unite with Christ by wearing his yoke. But he tells them that they are to refuse the yoke which human hands would place on them; for this yoke would be galling and oppressive. There are those who refuse to wear the yoke of Christ, and yet would place upon others a yoke of human manufacture. What a terrible deception! It is as night amid the full blaze of gospel light. Such ones are not subject to the law of God, neither indeed can they be, until they pass through the death struggle, and are born again. All through their experience are woven the threads of worldly wisdom. They look upon their work as meritorious, but in the day of judgment they will learn—unless they learn it before—that they are corrupted with selfishness. They have barred their hearts against Christ's entrance, and unless they repent and open to him, they must one day hear the words, "Depart from me."

### God's Purpose for His Church

Filled with the knowledge of the will of God in all wisdom and spiritual understanding, walking worthy of the Lord unto all pleasing, fruitful in every good work, increasing in the knowledge of God, strengthened with all might by his glorious power, unto all patience and long-suffering with joyfulness,—such were the early disciples. They sought above all things to know the will of God. But do these words describe the church in its present condition? Many who claim to believe the truth are far from practicing its principles. The church is weak and inefficient because many of its members follow their own impulses, refusing to do the will of God. Not by the Spirit of God, but by another spirit, are they led. They know not the mean-

ing of the written Word. When they bring into the daily life the principles of God's law, they will be able to say from experience, "The law of the Lord is perfect, converting the soul."

In the hearts of many, God has a work to do, if they will allow him. They need a complete transformation of character. This is their only hope. Some now in the work will have to pass through the furnace of affliction before they will see the need of having all dross burned away from the religious experience.

The church must and will shine forth "fair as the moon, clear as the sun, and terrible as an army with banners." God's servants must, by laboring together with Christ, roll away the curse that has made the church so lukewarm. "Unto me, who am less than the least of all saints," writes the great apostle to the Gentiles, "is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord."

When these words are believed and lived, the church will have a heaven below to go to heaven in.

These words were spoken by our Instructor: "Some are reckless, insensible of the results of sin, heedless of warning. Soon the handwriting on the wall, now unintelligible to them, will be read. But it will then be too late for them to repent. Like Belshazzar, they seem unable to see their peril. A straight testimony must be borne to our churches and institutions, to arouse the sleeping ones."

When the word of the Lord is believed and obeyed, steady advancement will be made. Let us now see our great need. The Lord cannot use us until he breathes life into the dry bones. I heard the words spoken: "Without the deep moving of the Spirit of God upon the heart, without its life-giving influence, truth becomes a dead letter."

Let us from this time use our powers for God. Let us work out our own salvation with fear and trembling, knowing that he works in us, to will and to do of his good pleasure. Let us humble ourselves before God. He is waiting for us to draw near to him, that our purposes may be more Christlike, that more of the purity and meekness and grace of the Redeemer may be brought into our work. We have walked in our own ways and followed our own counsel, as if we could counterwork the divine purposes. Let us now turn to the Lord. Let us seek him while he may be found, and call upon him while he is near. "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for

he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

Yes, this is God's plan. Let us come to him just as we are, and he will fulfill his purposes for us.

The experience that I had last night has impressed me very deeply. I seemed to have Christ close beside me. I was filled with hope and courage and faith. I pleaded with God to sustain me, and he lifted me up, and made me to triumph in him. I know that the Lord will work for his people when they sanctify their souls by obeying the truth. Then the whole being, body, mind, and soul, will be in harmony with him. We shall possess a freedom crowned with glory.

Aug. 14, 1902.

### Are You Ready for Service?

E. T. RUSSELL

THE Lord has a great work to be accomplished, and his business demands haste. Are you ready for service? The fields are white already to harvest. He says, "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." Is this not true? Does not everything indicate that we are living in the world's harvest time, and that soon the Son of man will put in the sickle, and gather the fruit of the earth? Many signs foretell that the great day is almost upon us; but one of the most convincing signs of the speedy coming of Christ is the increased missionary activity among that people who look for the Saviour to appear in this generation.

Many have been carried by great ocean liners to different parts of the world to herald the message of his soon coming in fulfillment of the proclamation of the angel of Rev. 14:6, 7. Conferences and individuals have given liberally of their means to the support of the workers in those fields; but there is need of more thorough work in the home field. There are unwarned souls all around us. The responsibility of warning them rests on us, and we shall be held accountable if we do not act our part well. We cannot afford to remain inactive and let souls go down to ruin; for in so doing we ourselves shall suffer loss. The Lord has again and again urged us to greater diligence in missionary work, and has plainly told us that it is important that the publications containing present truth be placed in the hands of the people. He has told us that there should be one hundred canvassers where there is now one. Can he count on you as a recruit for this good work? His eye is upon us; he desires us to bear fruit, and we cannot afford to disappoint him, and be counted as cumberers of the ground. We have too long been idlers. Let us now enlist for active service until the Master comes.

### Keep and Kept

J. N. LOUGHBOROUGH

"BECAUSE thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown." Rev. 3:10, 11.

Two keepings are here introduced. The one is on the part of God, the other is on the part of the believer in Christ—the follower of his word. This special time of keeping is near the time of Christ's second coming.

The possibility of losing a crown is expressed by another in these words: "The crowns they might have worn, had they been faithful, are put upon the heads of those saved by the faithful servants whose means was constantly in use for God."—*Testimonies for the Church*, Vol. I, page 198.

We read of the Lord as our keeper: "He that keepeth thee will not slumber. Behold, he that keepeth Israel shall neither slumber nor sleep. The Lord is thy keeper: the Lord is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night. The Lord shall preserve thee from all evil: he shall preserve thy soul. The Lord shall preserve thy going out and thy coming in from this time forth, and even forevermore." Ps. 121:3-8.

The word of the Lord for his people through Jacob was, "I am with thee, and will keep thee in all places whither thou goest." Gen. 28:15. Of Israel he said, "Behold, I send an Angel before thee, to keep thee in the way." Ex. 23:20. The psalmist, when speaking of the Lord's dealing with his people, says: "O how great is thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee before the sons of men! Thou shalt hide them in the secret of thy presence from the pride of man: thou shalt keep them secretly in a pavilion from the strife of tongues." Ps. 31:19, 20.

The psalmist, when speaking of the agency employed in this keeping process, says: "He shall give his angels charge over thee, to keep thee in all thy ways." Ps. 91:11. And of the Lord's keeping power the prophet Isaiah wrote, "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." Isa. 26:3. And, when comparing the Lord's people to a vineyard, the same prophet said, "I the Lord do keep it; I will water it every moment: lest any hurt it, I will keep it night and day." Isa. 27:3.

Jude wrote on this subject in these words: "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen." Jude 24. This text clearly implies that in order to have this keeping there must be on our part a recognition of the glory, majesty, dominion, and

power of the Lord. The apostle Peter speaks of such as being "kept by the power of God through faith unto salvation ready to be revealed in the last time." 1 Peter 1:5.

The Lord says of those whom he has promised to keep that they have kept something, and what is it?—"Thou hast kept the word of my patience" (Rev. 3:10) and, "Thou hast a little strength, and hast kept my word, and hast not denied my name." Verse 8. From this scripture it appears that, in the "hour of temptation," just before the Lord's coming, the tendency of the people will be to discredit the word of the Lord, and to set aside his name. At that same time the message by the Lord's faithful people will be, "Behold your God." This departure from the word is just what we begin to see in these last days, in what churchmen style "the higher criticism." No marvel that the Saviour said, "When the Son of man cometh, shall he find faith on the earth?" Luke 18:8.

To the Lord's people in this time the admonition comes with force, "Keep yourselves in the love of God." Jude 21. "This is the love of God, that we keep his commandments." 1 John 5:3. The Saviour said, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." John 15:10. In perfect accord with this same thought comes the admonition, "Keep thy heart with all diligence; for out of it are the issues of life." Prov. 4:23. "Keep himself [yourself] unspotted from the world." James 1:27. "Keep thyself pure." 1 Tim. 5:22. "Keep thy tongue from evil, and thy lips from speaking guile." Ps. 34:13.

How is all this keeping on our part to be done? Has not the Lord said, "The way of man is not in himself: it is not in man that walketh to direct his steps?" (Jer. 10:23)—Yes! But he has just as surely said, "In all thy ways acknowledge him, and he shall direct thy paths." Prov. 3:6. While of ourselves we are weak, and separated from Christ can "do nothing," it is for us to choose his service. The admonition to us is, "Choose you this day whom ye will serve." Joshua 24:15. As expressed by the apostle Paul, "to will is present with me." Rom. 7:18.

How this work is accomplished is so well expressed in the words of another that I will quote them here: "The power of choice God has given to men; it is theirs to exercise. You cannot change your heart, you cannot of yourself give to God its affections; but you can choose to serve him. You can give him your will: he will then work in you to will and to do according to his good pleasure.

"The Spirit reveals to the mind the things of God; and to him who co-operates with God is the realization that a divine presence is hovering near.

"The Spirit of God is not commissioned to do our part of the work, either in willing or in doing. It is the work of the human agent to co-operate with divine agencies. As soon as we incline

our will to harmonize with God's will, the grace of God is supplied to co-operate with our resolve."—*Apples of Gold Library, No. 17, pages 7, 4, 5.*

From this we can see how it is that "he that is begotten of God keepeth himself, and that wicked one toucheth him not." 1 John 5:18. As we choose the Lord's will and way, trusting his power to work in us to will and to do, we share in the keeping he has promised now from day to day. Following the pathway of his truth and word, we shall be kept in that "hour of temptation" of which he warns us. Those who sense this great goodness of the Lord may indeed "be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Phil. 4:6, 7.

### Scattering and Withholding

W. JAY TANNER

"THERE is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." Prov. 11:24.

The following circumstances were noted a few days ago while visiting a small company of believers. While the names are fictitious, the incidents are real, and require no comment.

Ebony Hill is a very ordinary district in one of the parishes of Jamaica. A few years ago two families in this district accepted the message for these times. Since then others have joined them, so that now the company there consists of twelve members. None of these are weighted down with the things of this world. That could hardly be with wages at from twenty-four to thirty-six cents a day, and bananas, the chief product, bringing twenty-four cents a bunch. As to property, Brother Down is the best off, with thirty acres of land, all of which is under cultivation; and Brother Champion comes next, with three acres. Both of these are industrious, hard-working men. Neither has any income save that which he receives from labor.

But, strange to say, Brother Down complains that times are so hard that he can scarcely pay his taxes, while Brother Champion has discharged, without complaint, this necessary duty to Caesar.

Brother Down's house is sadly in need of repair, while Brother Champion has just neatly painted his.

Yet Brother Down improves his time on "first days" by picking and preparing a little coffee, chocolate, etc., for export. Brother Champion, on the other hand, devotes that day to visiting and holding cottage meetings in neighboring districts.

Brother Down thinks he can keep the Sabbath at home as well as anywhere, consequently he seldom goes to church. Brother Champion is always at meeting.

Brother Down has been too busy to give any time on the building of their

little chapel, and "too poor" to make a donation for that purpose; but Brother Champion not only gave the land, but also most of the cash and time.

Brother Down does not believe in the tithing system. Brother Champion is very particular to pay an honest tithe.

Brother Down thinks that no offerings should be asked for,—that ministers and missionaries should go out without "script or purse." Brother Champion, as I was leaving the other day, said: "I have an offering that I wish you would hand to our treasurer for me. I have three pounds for this purpose." He paused for a moment, and I thought his hesitation was because he had found that his generosity had overmatched his purse, and he felt badly because he could not make it the desired amount. Three pounds (nearly fifteen dollars) is a large sum to the average Jamaican cultivator. He finished what he had to say, with these words: "But the other day a circular came to me from the Mission Board telling their great needs, and I feel that I must make it *five pounds*." I was astonished and touched, for it was evident that such a sacrifice required most heroic self-denial on the part of the entire family. I hope that I shall never forget the holy joy of that family as they gathered around the table while the husband and father counted out, one by one, one hundred hard-earned shillings.

It might be added in conclusion that within the past year Brother Champion has brought five or six precious souls into the fold, the most of whom are regular in attendance at meetings, and faithful in paying tithes and offerings. Brother Down has brought one as far as he himself has come; that is, his convert does not deem it important to attend meetings, and holds that the tithing system is not binding on Christians, and that times are too hard to make offerings.

Truly, "There is that maketh himself rich, yet hath nothing; there is that maketh himself poor, yet hath great riches." Prov. 13:7.

### The Abundant Life

CHRIST said, "I am come that they might have life." Life is back of love, back of believing, back of hoping, back of everything. Ezekiel in his vision of the "river of life" understood life; he knew what it meant; at first a little stream to the ankles, then, as he went farther on, it came to the knees, and then to the loins, and finally a wide, mighty river. That is life. Do you know what life is?—No; neither does anybody else. Life is indefinable; life is an ultimate; life is God; life is effectiveness; life is power. Adjustment to the things around you—correspondence to environment—that is life. The plodding man does not live. He goes out in the morning and hears the birds, the heralds of the spring, sweetly singing in the trees. The flowers are blooming in the fields, the whole world is full of music, it is everywhere; but the sweet primrose growing on the bank does not for him contain life and beauty and music—it remains a prim-

rose still. Life is measured by the number of things you are alive to. The fullness of our life means what we are about to do. I must have a life that is more abundant than my own poor nature. I must take the power of Jesus, and have inside fellowship with him.—*Malbbie Davenport Babcock, D. D.*

### Brotherly Love

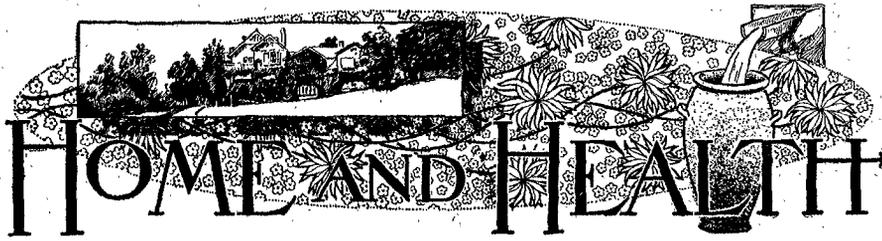
WILLIAM COVERT

ALL may know the disciples of Jesus by the love they manifest for one another. John 13:35. Christian love emanates from the Spirit of Christ, which dwells within the soul. The life of Christ makes the willing heart a living channel through which flow kindly deeds and words giving happiness to many souls. All utterances of this love are pleasant and respectful. No rude or offensive word comes from this source. Brotherly love is strong, but always gentle. The gentleness of its author made him great (Ps. 18:35); and this same gentleness is offered to all his disciples, that they also may be great. The wonderful moral strength with which Jesus was girded was constantly manifested in gentle kindness, and by this his way was made perfect. There is in the spirit of divine love that which draws even the sinner to God, and through this attribute alone he is led to repentance.

