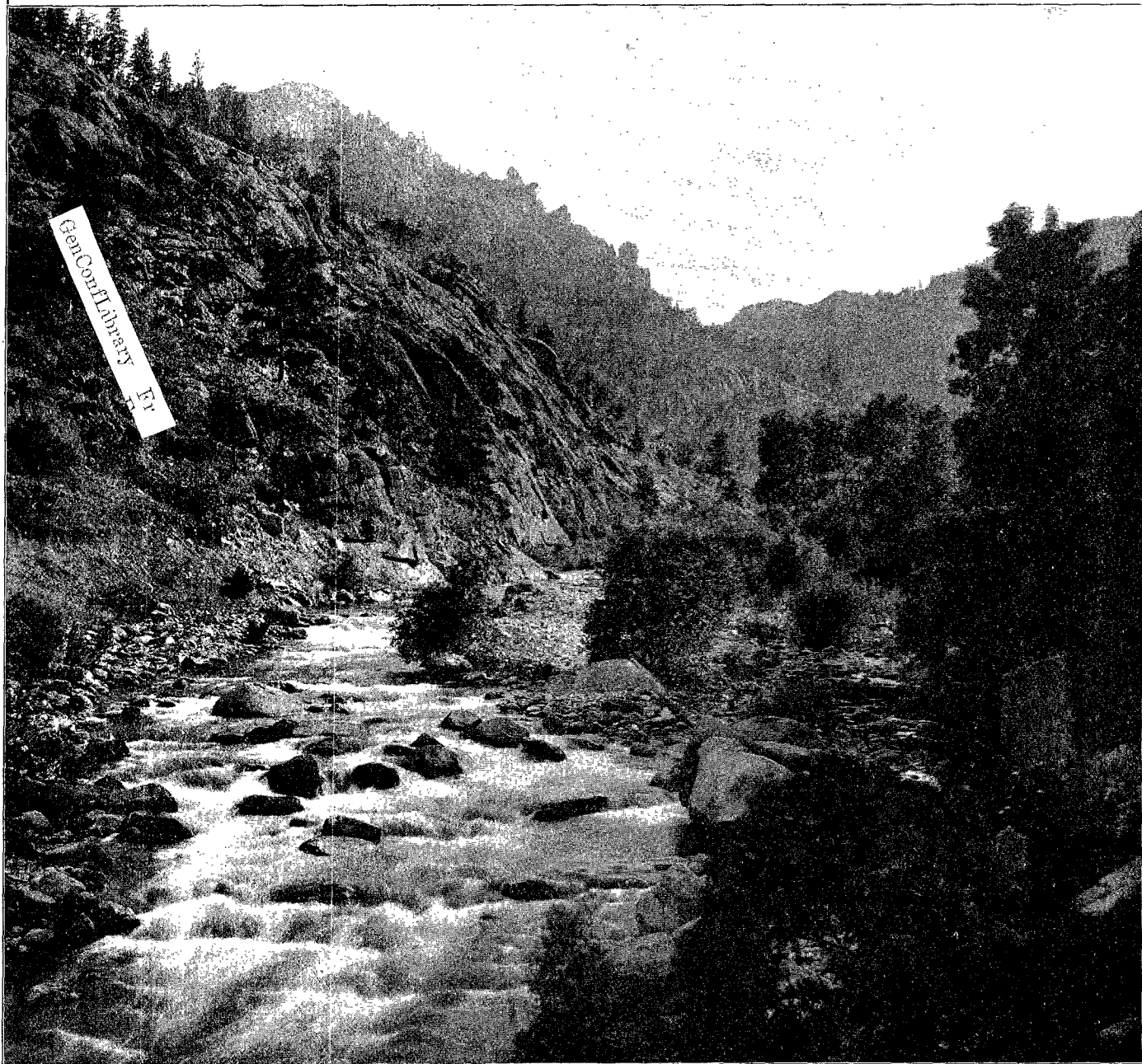


The Advent REVIEW And Sabbath HERALD

Vol. 80

BATTLE CREEK, MICH., TUESDAY, JULY 14, 1903

No. 28



*Fresh from the throne of glory,
Bright in its crystal gleam,
Bursts out the living fountain,
Swells on the living stream;
Blessed river,
Let me ever
Feast my eyes on thee!*

*River of God, I greet thee,
Not now afar, but near;
My soul to thy still waters
Hastes in its thirstings here;
Holy river,
Let me ever
Drink of only thee.*

— Bonar.