Were a whole denomination wholly united in the principles of brotherly love, they would soon carry the Saviour to all the world. There would be with them no criticisms to mar their work, no selfishness to impede their progress. Cruelty and oppression are in this world of sin, but who is satisfied with these things? Here we see the rich taking advantage of the poor, and the weak and the unfortunate are crowded and crushed by the strong; but brotherly love reaches out a helping hand, and assists the needy to arise. The observing mind sees that life, where sin abounds, must meet with many a battle. It is during these conflicts that brotherly kindness can render the greatest help. It is then that a word of cheer inspires the fainting heart.

True brotherly love must come from the love of our Elder Brother. The heart must be made new by the Spirit, and filled with the Spirit, before it will yield the fruit of Christian gentleness. The tree must exist before the fruit can be borne upon it. Of course cultivation and co-operation are necessary, but the first essential is to yield the will to God, and keep the heart open to be wrought upon by the divine mind.

The spirit of Christlike gentleness must be possessed before the word of God can be obeyed, which says, "Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you." Eph. 4:31, 32. What Paul wrote to the Ephesians is written also to us. Shall we heed the admonition?



### *They Two*

THEY are left alone in the dear old home,  
After so many years  
When the house was full of frolic and  
fun,  
Of childish laughter and tears.  
They are left alone! they two—once  
more!  
Beginning life over again,  
Just as they did in the days of yore,  
Before they were nine or ten.

And the table is set for two these days;  
The children went one by one,  
Away from home on their separate ways,  
When the childhood days were done.  
How healthily hungry they used to be!  
What romping they used to do!  
And mother—for weeping—can hardly  
see  
To set the table for *two*.

They used to gather around the fire  
While some one would read aloud;  
But whether at study or work or play,  
'Twas a loving and merry crowd.  
And now they are two that gather there  
At evening to read or sew,  
And it seems almost too much to bear  
When they think of the long ago.

Ah well! ah well! 'tis the way of the  
world!  
Children stay but a little while,  
And then into other scenes are whirled,  
Where other homes beguile.  
But it matters not how far they roam,  
Their hearts are fond and true,  
And there's never a home like the dear  
old home,  
Where the table is set for two.

— *Selected.*

### *What the Bible Has to Say to Fathers*

MEN on earth are to learn their duty as fathers from the great and first Model of fatherhood. He provided for his children, and this is a father's first and incumbent duty. Provision implies protection, instruction. Some fathers ignorantly excuse themselves from teaching, with the plea that teaching cannot begin before the capacity to learn, not thinking that the capacity begins even at birth. As soon as the eye opens, it begins to observe. It distinguishes between light and darkness, and soon knows the difference between looks of love and anger. Smiles attract, while frowns repel. A mother, often draws to her embrace the babe whom its father's frown repels. Children learn much before they utter words. Let fathers teach their young children the sweetness of love, by their treatment of the mother. Rudeness, anger, neglect by the husband, teach similar conduct by the children to the mother. Some parents seem to think that their whole responsibility is met when they

send the children to the infant school, without inquiring about the efficiency of the teachers.

How deeply impressed I was, when quite a little child, not only by being taken into a quiet room with my mother every day when she prayed for me, but by standing outside at her room door and hearing her pray, and wondering at her thus talking with an unseen God and asking his blessing. A parent not known by a child to pray is really a lesson on not praying. Can I ever forget entering unexpectedly early in the morning into my father's room, and finding him on his knees before God? Did not we children, while still young enough for an infant school, thus receive lessons in early piety, sermons without words, but indelibly impressive? I could never think of my parents in after years apart from their habitual communion with God. If parents are prayerless, can they expect their children to grow up otherwise? Such prayer should not be that of mere stated form, but language of the heart suited to the circumstances of every day. Thus teach young children to ask for what they need, and seek help both for themselves and for their parents with them.

The duty of truthfulness in speech should be lovingly enforced. Children are often careless in their statements, apparently indifferent whether or not what they say is actually in harmony with facts. They tell falsehoods without knowing it. A lie is something which they have learned to hate and condemn, without considering that whatever is said intentionally to mislead is disgraceful and is a lie. In daily life how many falsehoods are uttered as if harmless, excused as the usages of society, as the sport of conversation, and afterward in the daily business of life, as the necessity of trade, and permitted by the customs of commerce. Thus it comes to pass that in many business transactions "yes" and "no" are words hastily uttered, which convey and are intended to convey a meaning contrary to the reality. How much of the crimes of business result from the habits of untruth acquired in childhood, and not condemned by fathers!

Honesty is intimately associated with truthfulness. The eagerness for gain is easily aided by departure from truth. "It is naught, it is naught, saith the buyer," when he desires to obtain an article at a less price than it is worth. Very often the dishonesty is gloried in rather than condemned. So also in selling. The value of the article is declared greater than its real worth, and the extra price obtained by the lie is regarded as the lawful prize of sharpness. It is to be feared that in most buying and selling

there is deliberate lying. This is considered by many dealers as of no consequence in little things, while in large matters it may cause absolute ruin or enormous wealth. If fathers would avoid helping their boys to develop in after years into creators of guilty wealth or of widespread ruin, let them be taught in early years to abhor lying and cheating. Similar hints might be suggested respecting industry and indolence.

There are mysteries in the physical frame which cannot easily be explained to the young, which it is impossible to conceal. Is it right to disguise or hide them altogether? Will not the young ask questions most natural for them to ask, and important for them to know in order to behave themselves aright? If children are reproved for asking such questions, will not the same questions be asked from others not so able or so safely to be trusted? Some parents resort to fiction, and invent fables and fancies which are sure to be discovered and unraveled, and thus do great harm when the youths discover that they have been deceived. Will not the truth of facts, soberly and solemnly explained, be more conducive to purity, both in themselves and toward others, than any stern repression or any falsified delusion?

This course will be made easy if in regard to all other subjects there is diligence in explanation. Children from the first ask questions: "How?" "When?" "Why?" Tell as plainly as their child minds can comprehend the origin of plants, the growth of seeds, the development of birds, the progress of nature in all its operations, and the mysteries connected with our own physical nature will greatly diminish; that is, will cease to seem so different from everything else.

At the age of eighty-five, looking back on a long experience of fathers and children in many families, there are hints I feel disposed to add which might prove more or less commendable or useful, but my space is already occupied. A parent's chief duty and endeavor should be to bring up his children as children of God, and therefore to cultivate the divine life. But there is danger lest external forms should take the place of religion itself. A child may be drilled into the attitudes and forms which look like real piety, but injuriously exclude it by the outward show of it. Better the real beating of the young heart toward God than any amount of mere pretense.

Be careful of the conversation you encourage in their presence. Never make game of religion or religious people. Do not ridicule or censure people who may belong to some other church or denomination. Treat all who love God and wish to live godly lives as, with themselves, sons and daughters of the Lord God Almighty. Try to teach them that all belong to the same family of heaven who try to serve and please God. Tell them that in after years they may learn what these differences mean, but that meanwhile we must love them all as children of God. Let them, above all things else, try in everything to please their Heavenly Father, and so best to give joy

to yourselves. Let not your prevailing topic of discourse be social quarrels or commercial schemes or the gain or loss of money, but the fear of God, which is "better than riches," "and the gain thereof than fine gold." — *Newman Hall*.

### The Care of the Skin

J. H. KELLOGG, M. D.

THE outer covering of the body is remarkably adapted to its protection. When viewed with a microscope, its surface is found to be made up of several layers of horny scales, which form a protective layer that is a poor conductor of heat and electricity, but affords a considerable degree of resistance to the entrance of foreign bodies, the bites of insects, and the introduction of poisons. It also protects against the entrance of germs. Beneath this layer are found the active portions of the skin, glands, nerves, and blood vessels, by which are performed the various functions that are carried on by this remarkable organ. Of the glands, there are two kinds; we may, perhaps, say three. They are the perspiratory, or sweat, glands, consisting of a long tube leading from the surface to the deeper layers of the skin, ending in a little coil. The walls of these tubes are filled with blood vessels. The number of sweat glands in the skin has been estimated to be two and one-half million, and the walls of their tubes, if spread out, would cover a surface of ten or eleven thousand square feet. These glands secrete water containing salt and various waste substances. Under certain conditions, the sweat may also contain a slight amount of acid. Under ordinary conditions these glands pour out perspiration upon the skin at the rate of about one and one-half ounces an hour. Heat and exercise may increase their activity to more than forty times that amount. It is even possible for a person to perspire one fifth of his weight in twenty-four hours.

There are found in the skin small glands which secrete fat. This is poured out upon the skin as a protective measure. Probably to some extent the fat glands also act as purifiers of the blood, by removing wastes.

Here and there in the skin are found little pockets, from which grow the hairs.

The skin is very rich in blood vessels, the capillaries of which, by a peculiar arrangement, are made to lie between bands of muscular tissue. These, under some circumstances, are able to contract and compress the vessels in such a way as nearly to empty them.

### The Temperature Nerves

The skin is a most remarkable structure in the large number and variety of the nerves which it contains. It receives special nerves for its glands, others for its blood vessels, nerves which appreciate pain, pressure nerves, the tactile nerves, which enable one to recognize the location of any part which is touched, and the temperature nerves of two kinds — the so-called hot and cold nerves. In all, there are at least seven or eight different kinds of nerves in the skin alone.

By the aid of the temperature nerves, the skin becomes, like the eye, an organ by which it is possible to recognize light. The skin may, in a certain sense, be considered an extended eye. Some lower animals possess no other eyes than their skins, which are, however, extremely sensitive to light. This function of the skin is quite generally overlooked. Its importance can scarcely be appreciated until we have learned something more of the nature of light, one of the most wonderful of all the forces with which we are daily in contact. A word further, however, in reference to the thermic, or temperature, nerves.

There are two kinds of temperature nerves, which can be easily determined by touching the skin with hot and cold points. It will be found that the hot points are felt at certain places, and the cold points at certain other places. Those parts of the skin which are sensitive to cold are not sensitive to heat, and vice versa. These hot and cold areas are, of course, very small, and can only be detected by very careful observation. The information communicated by the thermic nerves is relative rather than positive. An object is felt as cold when it has a lower temperature than the skin, or some other object which has just before been in contact with the skin. In this way, one hand may be made to report an object as warm, while the other hand reports it as cool or cold. Very hot and very cold objects are not felt as such, but give rise to impressions of pain. Temperatures near that of the body are said to be neutral, because they do not stimulate either the hot or the cold nerves. The skin is more sensitive to cold than to heat, and cold is more quickly felt than heat. Objects that are good conductors, and so transmit heat to the skin or withdraw heat from it, rapidly feel warmer or colder than other objects whose temperature is the same, but which are not good conductors of heat. The temperature sense becomes quickly fatigued. It is for this reason that water which is so cold or so hot as to be at first painful, after a few seconds can be readily tolerated.

### Light, and Its Effect upon the Skin

Modern researches have shown that a sunbeam contains at least three different kinds of light rays; namely, heat rays, luminous rays, and chemical rays. When the ray of light is decomposed by a prism, as seen in the rainbow, the heat rays are found chiefly in the red portion, the luminous rays in the yellow portion, while the chemical rays have a violet color. There are also invisible heat rays and invisible chemical rays. All these different rays act upon the body through the skin, but in different ways. The thermic nerves are especially stimulated by the luminous and heat rays. The chemical rays without doubt act upon other nerves. So-called "sunburn" is produced by excessive action of the chemical rays, and is an inflammation rather than a burn. The browning of the skin produced by exposure to the sun is due to the action of the chemical rays. These are also the rays that are useful to the

photographer. For though invisible to the human eye, these rays are recognized by the eye of the camera. All these visible and invisible rays are associated with the sunbeam, and exert a powerful influence upon human beings, as well as upon animals and plants. The powerful stimulating effect of light is shown by its influence upon vegetation in the spring.

Unquestionably, the civilized portion of the human race suffer greatly because of their exclusion from the influence of the sun's rays by thick and dark-colored clothing, and by dwelling so much indoors. This evil should be remedied, as far as possible, by out-of-door life and frequent exposure of as large a portion of the body as possible to the active influence of the sun's rays, by swimming in the open air, by means of the sun bath, the air bath, and the sand bath. Every school, and when possible every home, should have connected with it a large out-of-doors gymnasium, in which the benefits of the sun's rays may be enjoyed in the summer time. Sun rooms should also be connected with every home, where the beneficial effects of light may be enjoyed to the fullest extent possible, as one means of counteracting the deteriorating influence of civilized modes of life.

### Skin Training

An enormous amount of time is devoted to the training of the hand, the eye, and the brain; but the training of the skin is seldom thought of. Nevertheless, a well-trained skin is more essential to health than almost any other kind of bodily culture. The neglect of the skin must be regarded as the foundation cause of a large number of chronic maladies. It may almost be asserted that a man who will keep his skin in a thoroughly healthy condition may defy almost any known disease. The experienced horseman knows very well the importance of attending to the skin of the animal under his care. A horse which has a hidebound skin, with the hair dry and rough, is by this fact alone known to be in a state of disease. A man whose skin is hidebound, with the hair dry and dingy, dull and lifeless in appearance, and harsh and brittle to the touch, shows by this fact that his whole body is in a state of disease.

A healthy skin is warm, slightly moist, smooth, reddens quickly when rubbed or exposed to the action of hot or cold water, is supple and elastic, perspires readily under exercise or the application of heat, and is free from pimples, eruptions, and discolorations.

To maintain this condition, the skin must be subjected to daily bathing and grooming. Horsemen rub and groom their charges daily. Wild and domestic animals left free in the field habitually groom themselves by vigorously rubbing against trees or other objects. Man, of all animals, neglects to groom himself, and this is especially true of civilized man; for, as is well known, the savage and half-civilized nations from time immemorial have practiced rubbing of the body as a means of maintaining health.

# THE WORLD-WIDE FIELD

## The Scandinavian Conference

GUY DAIL

At the time of the General Conference held in London, at which all the European fields were represented, several matters were left over for consideration at the various local conferences to be held during the summer.

### The Denmark Conference

The earliest of the local conferences convened at Copenhagen, Denmark, June 3-8. Sixty-four delegates represented the Danish churches. The report of the president, Elder P. A. Hansen, showed

was divided between the native and foreign workers. Drs. N. P. Nelson and J. H. Kellogg spoke on health topics, the latter having arrived near the close of the meeting.

### The Norway Conference

At the close of the Denmark meeting, the sixteenth annual meeting of the Norway Conference was held in Bethel, Christiania, June 10-15. At the opening of the conference, thirteen of the twenty-one churches were represented. A number of companies unable to send delegates sent telegrams expressing their interest in the meeting, and praying for divine

ica and other parts of the world so nobly came to our rescue, not only with their counsel, but with what money we needed to pay the banks, and thus save the cause of God from the reproach of our enemies; therefore,—

"Resolved, That we ask our brethren who are present from America to convey our sincere thanks to our beloved brethren beyond the great Atlantic, for all the help and encouragement they have sent us in our time of need."

The health work was not neglected at this conference. One session was devoted to the presentation of reports from the field. There are three places in Norway where medical missionary work is regularly carried on,—Christiania, where we have a water-cure establishment under the superintendency of O. J. Olsen, which is controlled by the conference, and in Bergen and Hamar, where there are treatment rooms. These

are private, self-supporting undertakings, conducted in harmony with the light God has been pleased to give us on this subject.

The treasurer's report showed that during the year the conference had had an income of Kr. 713.07 more than expenses, and there was a gain in the book missions of Kr. 2,733.11, in spite of the depressing financial condition of the country. About seventy had accepted the truth in Norway during the past twelve months.

### The Swedish Conference

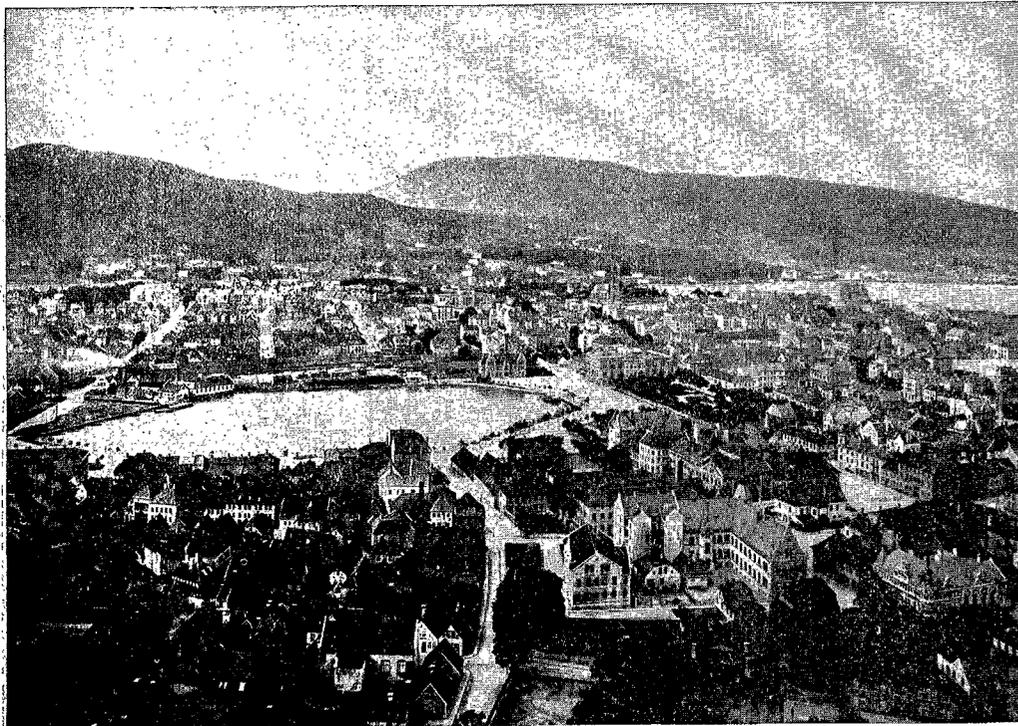
The next to be held was the Swedish Conference, which convened in its twenty-first annual meeting, at Nyhyttan, Jarnboas, June 18-24. This is the country place where the Swedish school and farm are located. Sixty-eight delegates were present, and about two hundred brethren from all parts of Sweden. At this meeting, as also at the other gatherings on the Continent,

the American delegates were present.

A resolution was adopted, that since the General Conference in America had given the plates for printing "Christ's Object Lessons," the publishing house in Stockholm bear all the expense connected with the publishing and binding of five thousand copies of this book, and that the church members be encouraged to sell, on an average, seven copies per capita, without receiving any commission, the money thus raised to be used expressly for school and medical missionary work in Sweden.

Plans were also laid to strengthen the medical missionary work, by personal effort, by opening a health home at Orebro or some other suitable place before October 1, and by collecting means for the establishment of the health food factory in the country, and the publication and circulation of suitable health literature.

At both the Swedish and Norwegian Conferences it was decided to support the work of the conference from nine tenths of the tithe, paying one tenth of



THE CITY OF BERGEN, NORWAY

that between seventy-five and eighty persons had been baptized during the year. The financial condition had been much improved, and the prospects for the coming year were good. Brethren A. G. Daniells, N. P. Nelson, H. W. Cottrell, C. W. Flaiz, and H. Shultz were present from America. Elder Conradi also attended this meeting. Two organized churches were received into the Denmark sisterhood of churches, increasing the membership of the conference by thirty-three.

Recommendations were passed urging that a school be established for the education of the youth, and that the sale of "Christ's Object Lessons" be encouraged, to assist in this enterprise; that the denominational paper, *Evangelists Sendebud*, be more widely circulated; and that the canvassing work be strengthened. A committee was appointed to revise tracts that were applicable to the needs of the field, and also to prepare new ones for circulation.

The time devoted to preaching services

guidance during the session in all its liberations.

One encouraging feature of the work during the past year was the fact that the brethren and sisters had so liberally responded to special calls for money that the conference and tract society had been able to liquidate their debt to the publishing house.

The recommendations passed at this conference were quite similar to those of the Denmark Conference. But in addition to these, it was urged that a special effort be made to strengthen the Sabbath-school work, both by encouraging the study of the lessons and by assisting the churches in more properly organizing their Sabbath schools, and also that the church schools be increased during the year.

One recommendation will be of interest to our brethren in America:—

"Whereas, Our hearts to-day are full of gratitude to God for his wonderful deliverance in our time of great need in Norway; and as our brethren in Amer-

the tithe, as well as the Sabbath-school and week-of-prayer offerings, to a general fund to be used in mission fields.

At the close of the conference year, March 31, 1902, there were twenty-eight churches in Sweden, with a total membership of 744. The year's tithe was \$3,499.43; while the donations were \$398.31, and the book sales \$22,515.88.

Hamburg, Germany.

### The Field Before Us in India

ELLERY ROBINSON

It is very encouraging to hear of the missionary spirit which is moving many in our ranks to give themselves to the work in the dark regions beyond, leaving their homes to hold up the banner of truth where the need is great, and the laborers are few.

It was my privilege to work in India for over five years, devoting most of the time to canvassing for our large books, and working up the subscription list for our monthly paper, *The Oriental Watchman*. I had a good opportunity to learn by observation something of the vastness of the field, and the need which exists there; and I have been watching with much interest the departure of different workers to distant lands, to see if some of them were booked for India. Among about three hundred million souls in that field, there is but a handful of workers to carry on the different departments of labor,—only two ordained ministers, and one of them must devote a large portion of his time to editorial matters, and the general oversight of the work in that field. Until more ministerial help is supplied, the extension of the work beyond its present limits must be comparatively slow.

Our health publications have been circulated quite freely by the canvassers throughout India and Burma, and "Patriarchs and Prophets" and "Great Controversy," with a few copies of "Daniel and the Revelation," "Prophetic Lights," and some smaller books have followed the health books. Since May, 1898, *The Oriental Watchman* has been published monthly, having now a circulation throughout India and Burma of about four thousand copies.

Thus the ground has been prepared for aggressive work by the living preacher among the English-speaking people of India. These are Englishmen who hold a government position, or are engaged in some private enterprise connected with the products of the country, such as silk, cotton, jute, hides, wheat, etc.; a large class of Eurasians, whose language is English, also the educated Hindus and Parsees, who have acquired the English, and can speak, read, and write it readily. The latter class are not a few, and by the providence of God are ready for the message to be presented to them in the English language.

The importance of reaching these English-speaking people of India quickly may be better understood when we realize that among them are representatives of the many different languages and dialects of India. Such, when they ac-

cept the message, will be valuable helpers to get the same before their own people in their native tongue, both by word of mouth and by the printed page.

Judging from the work of other denominations it would seem that our work for India's millions must be largely carried forward through tracts and leaflets printed in the many different dialects. If all the people of India spoke the same dialect, the work would be wonderfully simplified; but as it is, from a human standpoint it appears prodigious. If our people in the more favored fields understood what needs to be accomplished for India before Jesus comes, would not many be ready to spend and to be spent for this great and needy field?

While traveling in India, it has been a pleasure to me to find many searchers after light. A native in Bombay by some means had seen a copy of "His Glorious Appearing" in which was stamped my address. He wrote to me, asking if he could get a copy, and if I could also get him a Bible. I called upon him with the desired books, both of which he bought. He also readily subscribed for *The Oriental Watchman*.

Another native through reading *The Watchman* was sufficiently interested to ask me to visit his native place in the north of Ceylon to solicit subscriptions to *The Watchman* from his relatives and friends.

An educated Parsee subscribed for *The Watchman* in Bombay, and told me afterward that he was reading the paper with much interest and pleasure, and ventured the remark that if I should hire a hall, and give some lectures on the subjects presented in the paper, he had no doubt that many of his Parsee friends would attend.

In Jubbulpore, a place in the central part of India, I found a native who had seen or heard about "The Great Controversy," and was very anxious to possess a copy himself.

These are indications of how God is going out before us to prepare the hearts of men in India for the everlasting gospel.

Bombay has a population of over eight hundred thousand, about two thousand of whom are Europeans. Madras has a population of four hundred and fifty thousand, among whom are many English. Other smaller but important cities in the Central and Northwest Provinces are waiting for the living preacher. "Now, just now, is our time to work in foreign countries." Who is now ready to do something for India by going, or helping to send others, to that field?

BROTHER B. J. CADY writes from Papecte, Tahiti: "I have just returned from a visit to Raiatea. It did my soul good to see the progress that our students are making. If this good work continues for a while, we believe that we shall have native missionaries to send to the surrounding islands, with much less expense than to send workers here from the States."

### British Guiana

D. C. BABCOCK

THERE is an increased interest in the Lord's work in this colony. Our good meeting held in May and June has proved a great help to our workers generally, and to the churches.

In a former report, I referred to the general topics considered, and I am especially glad to see the good results from the principles of health reform placed before the people.

Brethren Morrow and Downer hold three public meetings each week, besides the Sabbath service, in the same hall where our general meeting was held. These are well attended. We are now putting forth every effort in our power to build a house of worship, so long needed in Georgetown. Our people are very poor, and I know of some who are actually sacrificing some of the necessities of life to save a few pennies to help in this good work. I am thankful that some in the United States have remembered us with very liberal contributions for the church building. Any one wishing to contribute toward this good work can forward his donation to the Mission Board, Battle Creek, Mich.

Brother Giddings returned to the Essequibo district a few weeks ago. I was with him at Queenstown, and then went to our Indian mission, on Toppererooma Creek. In a recent letter from Brother Giddings he writes that three are awaiting baptism.

On my arrival at the Indian mission I was sorry to find many of the Indians very sick, and word has reached me since that one aged sister has been laid away to await the coming of the Life-giver. On Sabbath morning, though many were sick, several came to the little mission church to worship. The good Sabbath-school lesson on the life of Daniel was studied, and a deep impression was made in the meeting following the school. I continued the same subject, and gave all an opportunity to speak. The power of the Lord came in, and confessions of the use of intoxicating drinks were made by some of the Indians. Every one in the house wept, and all signed the pledge wholly to discard such things.

On Sunday morning, in company with one Indian brother and one colored brother, we went down the creek to our steam launch "Glad Tidings," and started on our first missionary trip, up Supernam River. We visited a family of Indians who had become discouraged and given up the truth. The brother was sick, but after talking and praying with them, he decided to attend our meetings. In the afternoon we came down the river to Sand Road. At this place one of our ministers and two other brethren some years ago were so bitterly opposed by the rough element that they were compelled to go away. By an urgent invitation of the old gentleman who assisted me in building the launch, I held a meeting on Sunday evening. More than two hundred were present, and the best of attention was given.

A request was made for us to return. Monday morning we started across the

Essequibo River, a distance of twenty-five miles. As we were passing a freight boat working against the tide, they asked us to tow them to the open sea. This we did, and while traveling with them, we sold two copies of "Christ's Object Lessons," and distributed other reading matter.