Publishers' Page

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The changes made will in no way interfere or confuse those using the old blanks and the old State Secretary's Record books, they being made merely to shorten and to simplify the reports and records, thereby rendering them easier, and more likely to be kept.

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

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unto the Saints"

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Editorial

The Nature of Man

THERE is one passage of Scripture which settles the whole question of the nature of man: "All flesh is grass, and all the goodliness thereof is as the flower of the field: the grass withereth, the flower fadeth: because the breath of Jehovah bloweth upon it; surely the people is grass." It is because men have rejected these simple truths that they ever set up the claim that man is by nature immortal. He who really believes that he is grass will know that "as for man, his days are as grass; as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more." How forcible and how plain is this teaching! Since all flesh is grass, a man has no more power of himself than has the blade of grass in the field. For a man to claim an eternity of existence, apart from the salvation of God, is to set himself up as God, having life in himself. But there is only one man who has life in himself, and that is the Son of man. "For as the Father hath life in himself; so hath he given to the Son to have life in himself." Jesus, the Son, "brought life and immortality to light through the gospel." Those who believe on Jesus receive him, and in receiving him they "lay hold on the life which is life indeed." Therefore "he that hath the Son hath the life; he that hath not the Son of God hath not the life." All the reasonings of the theologians, all the speculations of the philosophers, and all the "manifestations" of Spiritualism can not overthrow these simple statements of the Scriptures. How much better it would be for men to receive

with thanksgiving the gift of life, rather than to spend their time in the useless effort of trying to prove that they have the gift already. This is one of Satan's ways of cheating men out of the gift. "I have set before thee life and death, . . . therefore choose life, that thou mayest live." "All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you." Man is mortal. God "only hath immortality."

An Ancient Doctrine

THERE is only one way of salvation, and that is through faith in the atoning work of Christ. There has never been any other way. This is the divinely appointed method of justification by faith. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Bishop Horsley in one of his charges (1790) thus refers to the history of the doctrine of justification by faith: "That man is justified by faith without the works of the law was the uniform doctrine of the first Reformers. It is a far more ancient doctrine; it was the doctrine of the whole college of apostles. It is more ancient still; it was the doctrine of the prophets: it was the religion of the patriarchs." This is the fundamental truth of the gospel in all ages. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." "He that believeth and is baptized shall be saved." Let us sound the joyful message in every land.

Do It Quickly

THERE is a peculiar intensity manifested in all the experiences of life today. There is a strain upon the people of all classes which was not felt in any such degree a quarter of a century ago. This is a sign of the times. Some years ago this instruction was given to us through the spirit of prophecy: "Something great and decisive is to take place, and that right early. If any delay, the character of God and his throne will be compromised. . . . Intensity is taking possession of every earthly element; and as a people who have had great light and wonderful knowledge, many of them

are represented by the five sleeping virgins with their lamps, but no oil in their vessels; cold, senseless, with a feeble, waning piety. While a new life is being diffused and is springing up from beneath, and taking fast hold of all Satan's agencies, preparatory to the last great conflict and struggle, a new light and life and power is descending from on high, and taking possession of God's people who are not dead, as many now are, in trespasses and sins." It is evident that the great controversy is fast coming to the climax, and that we have entered upon the last campaign of the whole struggle. We must plan and labor now with the understanding that a great work is to be done quickly, and we must learn how to lay hold of that divine power which will make this possible. We do not seem to realize to a sufficient degree that this is the Lord's work, and that our great Leader has infinite power and resources at his command. "He doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?" We have come to the time when the mystery of God is to be finished, and now we can be assured that "he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth." Whatever work is committed unto us now, we must do it quickly.