Arriving at Leguan on Friday, we found Brother Hyder, our cooly worker, with other brethren of the Leguan church, with a good interest among the Hindu people. I can probably do no better than quote from a letter received from Brother Hyder to-day:—

"I am happy to state that the Lord has dealt bountifully with me, inasmuch as he has opened the way for the preaching of the everlasting gospel to my poor, benighted countrymen, and has blessed me in health and strength to perform the work. There are fifteen students in attendance at the night school."

It was a pleasure to me to be present at two of these meetings, and see the deep interest taken by cooly men and women. I counted twenty-five cooly women present—something I never witnessed before—and fully fifty men. Surely God is working upon the hearts of this people. I hope soon to see Brother Close, from the Sanitarium training school, to assist in the work among the aboriginal Indians.

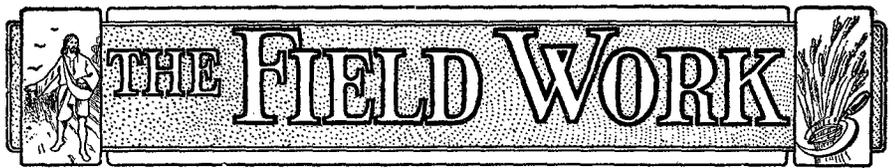
It seems very difficult to associate the different nationalities of this colony in religious services,—the creoles in one place, coolies in another, and aboriginal Indians in another. After they receive the message, it is not so difficult to get them to worship together.

There are many perplexities to meet in such a field. But the promise of the Lord is to us here, as in other parts of the world; so we shall move forward in the fear of the Lord, trusting him for health and strength to carry forward the work.

*Georgetown.*

BROTHER D. KALAKA, our native missionary in Basutoland, recently completed a missionary tour through that country with a cart. He visited Maseru and the district beyond, and over twenty settled villages. Meetings were held, and small books and tracts in the Sesuto language were distributed. Brother Kalaka is out again on his second trip in the eastern part of Basutoland.

MORAVIAN children are trained from infancy in the belief that their church exists for the purpose of giving the gospel to a lost world, and that every disciple must do his part, however humble. Note the result: they give one member out of every ninety-two to foreign missions; while we—the rest of Protestant Christendom—give one out of every five thousand. They send five missionaries abroad to every minister at home, while we send out one missionary to every seventy-seven ministers. We play at missions; they make it the dominant purpose of their lives.—*Missionary Intelligencer.*



**"Escape for Thy Life"**

MRS. M. A. LOPER

"ESCAPE for thy life!" sure destruction is hastening;

The heaven-sent message resounds far and near,—

The soul-stirring tidings,—time's last sands are wasting.

Flee thou to the Refuge, with all thou hast dear.

"Escape for thy life!" wait not others to pity,

Nor tarry thou yet on the dangerous plain.

The dread fires of vengeance will sweep the doomed city.

Look thou not behind thee to view it again.

"Escape for thy life!" Mercy's last invitation,

The loud cry, is swelling by land and by sea;

And soon ev'ry people and kindred and nation

Will hear its last echo. O haste thee to flee!

"Escape for thy life!" The sweet "angel of mercy

Is folding her beautiful wings to depart."

God's glory is risen, a halo on Time's sea.

Eternity dawns! Christ is coming! take heart.

**Africa**

JOHANNESBURG.—We are truly thankful that a good teacher is en route to Natal. This revives our courage, and will give strength to our work. Some of our people were about to abandon the school enterprise and move away. In order to keep the work from disaster, Sister Chaney left her work in Durban, and began the school.

Two more members joined the church here to-day. Others will follow soon. They are planning for me to come to Natal, but I should not leave Johannesburg until some one comes to take my place. I am confident that we are going to develop from two to four laborers, to take up work at the beginning of the year.

G. W. REASER.

**Brazil**

RIO GRANDE.—We had a good meeting at Taquari, in Rio Grande, attended by over fifty of our brethren. It was held September 9-13. The brethren were greatly benefited. Two were baptized. The preaching was all in German, and was translated into Portuguese. While at the meeting, a telegram reached us bringing the news of the death of one of our promising young men in Rio de Janeiro. He had been selling our papers there, and died of yellow fever. The conference will feel his loss very much. We rejoice to read the good reports of the work at home. May the Lord guide all to a speedy victory.

J. W. WESTPHAL.

**Progress in Fiji Islands**

THE work is onward here. Our new companies previously reported are becoming established in the truth. We lately made a trip to Lau, the most easterly portion of Fiji, where three new companies of Sabbath keepers are located. We were ten days in making this voyage of less than two hundred miles. Our little cutter was terribly tossed by the waves, and we were compelled to run before the wind and sea and find places of shelter at the Friendly Islands. Our clothing was drenched with the heavy seas that passed over us day and night. Fiji is a hot place sometimes, but I can assure you that we were cold enough to shiver. Our boat furnished only canned beef and yams for food, and as we do not eat beef, we had yams cooked in sea water as our diet. We were glad when this long trip was over. We have many trips of this kind in Fiji. Happily they are not usually so long as this one. But in stormy weather traveling is very dangerous among these coral islands.

After our voyage was over, we were glad to go on shore, where our brethren treated us to the best of the land. The natives are very kind, and seek to make their visitors comfortable. Our wants were well supplied, and we were thankful to our brethren and to the Lord for the great kindness shown us. Acts 28: 2. We had a profitable visit in this part of Fiji. It is a most beautiful country and very productive. The natives are more intelligent here than in other parts of the group. This is perhaps due to the fact that they have intermingled much with the Tongans in this part. I fear that morally, however, they are not improved by their Tongan associations. There is much sin here, and a great work needs to be done to elevate this poor people.

Brother and Sister Parker have settled in that district. They take up the work with earnestness and faith. May the Lord be with them to make their lives a great benefit to the people of Lau. Pray that their health may be sustained.

Three small companies have been established there. We rejoice to see them growing in the truth. We have Sabbath schools at each place, and they are paying tithes. We hope that some will soon develop into workers. There is a great interest to hear, and we pray for laborers to go forth to preach the word.

In another part of Fiji several have recently begun to obey the word. No living preacher was sent among them. Our literature was scattered among them, and through reading a few began to obey. Then a half-caste who first saw the Sabbath truth by reading a torn portion of a tract written in Fijian, visited these people. He had been a local preacher for the Wesleyans. He preached the truth as best he knew, and now there are Sabbath keepers in several towns in that district.

The work is onward, but there is much to do. The Macedonian cry sounds forth from Fiji, "Come over, . . . and help us." We need several hundred dollars

just now to get out more literature. Who will help us? Come, brethren, Fiji calls for help. Precious souls are dying for want of knowledge here. Who will help in this great and blessed work of enlightening them? Soon it will be too late to help. Help us now. Send your donations to the Mission Board.

J. E. FULTON.

### Chile

THERE are a few Sabbath keepers at the mines in the interior, and I have recently visited them, more thoroughly to instruct them in the truth. They work in the copper mines, and I had a new experience in Chilean life. They are very poor, and their houses are made of sticks, with gunny sacks nailed over them. Everything is very expensive. A miner earns three dollars a day, Chilean money; but water, which is distilled from sea water, and transported into the interior, costs twenty-five cents a bucketful, eggs are twenty-five cents apiece, wood for cooking is twenty cents for a piece thirty inches long and as thick as one's wrist, and other things are in proportion. The hills and mountains are absolutely bare, without even a shrub. Notwithstanding, they treated me the best they possibly could, and I enjoyed my stay among them very much indeed.

While waiting at the port for my boat on returning home, I held Bible readings with a native family. The mother knew something about the truth, and she and a young native lady have decided to obey the Lord. These people are quick to decide one way or the other, and many of them are very firm when they decide for the truth. While the minds of these poor people, as in all the rest of the priest-ridden countries, are dwarfed and blunted, God, by his Spirit, can illuminate them; and they seem to shine the brighter for having been so darkened.

Later: I am now in the vicinity of the school land in southern Chile, where we will locate. On my way here I stopped a day to visit a brother. A native Catholic lady came in to study the Bible. She was thoroughly instructed in Catholicism, but seemed to be seeking the truth. I permitted her to suggest the points that she wished to study. One after another the doctrines of Catholicism were dwelt upon. At first she was very firm in their favor. But as the Word of God proved each one to be false, she expressed herself as thoroughly convinced. She then desired to know the most important thing to do, and as I showed these things to her, she rejoiced in the light. We studied until after eleven o'clock, and had prayers, and retired. The next day she desired to know if it would be in harmony with God's will for her to pray for the conversion of her brother. Of course I answered. Yes, and explained to her the nature of prayer. She desired baptism, but as I had to leave that morning, I promised to baptize her upon my return. The Spirit of the Lord was indeed present to impress truth upon this heart. To God be all the praise. He is greatly blessing me in acquiring the language, so that in a simple way it is almost as easy to teach in Spanish as in English. Pray that our God may direct us in fishing for men, as the Saviour directed the disciples.

H. F. KETRING.

### St. Thomas and St. Vincent

IN December of 1900 we landed on the island of St. Thomas, Danish West Indies. Meetings were immediately begun, and a church of twenty-four members has been organized.

As this place is at one side of Mr. Haysmer's work, it was decided for us to return to Barbados. Accordingly, Brother Palmquist moved back to St. Thomas, to look after the work there. Our things were all packed to ship to Barbados, when word came that small-pox had broken out there again. Had the word come a few hours later, our goods would have been shipped, and we do not know when we would have got them, as all the islands are quarantined against Barbados. We are grateful that the Lord intervened.

It was then decided that I should come to St. Vincent, to assist my father, Elder Van Deusen, for the present.

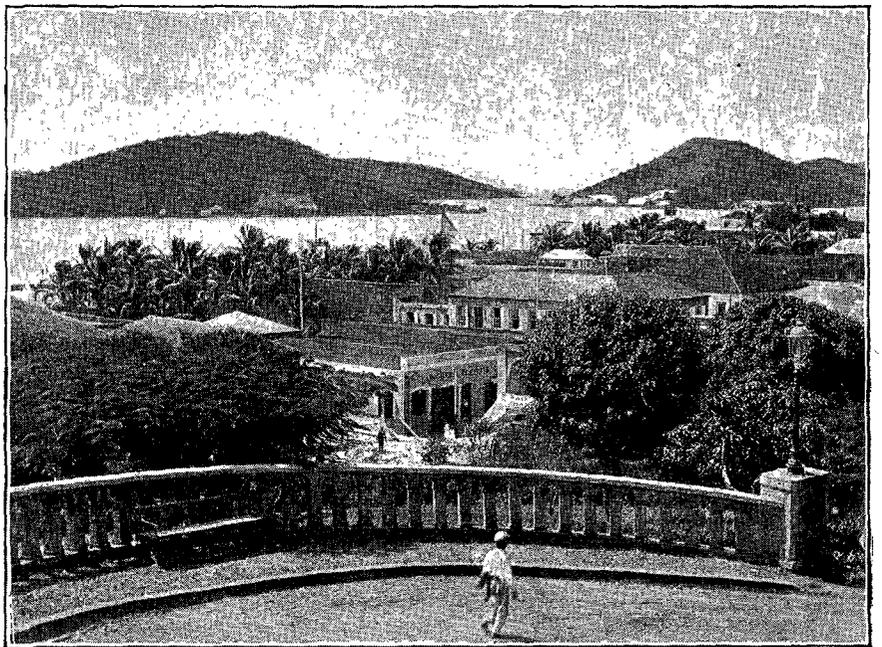
On my way I stopped a few hours at Antigua. I found the work progressing

thanked me. How I longed for tracts to give them on these precious themes! But I did not have more than ten that I could get. I took a few names to whom we will send reading.

As they told me how they had left father, mother, brothers, and sisters, or wife and children, and had been taken prisoners, but were on their way to their homes, which were now desolate, I pointed them forward to a time when, if faithful, such things will never occur.

St. Lucia is a splendid place for ship work. If a good man were located there, we cannot tell how much good could be accomplished. This would not show so much in this world, but eternity would reveal the results.

We have had a number of eruptions lately from the volcano here on St. Vincent. In fact, it is not quiet very much of the time. But the damage is slight, as the people have all left that part of the island. The first time I saw one of its eruptions, it was at night, and the



VIEW IN ST. THOMAS

on their new church. They will have a fine place when it is completed.

I also stopped at Dominica, and had the pleasure of making the acquaintance of two sisters, who are trying to hold up the banner there. This is a very pretty island. Immense quantities of lime juice are exported.

At St. Lucia I left the ship to wait for a direct boat to St. Vincent. I arrived there Friday morning, and remained until Monday night. While I was there, three meetings were conducted with the little company, and I had the privilege of helping Sister Simmons hold two meetings on board a transport ship carrying two hundred and sixteen Boer prisoners home to Africa from Bermuda.

It was the first time I had ever had anything to do with meetings on shipboard, and I shrank very much at first. But when I considered that these men, as well as all the English soldiers, had not heard of this message, I asked the Lord to give me something that would benefit them. The majority could understand English. I presented in a simple manner the coming of the Lord, and urged them to get ready for it. Tears were in the eyes of many as they grasped my hand at the close of the service and

most we could see at this distance was the lightning. Two weeks ago another eruption occurred just before sundown, and the rays of the setting sun on the white steam clouds were a grand spectacle.

We have begun holding open-air meetings, and the people attend them well, from three to four hundred being present. We trust by this means to find some who would not otherwise learn of the truth.

We are of good courage to press onward. We see much that might be done, but we cannot reach out into all the places at present. May the time soon come when we can.

MRS. A. J. HAYSMER.