Homeward Bound

WHEN Jesus was about to leave this world, he encouraged his disciples with the thought that he would make a home for his followers to which he would take them when he returned to this earth. "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." We are now in a world of sin and sorrow, bearing the weight of the curse, but we are homeward bound. The difficulties are many, and the trials are severe, but we are homeward bound. The times are perilous, and we grow sick at heart as we see the havoc which sin is making in the world, but we are homeward bound. It is evident that the

most severe conflict in the whole controversy between good and evil is just before us, but we can enter upon it with courage and confidence in our Leader, for we are homeward bound. It is proper that the thought of being homeward bound should fill our hearts with holy joy. Home, Father, Elder Brother—how glorious is the prospect!

"Home, home, rest for the weary,
Peace, peace, to the torn breast;
Hope, hope, hope of the erring;
There in thy bosom we'll rest.
Home, home, home, home,—
There will the wanderers rest."

The Closing Message and the Schools*

(Concluded)

I HAVE faith to believe that the actual daily work of school life can be conducted from the standpoint of teaching the science of salvation. And to me it is one of the problems that seems to face us to arrange our school work so that every one in every department shall deal with the same truth.

There is much that is to be molded. I will not be destructive. I will not be too general in assertion; but I do think there is much yet to be molded by the power of the truth that the Lord is coming. I believe there is much to be molded in our direct plans for the school-room work by the power of that very truth in our lives and hearts. And when that is done, the schools will react in a wonderful way upon the progress of this message.

The educational work arose out of the message, and not before the message. But when the message exerts its influence upon the schools aright, the schools will react in a wonderful way for the finishing of this work, and you will find workers, from the youngest child to the gray-haired veteran, every one giving this message. We are told that the church schools are to give to the children that kind of an education that they shall be prepared as children to take up this work, when older ones are shut out from it.

The Lord is coming in this generation. There is a wonderful preparation to be made in our day, and it requires means, methods, plans, and purposes different from what have been seen in the world. No man living upon the face of the earth can plan God's work for this closing generation by looking to the past conditions. No man can understand this work from what has been done. It is a new experience altogether. This last experience is the climax of all experiences.

And it must mean something to us if we allow that truth to mold our life and our work; it will mean something more

to us than the application of prophetic periods and the determining of dates. It will mean an ever-living power, and the coming of Jesus Christ into our own experience, and that will shortly prepare us for the work which faces us.

I feel that deeply, and I believe that earnestly. But the center of it all is this question of the revelation of the law of God. The law of God is the center of the whole controversy. We profess loyalty to the King of heaven. We subscribe to his law, and profess to be under his banner; but what is being done in the earth to-day? His law is being trodden under foot. It is being declared that his law has been abolished. We are contradicting this statement out of the book, and proving out of the book that it has not been abolished, but that by faith we establish the law of God; but we are to prove that his law has not been abolished by revealing that law in humanity. Any man can stand before the mere argument, and say that the law is abolished; but no man can stand before the revelation of that law in humanity, and say that it is abolished.

That law was first given in definite form at Sinai, and God through his Son gave his law to the world in those ten commandments, and there was the thunder and the lightning, and such an outward revelation of the majesty of Jehovah, that the people were afraid, and drew back afar off, and desired that God would not speak to them any more lest they die, and they said to Moses, "Speak thou unto us, and we will hear." And God listened to that word, and so he spoke through Moses, that through humanity he might reach humanity with his law at that time. But Moses said unto the people, "A prophet shall the Lord your God raise up unto you . . . like unto me," and that prophet came and spoke that law again in humanity; and the sermon on the mount is simply the second revelation of God's law from the mount, drawn out for the benefit of humanity. That same humanity through whom was given that further revelation of the law of God from the mount, went up into the mount of transfiguration, and that very same law that was written in his heart as the law of life, as the light of the world, and that very same character of God which was but the revelation of what the law of God is,—that light broke through the veil of humanity, and his garments became white and glistering, so as no fuller on earth could whiten them; and when his disciples were awakened, they saw his glory; and what did they see?—Nothing less than the veritable light of God's law. Could any man, seeing that light shining forth through humanity in such a way as that, stand up and say God's law is abolished?