### Dedication

ON Sunday, November 2, at 3 P. M., a most pleasant dedicatory service was held at London, Ontario. For some time past the company of believers at this place have been contemplating the erection or the purchase of a house of worship. A few weeks ago the opportunity to purchase presented itself, and was duly taken advantage of at a most reasonable consideration. The building is located

on the corner of Osborn and Oxford Streets, in a very desirable part of the city. It is a frame structure, with auditorium, library, three side rooms, which may be opened up into the main room, and a large gallery. It is also well lighted, heated with hot air, and seated with chairs. In every way the house, which was previously owned by the Presbyterians, is modern, and well represents the cause to which it has been so recently set apart.

The report of the building committee showed that, including cash and pledges, the house stood free from debt. The ministers present at the dedication were Elder J. W. Collie, who delivered the address, Elder Eugene Leland, who had charge of the music, and the writer. The attendance, while not so large as was expected, was good, and the services very appropriate and interesting throughout. May the Lord abundantly bless the London church in its new home, and add such to its ranks as shall be saved.

S. G. HUNTINGTON.

### British Central Africa

**CHOLO.**—In company with our co-laborers, Brother Joseph Booth, his wife and little daughter, we sailed from Southampton on the "R. M. S. Saxon," June 28, 1902, for our future field of labor in British Central Africa.

We sailed over a smooth sea for sixteen days, and arrived at Cape Town, South Africa. There we were met by Elders Reaser and Hyatt, who gave us a hearty welcome, and made our two days' stay a very pleasant one. Cape Town is a beautiful place, with a large number of natives. A vast amount of missionary work needs to be done there.

Our next stop was at Durban, Natal, where we stayed for a week. While here, we had the pleasure of attending two services of the Zulus. Although they have not the light of the third angel's message, their devotion, according to their light, is marvelous. No work is being done for the natives.

During our long and interesting journey we had varied experiences, some of them being very pleasant. We trust that all were profitable; we endeavored to make them stepping-stones to the kingdom, remembering that it is written, "In your patience possess ye your souls."

At Chinde, East Africa, situated at the mouth of the Zambesi River, we were detained nine days by the British consul, because we were educated Afro-American missionaries. Brother Booth remained three days with us, working zealously to get the detention removed, but without success. Then he proceeded to Cholo to take possession of the mission. After the expiration of nine days we were permitted to proceed up the river. We left Chinde on the 14th of August, and arrived in Cholo on the 29th.

We were glad to reach our destination, where we were heartily received by Brother Booth and the natives, who were out to meet us in large numbers. Cholo is a beautiful place, situated among the mountains, three thousand feet above sea level. Many beautiful trees, flowers, and fruits cover the plains and mountains. Yet the marks of sin are visible everywhere.

This is indeed a needy field. It is the duty of Christian mothers to teach these heathen mothers what home is, and what are the duties thereof. They seem anx-

ious and willing to learn. It needs only the wisdom and love of God in the heart to begin with them.

We have a flourishing school of about forty, some of whom are women and children, but the greater number are young men.

We are all in good health and of good courage. Our desire is to work until He comes whose right it is to reign.

MRS. THOMAS BRANCH.

### A Trip on the Cutter "Pitcairn"

THIS is not the brigantine "Pitcairn," but the "Pitcairn" of Pitcairn Island, recently bought for the Pitcairn people by the British government, in order to help them get rid of their produce and to enable them to connect with the mail at Mangareva, three hundred miles distant.

We sailed from Papeete, Tahiti, June 1, a bright, sunny morning. We expected to make a fine-weather voyage, if not a short one, on our trip to Pitcairn Island. When night came, we had to battle earnestly against head winds, and seas and currents which kept us in sight of Tahiti for three days. Our crew consisted of five men and the daughter of one of the crew,—six in all. We were cramped for room, as the boat accommodates only two; every day brought new difficulties. I have sailed many years all the world over in various ships, but I never before experienced such a trying and uncomfortable time. It seemed at times as if Satan had entire control of the sea, the wind, and the weather. It was our lot to encounter storms, high seas, and head winds for thirty days. Heavy rains, as well as taking seas on board, kept our clothing wet through for two weeks. Our teeth fairly chattered, and our limbs ached, and coughs and colds were prevalent. For more than two weeks, our meals consisted of dry sea biscuits for breakfast, and the same for supper. Most of us were troubled with salt-water boils. These are very painful, and generally come on the joints. I had a bad one on my knee, which compelled me to crawl about on my hands; indeed, one trouble after another kept coming, but through it all we sang praises to God night and morning. We understood well that these trials were permitted to test our faith in him, and that in his own good time he would deliver us out of all our distresses. His promise, "I will never leave thee, nor forsake thee," was bright before us all the time. The good Lord filled us with courage and hope, took away all fear, and kept us cheerful in spite of our distresses. We were drawn very close to him; and while our provisions were running short, and the water had turned bad, there was joy in looking forward to our deliverance. Once we came within fifty miles of seeing Pitcairn Island, then we used up about all we had, expecting to arrive there in the morning; but a head wind set in, and drove us away near a dangerous reef, where we were tossed about in a storm for a week. This was followed by a calm, which drifted us away still farther; but the end of all this came at last, and a fair wind and a beautiful morning brought us to Pitcairn. Here a lifeboat came off loaded with our dear brethren from the island. O what a happy morning that was! They loaded our deck with the juiciest fruits I ever tasted.

Our experiences strongly reminded us of the fact that each of us is on a voyage to the heavenly Canaan, and that all that the elements of this world can do to hinder us on the voyage, only serves to let us know "what a Friend we have in Jesus." We shall some day end our weary journey, and land on the "ever-green shore."

"In that pure home of tearless joy  
Earth's parted friends shall meet,  
With smiles of love that never fade,  
And blessedness complete.  
There, there adieus are sounds unknown;

Death frowns no: on that scene,  
But life and glorious beauty shine,  
Untroubled and serene."

G. F. JONES.

### Louisiana

THE work of spreading the message in this State has been steadily progressing. Four years ago there were two organized churches, one or two unorganized companies, and a number of isolated Sabbath keepers, most of whom were holding forth the word of truth to the best of their ability under circumstances calculated to try their faith.

Since then four churches have been organized, and additions in numbers as well as spiritual growth have been evidenced. Church schools have been founded, which have proved a great blessing to our work. The book work has prospered. A vegetarian restaurant is being operated in New Orleans, and we hope to see the medical missionary work develop to a proportion commensurate with the demands and opportunities. We have not the means with which to push the work in New Orleans, and therefore will be glad for any assistance which may come to us from friends who may be interested to see the work prosper in large cities. Some have assisted, but we need much more.

Recently we have been privileged to see the Lord work in a marvelous way. I pitched a tent in Laurents, a small village on Lake Arthur about twenty miles from Welsh, beginning meetings October 21. There has been a good attendance of both Catholics and Protestants. Sabbath, November 1, we organized a Sabbath school. Sixteen adults have already accepted the Sabbath, among whom is a Methodist minister and his family. It gave us all joy to hear his testimony on the night that he yielded to the truth. He admitted having opposed the work of Seventh-day Adventists at every opportunity afforded, but from henceforth he purposed to keep the Sabbath of the Lord. November 6 the subject considered was the "change of the Sabbath." The meeting lasted until about ten o'clock, and others decided to follow the great Sabbath keeper, the Lord of the Sabbath, and not the lord of the Sunday institution. Land has been offered for a meeting house, and we believe that a good church will be organized at this place.

A word about "Christ's Object Lessons;" we have been somewhat tardy in making a general campaign. But the Lord is blessing in this work. Nearly the whole quota has been taken by the churches, and we expect that by January 1 the whole quota will be in the hands of purchasers.

I shall be glad to correspond with any who may desire to come to this State, as well as with those who may wish to as-

sist us in our work in New Orleans. My permanent address is 305 St. Charles St., New Orleans, La. S. B. HORTON.

### Report of College View (Neb.) Missionary Society for 1902

At our business meeting last January it was announced that our missionary society was dead. It had literally wasted away. For months the meetings had been poorly attended, and for two months discontinued altogether. The society had died insolvent, leaving a debt of \$85.13.

Taking the status of the society meetings as an index to the missionary spirit among us, it was unanimously voted to attempt nothing in the way of public meetings, at the church, at least for a time.

But having no missionary meetings to attend, and no missionary work to do, we had a little more time for thought,—perhaps for prayer, which, as the sequel will show, was not unimproved.

At our next officers' meeting it was decided to subscribe for fifty copies of *The Signs of the Times*, with which to begin work. This was done, and one sister took charge of the mailing, inviting her immediate neighbors to assist in wrapping and addressing the papers, the corresponding being done, for the most part, by those furnishing the names.

Then Professor Fulton, principal of the Argentina school, and one of our Union College boys, wrote to Brother and Sister Westphal of the needs of their school. As Brother and Sister Westphal had spent several years in that country, the letter touched a very responsive chord in their hearts. Small donations of money from the brethren began to come in, and the sisters began to sort their "quilt pieces" and "rug rags" and look over their dishes, but in each instance found that a little of this color was lacking, or more of that texture was needed, or perhaps a piece of the set of dishes selected was gone, but another sister had a broken set just like hers, and ere long the whole village was busy making up deficiencies.

In most of the districts the sisters met in small groups each week, sometimes as many as twenty-five of them at one place, and busily manufactured into quilts, rugs, curtains, etc., the materials collected, until two good-sized boxes were well filled. Eighteen sheets and as many pillowcases, towels and tea-towels, twenty-four quilts, twelve rugs, five pillows, five tablecloths, two bedspreads, dishes, pictures, mottoes, and many other smaller but not less useful articles found a place in these boxes. Thirty-eight dollars was also contributed. The Mission Board kindly forwarded the goods for us, and the appreciative letters received from Argentina gave a new zest to our work for the future.

A two-hundred-pound box of clothing and bedding was sent to the Life Boat Mission, and a sixty-pound box to private treatment rooms in the South. Two brethren gave forty dollars to assist the work in the South and toward a tent for Brother Boettcher's use in Germany. Twenty of our number have each pledged ten cents a month for a year to advance the Woman's Work in India, and one sister gives two per cent of her earnings for the same purpose; thus far her donations have been \$9.70.

The Young People's Society has two branch Sabbath schools in the city, with a fair attendance and good interest.

They are distributing thirty packages of tracts each week. They have obtained seventy-nine subscriptions for *The Life Boat* in the village. These papers are gathered up from month to month, and used in their prison work. This part of their work is not so well systematized as they hope to have it soon.

Last quarter we subscribed for fifty copies of *The Signs*, fifty of the *Hausfreund*, and twenty of our Swedish paper. Ten copies of the German paper go to South America, the German brethren making special donations for this, as do the young people for their work.

We now have a missionary meeting each Tuesday afternoon at the church. While some wrap and address the papers, others mend old garments or make new ones to be distributed wherever most needed. Through the summer we closed our meetings with a study of the Forward Movement lessons, conducted by one of the sanitarium physicians. We are now beginning the field studies as found in the REVIEW.

Our fall campaign began with a box of bedding to the new treatment rooms at Wichita, Kan., a box of secondhand clothing to the Life Boat Mission, and a box of literature for a needy field in the West. This last was collected principally by the children, who take quite an interest in this kind of work.

During the month of October came added incentives to work, and our Dorcas society has received liberal donations of vegetables, fruits (fresh, dried, and canned), grains, groceries, etc., together with \$8.81, to be used where needed most. We have made eight comforters and many other articles of bedding, besides doing considerable repairing. We now have five comforters ready to tie, and material nearly ready for several yards of carpet and rugs. We are preparing a box for the Huntsville school, in which we shall place some of these articles.

One of our sisters, while visiting in Dakota this summer, spoke of the work we are doing. As a result we have received many donations for our work, and others in our own State have caught the same spirit from hearing some of the appreciative letters we have received, and ask to be allowed to place their offerings with ours as we send them out.

Our church has not neglected the work with "Christ's Object Lessons," though we are not yet ready to sing the jubilee. Most of our resident members have disposed of their quota, or at least paid for the books, and we are by no means discouraged as to the ultimate results.

During this time our debt has steadily decreased until little more than a tenth of it remains unpaid, and we confidently expect to have a small amount to our account at the beginning of the new year. And so while planning to make the most of what comes to us, and to keep our fingers busy with their homely craft, our hearts are reverently lifted in the prayer,—

Lord, grant us eyes to see and ears to hear,  
And souls to love, and minds to understand,  
And steadfast faces toward the holy land,  
And confidence of hope, and filial fear,  
And citizenship where thy saints appear.

MRS. M. I. REEDER,  
Librarian.

"It is the dying Christ that reveals the living God."

### Treatment Rooms in Jaffa

THERE is plenty of work here, as elsewhere, and I am joyful that some are willing to prepare themselves for this field. There are calls from every part. We have bath rooms at Jaffa, and a large number of patients are treated every day, with good results in almost every case. The patients come from all the classes represented here. There are sometimes more seeking help than we can treat in a day, as my husband and I are the only workers here. We are very much in need of a trained nurse, for help in the bath room and in visiting patients at their homes. We should do some Bible work also, but we can seldom spare the time.

We are planning to accommodate some patients in our home, as they frequently come from the farther colonies, and would like to stay for treatment. The population of Jaffa is about fifty thousand. There are a number of European people here, besides English, Americans, and Jews. Some of the Arabs are quite well civilized; but the lower and middle classes can hardly read, especially the women and girls. There is much freedom for a physician, as the government is interested in the good done for the people. Once the pharmacist accused Mr. Horner before the pasha. He sent for him, but as Mr. Horner did not have time to go, the pasha came to the bath room. Before he left, he laid his hand on Mr. Horner's shoulder, and said, "You are just the man I want here," and wished him success in his work, and told him that if anybody ever undertook to hinder his work, to come to him and report it.

The climate is not considered unhealthy, yet there are some cases of malaria and yellow fever. But if a person lives carefully, he can get along very well. The people here suffer from disease quite largely because of the manner in which they live.

Our work during the last year has been self-supporting, but we have been very busy. Fruit and vegetables are cheap, also some articles that are raised in this country. If a person spends twenty-five cents a day, he can live well. There is plenty of room for medical missionary work. Pray for us, dear brethren and sisters, that our work may be prospered.

MRS. S. HORNER.

### Medical Missionary Work in the South

DURING the months of August, September, and October it has been my privilege to visit several places in Kentucky, Tennessee, and Mississippi, and to call on many of our people in their homes. As opportunity offered, we have had studies on the subject of medical missionary work. At Lexington, Ky., and Hatley, Miss., we were able to spend considerable time in this way, as I stayed five weeks at Lexington and three at Hatley. I also visited Graysville, Tenn., and Georgetown, Ky., and attended camp meetings at Cleveland, Tenn., and Quitman, Miss. At the latter we were able to have several studies, and the interest was good in all branches of our work. I shall now spend some time at my home, in Fayetteville, Tenn., where there will doubtless be many opportunities for advancing the cause of truth.

I find medical missionaries working in

every place. When a truth is accepted and built into the character, it will certainly work out and influence others. A former patient at the Sanitarium, speaking of work which she had done, said: "I did not want to do it, but I had to." But shall we not, each one in his place, be both willing and progressive medical missionaries?

Every worker is bound to be a medical missionary, for it is all one work. Even the physician is able to help people only as he succeeds in opening the way for life from God to reach them. More of his life means better living, and the great question of "how to live" means how not to die; that is, salvation. In fact, the whole thing is the simple gospel (Rom. 1:16), and work for body and soul is so inseparably connected that we may speak of it as all the same work.

To be progressive missionaries we should not be satisfied to carry one or two truths; but whenever we need more knowledge on any point, we should definitely seek for it and find it. In this way we shall become better and better qualified, and our scope of usefulness will steadily increase.

How to live is best taught by living; and as truth is thus woven into our character, we become more and more fitted for eternity; for truth is eternal.

As we study the living temple, we clearly see the things which belong to the invisible part of God's universe. "Because that which may be known of God is manifest" in us. Rom. 1:19, 20. Natural law exists, because God always does things in the best way for us; and as we seek his way and not our own, we open the door and let him into every part of our body temple. His way (character) becomes a part of us, and we are transformed into his image.

B. E. LOVELAND.

### A Word of Explanation

The past few months I have been on a farm, hoping fully to recover from a disturbance in my nervous system. For ten years I have been troubled more or less with a jarring or pounding in my spine. This was caused by a drayman's letting a box of about thirty or forty pounds fall on my back while I was near the wagon, moving a tub of dishes. I was crushed to the ground, and so disabled that I could not walk for three weeks.

After taking treatment at the Sanitarium for five or six months, I was able to resume my work, but I still suffered with my spine; and as I grew older, it seemed to get worse. Last fall I was advised by several eminent doctors to retire from my mental work, and take absolute rest. During a tent meeting or a revival service lasting four or five weeks, I have found it almost impossible to get sufficient sleep to enable me to carry on my work.

Now, because I am not actively engaged in the work, many of my brethren and sisters are inquiring if I am discouraged. To all who may be thinking or asking such questions, I will say that my courage in the dear Lord is good, and my faith grows brighter, and the third angel's message is plainer, than when I first believed. I know that the third angel's message is present truth for the world to-day, and I hope soon to gather sufficient strength to enter into the great battle to help rescue many precious souls for God. I am glad to

receive your kind letters, and thank you for them, and to you all, I say, Be of good cheer, Read John 16:33; 1 Cor. 15:58.

E. J. VAN HORN.

### General Notes

FOUR have been baptized in Kingstown, St. Vincent, during the last month.

FROM Port of Spain, Trinidad, Elder Haysmer writes: "The work is onward. On the day of my arrival here eight were baptized, and others will be baptized next week."

BROTHER H. C. GOODRICH writes from Belize, British Honduras: "The interest in the mission is still good. The missionary spirit is growing, especially among the new members. Three are to be baptized next Sabbath."

ELDER G. W. REASER writes from Johannesburg that the tithe is coming in well from the Transvaal field. He calls earnestly for another worker, and says that if the increase in funds continues, they will probably be able to support one or more workers themselves during 1903.

BROTHER J. E. FULTON reports that "a native Fijian has begun to preach the Sabbath truth in the Fiji Islands, though he never met any of our missionaries. He accepted the Sabbath through reading a portion of a torn tract, and quite a number have become Sabbath keepers by reading the native literature."

BROTHER N. Z. TOWN writes from Buenos Ayres that Brother Ernst, who has been canvassing for *El Faro*, has demonstrated that yearly subscriptions can be taken with success. He is now securing from five to seven subscriptions each day; and they expect that when he goes into the country, he will be able to do even better, as he is now working in a suburb of the capital.

A LETTER received from Miss Cora Blodgett, written from London, England, reports the safe arrival of the missionary party in that city. She says they are all of good courage, and thankful for the privilege of a part in this great work. She reports the young people who have recently gone to London to connect with the school, as doing nicely, and glad to be there. She expected to sail for Natal, November 15.

MISS ELLEN BURRILL writes from Union College, Kenilworth, South Africa, that the workers in the school are of good courage. A change has recently been made in the college faculty. Mr. Charles H. Hayton is the principal, Mrs. F. L. Mead the matron, and Miss Commin has charge of the small boys. Miss Burrill is the preceptress. Besides these, there are two young men from the Colony teaching in the school—Mr. W. H. Haupt and Mr. A. J. Commin. Sister Burrill says: "I am daily more and more thankful that I can labor anywhere for my Master. It is a wonderful thing to be a laborer together with him. If all we receive from our labors were the joy we have day by day, I am sure we are well repaid. But when I think of the eternal life beyond, I feel to labor with renewed energy, that I may be 'accounted worthy.'"

SINCE the close of the Erin, Tenn., camp meeting, several who had not before taken their stand have expressed an intention to join the company of those keeping God's commandments.

BRETHREN R. R. KENNEDY and R. B. Thurber, who have been conducting a tent effort at Coal Grove, Ohio, report that several who have attended the meetings have begun the observance of the Sabbath, and have expressed an intention to obey all the truth.

A PROFITABLE canvassers' institute closed the middle of September, in San Fernando, Trinidad. Thirty-six persons were in attendance. Of these, eighteen have gone out into the work. The territory has been divided into seven districts, with an agent in charge of each district.

### Current Mention

—The town of Ocos, on the seacoast of Mexico, which was once a seaport of considerable importance, has been sinking since the earthquake shocks of last April in that vicinity, and is now almost completely submerged.

—A feature of recent shipments of fruit to Chicago was a consignment of fourteen car loads of apples from New Mexico, which is part of a 200 car-load crop from a single orchard, the fruit being grown 4,000 feet above sea level.

—The United States Geological Survey has been called upon to settle the question whether the Chicago drainage canal causes pollution of the water of the Mississippi River at St. Louis, which has long been a point of controversy between these two cities.

—The disfranchisement clause, commonly known as the "grandfather clause" in the Alabama State constitution, and which is similar to clauses in the constitutions of Mississippi, Louisiana, North Carolina, and Virginia, is to be tested before the United States Supreme Court.

—A Sunday-closing movement has been started in Chicago, and is being actively pushed by the barbers' and butchers' unions and the retail clerks. Jewish as well as Gentile storekeepers are being persuaded to do no Sunday business. This movement differs from most other Sunday-closing movements in that it depends upon the power of persuasion, there being no effective Sunday law which can be invoked. Apparently it is succeeding quite as well as do similar attempts elsewhere.

—Natives of the arctic coast of western North America are reported to be dying by thousands from measles, pneumonia, and grip. The epidemic is attributed to the march of civilization to Cape Nome and northward. The decline of the natives, says the captain of the whaling steamer "Jeannette," began when they commenced to wear white men's clothing and drink white men's whisky. Barbarian races, it may be added, are never able to imitate the white man's virtues, or to escape his vices. Without the gospel, civilization is more a curse to them than a blessing.

— Oil has been discovered in Ontario, on a farm near Chatham. A well has been sunk there which yields about 1,000 barrels a day.

— Cholera has broken out in a regiment of United States soldiers stationed in the Philippines, and seven of them have died from the disease.

— President Castro, of Venezuela, has returned to Caracas in triumph, the revolution which a short time ago appeared successful having wholly collapsed.

— By "automatic closure," which is to be applied to the debate on the educational bill in the English Parliament, that measure will be brought to a final vote by November 28.

— A class in boxing and wrestling is conducted by the Rev. J. L. Scudder in the basement of his church (Congregationalist) in Jersey City. Over one hundred boys attend the exhibitions.

— China has requested the United States to aid her in securing arbitration by The Hague tribunal of the question whether the Boxer indemnity demanded by the powers shall be paid in gold or silver.

— A report of the wrecking of the steamship "Elingamite," running between Sydney and Auckland, has been received from Wellington, New Zealand. Ninety-six of those on board are reported lost.

— Reports of a successful air-ship trial are received from Nantes, France. The machine is the property of the Lebaudy brothers, and carries four passengers. It was sailed in any direction at a speed of twenty-five miles an hour.

— The Pittsburg steamship company will build twenty steel steamships to carry grain from Duluth to Buffalo, each ship to be 550 feet long, 58 feet wide, and 30 feet deep. They will be able to carry 129,000,000 bushels of grain in a lake season.

— Fuel briquettes made from peat are now being produced in Canada at a cost of \$1.50 per ton. United States Consul Gunsaulus at Toronto reports to the State Department that from his observations he believes the fuel to be highly satisfactory as a substitute for anthracite coal.

— In his forthcoming message to Congress, President Roosevelt is expected to give considerable attention to the subject of the control of the trusts. It is stated that he will recommend certain amendments to the existing anti-trust law which will effectively curtail the evils of these organizations.

— A Washington dispatch announces the development of a hardy variety of orange capable of withstanding the cold waves that occasionally prevail in Florida and ruin the common varieties grown there. Search for such an orange has been maintained by the government department of agriculture for four years. The new variety was developed by crossing with the Japanese trifoliate orange.

— The peasants of southern Italy have been brought to a condition of great destitution and misery by excessive taxation and the ravages caused by phylloxera and deforestation, and the evil has reached a point where the government is considering radical measures

for their relief. Immense numbers are seeking to better their fortune by emigration.

— The Bolivian government is sending a force of 2,000 men to the Acre territory which has been in dispute between Bolivia and Brazil, on account of its rich forests of rubber trees. The territory was recently leased by Bolivia to a foreign syndicate, and this act aroused the displeasure of Brazil.

— The use of the parlor match is to be prohibited in New York City after January 1 next, it being classed with "dangerous combustibles." Any firm selling parlor matches after that date in New York City will be prosecuted. According to the city fire commissioner 1,300 fires have been caused by parlor matches in a single year.

— The new East River bridge at New York City, which has been building for several years, and was well advanced toward completion, was severely damaged by a fire which broke out in one of the towers, November 10. Some of the smaller cables were burned through, but it is thought that the large cables have not been materially injured.

— Great damage is being caused by the eruption of Stromboli, the volcano on the island of that name, near the north coast of Sicily. For centuries Stromboli has remained in a state of continuous mild eruption, but recently it became affected by the volcanic epidemic of this year, and now the eruption has reached a stage of great intensity. Many houses on the island have been destroyed.

— A stir has been caused in Christian Science circles by the recent death at Evanston, Ill., of Miss Louise Hoge, who, when ill of pneumonia, was treated by a Christian Science "healer" for typhoid fever. It is stated that Mrs. Eddy, the head of the Christian Science cult, has instructed her followers that henceforth they may comply with the State laws in matters pertaining to the treatment and prevention of contagious or infectious diseases.

— Great damage has been done to houses and coffee plantations by the eruption of the volcano of Santa Maria on the morning of October 25. The Guatemalan government has endeavored to suppress the news, but it is known that the coffee plantations were covered with "ashes" to a depth of six feet, 15,000 tons of coffee destroyed, the buildings on the plantations were crushed by the weight of mud and stones, and thousands of domestic animals were killed, and it is believed that many people lost their lives.

— The use of cocaine among the negroes in Mississippi has increased to such an alarming extent, says a Jackson, Miss., press telegram, that stringent legislation is seriously proposed as a remedial measure. A law was passed in 1900 forbidding the sale of the drug except upon a physician's prescription, but this has been ignored by the vast majority of the druggists. The law now proposed will make it a crime to use cocaine except by a physician's order. "Physicians say," the dispatch says, "that if the habit among the negroes is not suppressed, and radical steps to this end taken very quickly, it will mean the utter ruin and final extinction of the race in the South."



### Money Received on the Acre Mission Fund

Total cash received on the Missionary Acre Fund previously reported, \$1,215.73.

NAME	AMOUNT
Martha J. Moore.....	\$10 00
Harold Sandborn.....	2 00
J. F. Trovello.....	29 25
William Frost.....	5 00
Mrs. A. Bryde.....	1 00
Eva Daggett.....	10
F. E. Corwin.....	14 75
Iowa Tract Society.....	18 75
J. A. McWilliam.....	20 00
A. Holcomb.....	4 55
Charles Field.....	2 50
Mrs. Minnie Emmons.....	5 00
Archie Bonjour.....	10 00
Mrs. S. J. Nybarger.....	1 60
Celia Hackett.....	2 01
Cyrus Reed.....	4 87
F. F. DeRush.....	31 00
L. E. La Mont.....	16 00
Mary Hettick.....	3 60
William Morehouse.....	5 00
Rachel Walker.....	6 00
William Fox.....	5 00
R. W. Walters.....	3 50
W. Walworth.....	20 91
Mrs. Augusta Walworth.....	5 00
D. A. Evans.....	2 50
Betsy Evans.....	2 00
Mrs. Ezra Smith.....	1 50
Ralph and Myrtle Trovillo.....	19 00
H. P. Nelson.....	4 15

### All Thankfully Received

EACH week brings in means on the Acre Mission Fund. The names of the donors are appearing in the REVIEW. If the name of any donor has not yet appeared, let no one think that his donation has not been received. Receipts are being sent out and letters written to each donor, and the amount of each donation will be received ere long. Hundreds of names are awaiting their turn to appear in the REVIEW.

The letters which we are receiving are very encouraging. Almost every letter expresses gratitude for the privilege of giving. Scores of dollars are being received from the proceeds of eggs laid on the Sabbath. Here is a portion of a letter written by a sister in New York, and is a specimen of many other letters received. The sister says, "I read an earnest appeal in the REVIEW, from Elder S. H. Lane, for the Acre Mission Fund. One plan was for donating the eggs laid on the Sabbath. This plan was very unique, and I have saved the eggs, and will send you the proceeds for the last month (\$2.00), and will continue to do so as long as I keep chickens. I have always given the money received for fruit for the missionary work, but will now add the egg money, too." This letter certainly shows that the sister is deeply imbued with the missionary spirit. The Lord will bless such efforts wherever and whenever put forth.

We trust that the readers of the REVIEW will consider this sister's plan, and adopt the same as far as possible. The work is certainly onward; and when the final consummation shall be reached, those who have sacrificed to carry on the work of God will have the "Well done" said to them. Reader, if you have not sent in something on the Acre Mission Fund will you not do so immediately? Who will respond next?

S. H. LANE.



### Donors to the Relief of the Schools

The total cash received on the Relief of the Schools Fund up to Nov. 9, 1902, is \$47,718.51.

NAME	AMOUNT
R. D. Benham.....	\$25 00
Mrs. A. A. Rickabaugh.....	10 00
J. D. Brownley.....	2 00
Thomas Davis.....	5 00
Fritz Guy.....	6 50
J. E. Hackney.....	5 00
J. B. Collet.....	2 00
Mollie Patterson.....	11 00
G. A. & Wm. Vance.....	5 00
A friend (Paw Paw).....	5 00
Mrs. A. Nash.....	1 00
J. T. Griffin.....	2 00
R. H. Carmen.....	10 00
E. C. DeRosier.....	5 00
A. Hopper.....	1 00
A friend (Berrien Springs).....	2 00
W. J. Fitzgerald.....	5 00
F. O. Saxton.....	3 00
Pennsylvania.....	9 45
M. V. Willis.....	2 00
Walter Hopper.....	40 00
Fritz Guy.....	4 50
Anna Munett.....	5 00
Mrs. Rossie White.....	50
Ruby Roach.....	1 00

### The Third Campaign a Fact

A FEW weeks ago we published an article in the REVIEW, entitled "The Third Campaign." The object in the mind of the writer of that article was to co-operate with the Spirit of God in awakening a desire in the hearts of God's people to take hold of the work with "Christ's Object Lessons," and push it to completion.

We were not mistaken in the idea that the Spirit of God was everywhere moving among the churches, telling to hearts that the one who is the finisher, as well as the author, of our faith, would bless them in bringing to a triumphant close the work already begun for the relief of our schools.

From all over the field the good tidings come that our brethren and sisters are more interested in the work than at any previous time in its history.

In the Atlantic union the beginnings of the third campaign are being made for the relief of the South Lancaster Academy. The New England Conference has practically finished the sale of its entire quota. In the New York Conference vigorous efforts are being put forth by Brother Thompson, the conference president, and Brother Bowen, the secretary. A circular letter has been sent to all the churches, and the quotas of each company computed and published.

At the Virginia camp meeting several hundred dollars' worth of books was sold, and plans laid to complete the work.

For the Mount Vernon Academy the Ohio Conference officers are making preparations for a strong campaign.

In the Emmanuel Missionary College territory plans are being laid for the most strenuous campaign in the history of the work. Elder Covert reports that the work is starting up cheerily all over Wisconsin. Elder Moon states that he is visiting the churches in Illinois, and finds the people more interested in the work than ever before.

The West Michigan Conference has

held a meeting of its executive committee, at which earnest plans have been laid for the work.

The presidents of conferences in the Union College territory have held a meeting at College View, and have determined to close up the work this winter.

There are signs of life from the South and Southwest. Brother W. C. Wales is working energetically to push the work in behalf of Graysville. Brother Rupert is looking after the interests of the Keene Industrial School.

On the Pacific Coast Brother A. T. Jones has set himself to clear Healdsburg College from debt before another year rolls round. A report has reached us that ten thousand five hundred dollars has been cut from the Healdsburg College indebtedness at a single stroke.

Brother Breed and his associates are hard at work for Walla Walla College, and the movement is starting generally throughout the Northwest.

And besides all the work for the relief of the older schools, the heaven-born plan of "Christ's Object Lessons" is being used for the creating of new schools.

In Minnesota and the Dakotas the people are at work selling the book for the purpose of getting sufficient funds with which to build two industrial schools. In Ontario, Brother Collie is rallying his forces to a similar end.

Our prayers must go forth in behalf of these new schools and the plans for their erection. As the former are a part of God's great plan for the salvation of the youth of the church, so are the latter God's own way of breathing into our spirits the breath of life. He designs through this work to bless his people who sell the books, and save many who now sit in darkness.

The third campaign is now a fact. Its closing hours will yield a harvest of richest blessing, if the spirit of consecration and sacrifice in which this work was conceived is nourished and cherished.

Brethren and sisters, we must never let this work degenerate into mere carnal activity. Activity, even in the good work of selling "Christ's Object Lessons," will be little more than a detriment to individuals and to the cause, unless the warm life from the throne of God is permeating and molding its every move. Activity is good only when it is born of prayer and the Holy Spirit.

Ministers and church elders, let the spiritual side of this work be emphasized in both your words and your deeds.

P. T. MAGAN.

### "Christ's Object Lessons" in the Pacific Union Conference

Good news comes from the Pacific Coast. In a letter from Elder W. T. Knox, the president of the Pacific Union Conference, he states that all the conferences in the Pacific union have determined to take up the work of the third campaign for "Christ's Object Lessons," and to use their best efforts to close out their entire quotas during the winter of 1902-03; and Elder Knox adds, "I believe that some will make an end of it."

Of course, some will make an end of it, and we trust that all will make an end of it. The whole thing is simply a matter of the mind. It is with the mind we serve the law of God; and if there is a hearty mind to do this work, it can and will be done.

### The Ontario Industrial School

THE Ontario Conference has purchased fifty acres of land for an industrial school, near Lorn Park, and hope to open school in the early spring.

The Ontario Industrial School is an "Object Lessons" school; that is, the money to build the school is derived from the sale of "Christ's Object Lessons."

We are glad to know that the first Seventh-day Adventist school in Canada is being built from money secured by this God-given plan. The hearts of those who have sold books in behalf of this school should certainly always feel a tender interest in it.

The plan is a blessed one,—it will be a blessing to those who sell the book, a blessing to those who buy, and a blessing to the youth who are thus provided with a school. God's plans are better than our plans, and will result in triumph, both directly and indirectly, to all concerned in their execution.

### "Christ's Object Lessons" in the Northern Illinois Conference

ELDER ALLEN MOON, the president of the Northern Illinois Conference, reports that he is visiting the brethren and sisters throughout the State as rapidly as possible, and that everywhere he finds a good interest in the work with "Christ's Object Lessons." He states that the more the people think about the work, the more interested they become in it, and he expects to see good results from the effort that will be put forth in this field during the fall.

This is as it should be. The third campaign should be the heartiest of the three. We confidently expect that the Spirit of God will so impress this work upon the hearts of our people that it will finish in glorious triumph, instead of raveling out, or being a work which is difficult to get the people to complete.

Remember that now is the very best time for the sale of the book. Let us sell every one we can between this and the holidays.

### A Little Girl, A Priest, and a Copy of "Christ's Object Lessons"

LET me tell you an experience which a little girl had. She went to a Catholic lady with the book, and the Catholic lady did not know whether she ought to buy the book or not, until she showed it to the priest; so she told the little girl that she wanted to show it to the priest, and ask him if it would be all right for her to buy it. The girl left the book with her, and she took it to the priest. He examined it, and told her that it was all right for her to buy it. So when the girl came again, the woman said that she would take the book, and the little girl came home with the money while I was at her home. Her father told her that he would give her twenty-five cents on every book she sold, and she had sold two when I was there. Her mother paid me for four more books.

A BIBLE WORKER.

"LET us cast from us all timidity, distrust, and gloom, and be strong in the assurance that we have a Christ living in the heavens to work for us, and living within us to work through us."

# Silent Messengers

Our Books, Tracts, and Periodicals

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

## Service

BE not an idler in this busy world.

Fill every day with sweetness to the brim,  
Keep all thy radiant flags of hope unfurled,

And lift along the way a joyous hymn;  
Strive valiantly, since right must vanquish wrong,  
But ever rush to battle with a song.

The Lord, who came to save, came lovingly

To serve, and stooped to lowlier tasks than thine;

By so much as he did, he asks of thee  
To halo toil with tenderness divine.  
Humility and patience, grace and peace,  
He giveth these, until thy labors cease.

Serve thou in pain, in poverty, in grief,  
But never serve in fear, since thou hast love;

And love can ever send for thy relief  
At need, the angel host from realms above.

Serve where he sends thee; serve the Lord with joy,  
And know his service should thy life employ.

—Margaret E. Sangster.

## A Letter From Chile

IQUIQUE, CHILE, Oct. 5, 1902.

H. H. Hall, Oakland, Cal.

DEAR BROTHER: Your letter of June 29 was duly received. I have been very busy, hence this long delay in answering.

I am glad to know that you feel as the rest of us do concerning large books for our Spanish fields. As you say, "A man can just as well sell a large book, and thus support himself." Some think that large books cannot be sold in these fields, but that is an error. Large books can be sold, if an effort is made to do so. I truly hope that ere long we may have "Great Controversy" in the Spanish field. We need it, and we need it as soon as possible. We need it for pioneer work, and also for the benefit of those who are accepting the truth.

Yes, truly our papers should be made the pioneer workers. We are working on this basis in our field this year. By the Lord's special blessing upon the work, our Spanish paper, *Las Senales*, has been brought up to a monthly edition of eight thousand copies, instead of two thousand, as formerly. And this year it will be made self-supporting. The first six months of the year there was a gain above all expenses of nearly two hundred dollars. So we are full of courage to press the work forward.

I might relate some interesting circumstances in connection with the work. With almost every mail we are receiving new subscriptions. We have received a number from individuals who have seen but a single copy of the paper. One man sent us a dollar for a year's subscription, saying, "The other day, while walking in the street, I found a piece of a paper, *Senales de los Tiempos*. Picking it up, I became inter-

ested. I inclose remittance for a year's subscription." Similar letters have also been received.

I presume that the club of *Signs* coming to this field has about expired. I hope, however, that we may continue to receive twenty-five copies. Do not allow a club of twenty-five to cease coming, even if we, the Mission Board, or somebody must pay for them. In a letter from a brother he says, "I appreciate your sending *The Signs of the Times*. After reading it we send it to friends and relatives to read. We do not allow a single copy to be destroyed. We like *The Signs*, especially as it is the paper that was instrumental in bringing us into the truth."

While there are few who read English in this country, yet we want to do something to bring the truth to them.

When you have opportunity to drop a word for our Spanish books, I hope you will do so; for we who are in the Spanish fields see the need.

Whenever you have a little time to spare, write. We are always glad to hear.

Your brother,  
A. R. OGDEN.

## Canvassing in South Wales

IN the southwest corner of Wales we have had a very happy time during the past season's work with "Great Controversy." I think I never enjoyed canvassing quite so much before, and the gladness of heart and the peace and rest which come through working with and for the Lord are better than language can describe.

I believe I never before so keenly realized the presence of the Lord in the work, and the result which may follow from yoking up with him; while the instances of his providential care sharpen our faith in his interest for our personal welfare. "I am poor and needy; yet the Lord thinketh upon me."

### Experiences

I had a good delivery coming off early in September; but two or three weeks before that time the money I had by me was reduced to three and sevenpence (86 cents), with which to buy food, pay three and eightpence (88 cents) for notification, and seven and elevenpence (\$1.90) for carriage on books. The thought of borrowing a little came, but something said, "Get it of the Lord;" so I watched to see what he would do. Pretty soon a man paid me seven shillings (\$1.68) for a copy of "Great Controversy" which I had been using. A little later another man wanted the last new copy I had. Others bought small books, which came to hand in the meantime, so that when the time for my delivery arrived, I still had part of my three and sevenpence (86 cents) left, and all my bills were paid as they came due. That lesson in faith did me a world of good.

### The Street I Dreaded

In the town where I had been working was a short business street which I dreaded to canvass; but one dull morning I went out, trusting in the Lord, to do it. At the first shop (a grocery) on the corner, I took an order from the owner for a seven-and-six (\$1.80) "Great Controversy;" a little farther along, a tailor gave me an order for a fifteen-shilling (\$3.60) one, and at the next door I received another. Across the street a chemist ordered a nine-and-

six book (\$2.28); and in the evening I took another order of a young man whom I had seen at another place of business in the same street.

### Ups and Downs of Canvassing

One day I worked hard, and could not do a pennyworth of business. The next day I took nine orders for "Great Controversy."

### At a Big House and a Little One

At the big house I showed my book to a superior-looking servant, who ordered one. After I had called at another house, this same person came after me, saying that her fellow servant was offended because she had not been called to see the book. When I went back, she also ordered a book, and they thought that the gardener would like one; when I saw him later, he spoke for a morocco binding, making thirty shillings' (\$7.20) worth of books for the one house; and when they were delivered, the subscribers were delighted with them.

At the little house was an aged woman and a young woman, to whom I showed a copy of "His Glorious Appearing," which they bought. While I was talking with them, I discovered that the young woman was a spiritually minded person. I started up the road, and she ran after me, wanting another copy of "His Glorious Appearing." After going up the road and getting an order for "Great Controversy" at a farm, I returned by this cottage, and in the meantime the young woman had learned that I had a large book, and she wanted to know what it was. As I talked about the truths it contained, and the spiritual nature of our work, and she saw the list of orders, she remarked, "You are doing a great work, sir," and ordered a large book.

How sweet those words sounded! It was cheering to think that amid the moral darkness there is now and then one who can appreciate the nature of our work. Truly we are engaged in "a great work," and may the Lord inspire our hearts with new faith and courage to press the battle till the final victory is won.

G. W. BAILEY.

## Central Union Conference Institutes

THE Central Union Conference has arranged the dates for the canvassing institutes as follows: Colorado, December 15-31; Nebraska, February 12-26; Kansas, February 26 to March 23; and Missouri, beginning April 20. Iowa has not decided on the date for her institute, but it will probably be held in the early spring. It will be planned to make the instruction given at these institutes as practical as possible. We hope to devote a part of the time to study, and then spend a few hours each day in actual field work, thus putting into practice the lessons learned.

There is a great work to be done by our canvassers, and it is important that these institutes be conducted in such a way that each one may learn to present the truth to others. A great effort should be made to secure a good attendance at our canvassers' schools, and no pains should be spared to procure the best possible instruction. We trust that every conference will put forth extra effort to make these institutes a success, and to encourage a good attendance. It would be a good plan to have each

church represented by one or more who would be benefited by the instruction and experience derived from attending these schools. May the Spirit of God direct those who are intrusted with responsible positions to give this part of the work their earnest support.

C. W. HARDESTY, General Canvassing Agent.

"Do what others are dreaming about, instead of dreaming about what others are doing"

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.

WANTED.—By a widow, a place to work in Sabbath-keeping family of two or three, where she can be as one of the family, and have church privileges. Address Mrs. M. A. Cummings, Waukegan, Ill.

WANTED.—As office assistant, a good stenographer with some knowledge of bookkeeping. Permanent situation with opportunity for advancement, to suitable person. Address Jesse Arthur, Review and Herald, Battle Creek, Mich.

WANTED.—Employment, by man and by seventeen-year-old boy, with Adventist, in Colorado. They prefer to be near Denver or Boulder; can give good references. Address J. H. Harding, 1618 Court Place, Denver, Colo.

WANTED.—Three men,—two to work in sawmill (a fireman and an off-bearer), and one to cut wood by the cord, and raise garden truck on shares or by the year. Steady work. Address Dr. E. Kloss, Lockesburg, Ark., stating wages desired.

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.

FOR SALE.—Fruit farm of 32 acres, adjoining Battle Creek, on N. Washington Ave., within 1/2 mile of Sanitarium. Beautifully located. Fifteen acres to young fruit in bearing next year. A bargain for some one. For particulars address E. N. Riddle, 292 N. Washington Ave., Battle Creek, Mich.

FOR SALE.—Three lots; desirable location adjoining Mt. Vernon Academy grounds; modern 8-room cottage; abundance of fruit; excellent water, cistern, etc. For particulars inquire of Mrs. M. A. Haughey, Academia, Knox Co., Ohio, or of Miss Hattie House, Review and Herald, Battle Creek, Mich.

SPECIAL SALE.—At less than half price, "Whisky: Parables, Poems, Facts, and Figures." One of the best tracts against liquor and intemperance that is published. Has a splendid song, "Old Dad Made New." Indorsed highly by the W. C. T. U. Five cents

each. Special price till January 1, \$2 per 100, postpaid. Address D. E. Scoles, Washburn, Mo.

WANTED.—Man or man and wife to live on farm for one year or longer. Good home and good wages to right person. Address Henry Vessey, Jamestown, N. D.

Publications Wanted

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

Mrs. T. P. P. Gilmore, Cleveland, Tenn., periodicals and tracts.

Mrs. Alice H. Robinson, Box 285, Fargo, N. D., REVIEW, Signs, Good Health, Life Boat, Instructor, Little Friend.

Obituaries

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

WALKER.—Died at Hutchinson, Kan., Oct. 17, 1902, of old age, Mary E. Walker, in her eighty-third year. She accepted the third angel's message in 1889, and died in hope of meeting all the faithful in the first resurrection. Services were conducted by the writer. E. A. MOREY.

CAMPBELL.—Died at Utica, Mo., Oct. 8, 1902, of cholera infantum, Veda, daughter of H. M. and D. J. Campbell, aged 16 months and 10 days. The bereaved parents trust in the promises of God, and look forward to the restoration of their loved one and the fulfillment of Rev. 21: 4. W. W. KNICKERBOCKER.

BRADSHAW.—Died at his home, near Westaskiwin, Alberta, of paralysis, Oct. 2, 1902, Levi Bradshaw, aged 66 years and 7 days. He accepted present truth twenty-five years ago. He was twice married, and leaves three children by his first wife, and six by the second. He fell asleep in hope of a part in the kingdom of God. J. W. BOYNTON.

GUERNSEY.—Died at Ogden, Mich., Nov. 2, 1901, Francenor Guernsey, aged 69 years and 5 months. She was the mother of twelve children, nine of whom still survive. When the third angel's message found her, she was an inveterate smoker, but the Lord took the appetite all away. Funeral sermon was preached by P. McKimmy (Dunkard), from Mark 14: 8. D. B. HECKERT.

HAUGHEY.—Died at Academia, Ohio, Sept. 23, 1902, of tuberculosis, Matthew Thomas Haughey, aged 70 years, 6 months, and 17 days. He leaves a wife and two children, who await in hope the reunion at the resurrection of those who sleep in Jesus. The funeral services were conducted by Elder H. H. Burkholder, assisted by the writer. The consummation of the Christian's hope at the coming of Christ was the comforting theme of the occasion. C. A. SMITH.

MAXWELL.—Died at her home, near Shawnee, O. T., Oct. 28, 1902, Mrs. Rebecca Hannah Maxwell, aged 54 years, 1 month, 14 days. During the six years since she accepted the Sabbath and kindred truths, she has had the pleasure of seeing every member of her family accept the message and unite with the church. Her husband and four children are left to bear the sorrow of her death. Words of comfort and encouragement were spoken by I. H. Smith. E. L. MAXWELL.

CALKINS.—Mrs. Thula Calkins fell asleep in Jesus at the home of her parents, in Alamosa, Colo., Nov. 4, 1902, aged 24 years, 1894, and had been a faithful worker ever since. Her husband, to whom she was married December last, does not mourn alone, for the silent messenger could scarcely have called one whom we would all miss more. Words of comfort were spoken by the writer, from Ps. 23: 4. MALCOLM MACKINTOSH.

CASBERG.—Christopher Casberg was born in Trondhjem, Norway, May 10, 1855, and died in San Francisco, Cal., Oct. 22, 1902. Brother Casberg followed the sea from an early age until he received the third angel's message in 1889. He then engaged in editorial work in Battle Creek, Mich., for a time, continuing the same in Christiania, Norway, for seven years. He returned to America in 1899, and did excellent service in the California Conference for two years. Feeling that his wages were not sufficient for his support and the canceling of some debts made in Norway, he took command of a ship. On his first voyage, his vessel was badly damaged in a storm off the California coast, and put into San Francisco Bay. He went to his home the same evening, and greeted his family. The next day he returned to San Francisco to pay off his men, but before fully accomplishing this was taken with severe cramps in the bowels. He was taken to the hospital, and there died the next day at night, from the result of exposure and strain in caring for his crew. He leaves a widow and three children to mourn their untimely loss. Funeral services were conducted in the Oakland church, Sabbath, October 25, by the writer, assisted by Elder J. N. Loughborough. J. O. CORLISS.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected June 26, 1902.

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

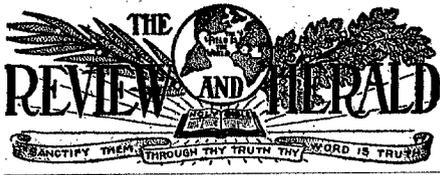
\*Daily. †Daily except Sunday. ‡Stops on signal. §Stops to let off passengers. ¶Trains on Battle Creek Division depart at 7:45 a. m. and 4:00 p. m., and arrive at 12:40 p. m. and 6:10 p. m. daily except Sunday.

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

GRAND TRUNK RY SYSTEM.

Table with columns for EAST and WEST routes, listing stations like Chicago, Toronto, and Montreal with corresponding times and fares.

Nos. 2-4-8-Daily Nos. 10-16-Daily ex't Sunday G. W. VAUX, † Daily except Sunday. A. G. P. & T. A., Chicago. Nos. 3-7-Daily Nos. 9-11-75-Daily ex't Sunday W. C. CULLIFFE, † Agent, Battle Creek.



BATTLE CREEK, MICH., NOVEMBER 18, 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.

MISS MARCELIA WALKER, a trained nurse, sailed from New York, November 15, for Padang, Sumatra, where she will join Elder and Mrs. R. W. Munson in their work. Sister Walker has been under appointment for a year, and left Battle Creek with a happy heart, glad at last for the privilege of entering upon her chosen work.

A LETTER from Brother and Sister E. H. Wilbur reports the arrival of their vessel in Yokohama, Japan, October 21. There Brother W. D. Burden met the Drs. Lockwood, from the Portland Sanitarium, who will open up medical work in Tokyo. Our workers for China proceeded on to Hongkong, where they will locate for the present.

BROTHER W. E. FLODING and wife arrived in Apia, Samoa, October 11. Our workers in that field are of good courage, and feel that with this additional help they will be able to do much evangelical work. But they call for a boat, in order to go from place to place with the books and tracts. "Christ Our Saviour" has recently been translated into the Samoan language, and the greater part of it has already been placed in the hands of the printers at Cooranbong.

THE circulation of the *Bible Echo*, our missionary journal in Australasia, is increasing. The denominational work done at the Echo office the past year increased thirty-eight per cent, while the commercial work increased less than one per cent. New machinery has recently been purchased for use in various departments of the institution, and a spirit of unity and earnestness prevails among the workers. The lack of rain which has been so severely felt there is not nearly so great a hindrance to the progress of the truth as the spiritual drought which is sometimes coincident with periods of prosperity in material things.

THE constant appeals for help, and the providential openings in our mission fields, make it all the more imperative that we should meet these demands by faithfulness in our weekly offerings. Our missionary operations in the regions be-

yond have reached such proportions that we must have a regular income to maintain them. If all begin to give definitely for missions, the means to carry the message to every dark corner of the earth will easily be provided, the world will soon be warned, and "then shall the end come." The Mission Board has a supply of weekly offering envelopes for collecting the offerings, which they will be glad to send to any churches that have not yet received them.

THE third angel's message is emphatically a missionary message. Those to whom this message has been intrusted must be, therefore, a missionary people. The REVIEW is a missionary journal for this people. Can you not interest some of those around you in the missionary work, and awaken in them a desire to give themselves to such work or to help support it, by interesting them in our church paper? No Seventh-day Adventist anywhere should be without it.

THE following words from James L. Barton, secretary of the American Board of Foreign Missions, express the spirit that is filling the minds of those upon whom God has laid the burden of his work in this closing hour of time:—

There has never been a time when the voice of God was more clearly understood as he points his followers to the ends of the earth, and bids them go in the name of the Master and make Christ known to all. Never has he spoken more clearly, demanding that we sacrifice that which we hold dearest and best, in the name of him who kept nothing back, in order that a world might be redeemed. A generation of obedience upon the part of those who profess allegiance to our crucified Lord would carry the gospel of salvation to the remotest corners of the earth, and give every race and kindred and tongue and people an opportunity personally to know him whom to know aright is life eternal.

SCARCELY a day now passes when we do not note in the newspaper columns statements by men prominent in political, educational, religious, or business affairs, indicative of the apprehension that fills men's minds at this time in view of what they see taking place in nature, in politics, and in society. There is on earth "distress of nations, with perplexity," and "men's hearts failing them for fear." Many point to those who thus speak as being "pessimists," and declare that nobody need be worried, since all things will continue as usual. But who wants things to continue in this way? Who that knows a thousandth part of the misery and crime that blight human life throughout the world to-day, does not sigh for the coming of a great and a speedy change? The Christian looks forward to such a change, exclaiming, "Behold, He cometh"! The Christian who predicts the speedy end of

earthly affairs is not a pessimist. Rather does he look up and lift up his head, because his redemption, and the redemption of the whole creation that groaneth and travaileth in pain because of sin (Rom. 8:22), draweth nigh. The true pessimist is the one who says there will be no change, but that the sickening record of crime, suffering, and strife is to continue indefinitely.

It is not nearly so important to discuss various ways in which the work of giving the message may be carried to completion, as it is to imbibe the spirit of unalterable and unflinching determination to complete it,—to go forward and in some way surmount the obstacles, however great.

NATIVE Catholic clergy and laymen in the Philippine Islands are reported to have begun a movement for an independent church organization, and are planning to appeal to the courts to obtain possession of certain churches and other property in the islands. The movement is being closely watched by the government, as apparently the larger part of the native clergy are in sympathy with it.

THE termination of what is probably the most sensational murder trial ever conducted in this country, gives occasion for some reflections on the imperfections of the machinery of human government, even in the most perfect government that men can devise. After a trial which involved an unprecedented expenditure of time and money, and the most careful and elaborate use of the legal machinery in the metropolis of the nation, the prisoner was adjudged guilty and sentenced to death. After spending four years in jail he is granted a new trial, and is acquitted. Two such opposite results, reached in the same court under the operation of the same law, coupled with the four years' imprisonment of a man now declared innocent, constitute a strong comment on the imperfect character of that branch of the state government under which the proceedings were taken. As Christians, we desire a better government, and look forward to that true and perfect "government of the people by the people" which Christ is to establish on the earth at the close of the judgment day.

THE Colorado Sanitarium has just issued its eighth annual announcement for the nurses' training school. The course has been thoroughly revised, and put on a higher basis. The next class begins Jan. 1, 1903. Those interested should write at once, as only a limited number can be accepted. Address Colorado Sanitarium Training School, Boulder, Colo.