He has said to us, "Let your light so shine before men, that they may see"—

not garments white and glistering, not a dazzling light that would strike the eye, but "your good works, and glorify your Father which is in heaven." And that result will come. But that is simply letting that same light that so dazzled the disciples on the mount shine out in character, in good works; but when it shines out in that way, there will be a testimony to the perpetuity of God's law that surpasses any argument drawn from a book.

Now I do not say that we should not present the fullness of the truth of the Book, but what I long to see is that the Book shall go to the world, translated through humanity, and then it ceases to be an argument simply; it is a revelation of the light of life to the world.

It seems to me that the practical problem for us to face with reference to the school work is to study how the revelation of the law of God as the chiefest subject of study shall be applied practically in the school work. You say that the children must be taught to read. Certainly they must be taught to read, but there is a way of teaching them to read that will contribute to the result of which we have spoken. The very means used in teaching them to read will be a means of bringing to them this same kind of experience. You say that they must be taught practical things. Is not God's law broad enough to take in practical things, practical duties? Did not God's law show its breadth in its application to the Jewish nation, and did he not tell them that if they would observe his statutes, they should be the head and not the tail? From my standpoint, it is our human limitations on this very instruction that has come to us about that in the Bible and through the spirit of prophecy, which shuts off very much of the breadth of this experience. "But I do not see how it can be done," says one. I agree with you, and we never shall see as long as we continue to occupy that attitude toward this truth. How do we instruct the people that they are to see things?—By believing them first; and that experience brings light to them, and so the application of these things comes not so much in plans previously made as in that experience that the wisdom of God must make plans as they are needed. You never saw a leaf grow to any pattern that it made first. It makes the pattern in the growing. There is much in this that neither you nor I can see, but I can see enough in it to draw me toward it, and to make it appear attractive as a definite plan for work: that God's law in its fullness, in its breadth of application, shall be the all-absorbing theme of study for old and young, and the all-absorbing thing to which we shall give ourselves fully as the only way in which God's work may be revealed in this generation, that this

*An address given by the editor on Monday evening, June 15, before the Educational Convention at College View, Neb.

controversy between good and evil shall be brought to an end.

Our message against the beast and his image is not merely a message of controversy against certain doctrines taught by the papacy; it is a message of reality against semblance; it is a message of the real against the artificial. In the papacy we find the revelation of the mystery of iniquity, but we are not simply to present argument against argument, but to put reality against pretense. To put the law of God, which seems to be all that is real for humanity, — to put that into the life is the answer to all this false life that rules the world to-day under Satan's control. Now there is a revelation to be made, there is a work to be done, that has not yet been done. After three years of study in the schools of Babylon the wisdom of Daniel and his companions was demonstrated in Babylon, and acknowledged to be ten times greater than that of all the teachers in Babylon. I want to know if three years of experience which we have had in methods of imparting divine knowledge in Christian education has made it evident in Babylon that our wisdom is ten times greater than that of their teachers?

Now that does not mean that we should not give any further thought to this question of Christian education, but it does mean to me that there is an experience that we have not yet laid hold of. I believe it, and my soul does weary of so much talk of the wonders of this thing; and so little of actual revelation of the wonders of this thing. I mean it in all Christian kindness, but I *mean* it. We have talked for years of the wonderful things that would come from Christian education, but my soul wants to see more of these wonders, and not have to hear so much talk about them. The revelation itself as God means that it shall be revealed, and as it will be revealed,—the revelation of that thing itself will quiet a great deal of discussion about the thing. And I am longing and praying for it; and I believe that you are. Without losing heart, but with a faith that will bring something to us in this work, let us lay hold more fully upon the reality of the thing itself in our own personal experience, that it may be revealed to the world in this movement.

We face this experience without rising up under God, and laying hold upon it. Now we must have that same faith that says, in spite of all, We are able to go up and possess the land. Nothing but that kind of faith in actual experience will do it. We talk about the faith of Caleb and Joshua, we preach about their faith; but we must exercise their faith in our own experience, and we must have that same faith with reference to this school work, but we can only exercise such faith as that in the word and

promises of God, and the Bible has yet to take a new place in our experience and in the experiences of the school work; and when it has its place in our experience and in the experiences of the school work, there will be no longer any question in the minds of any as to the relation of the closing message to the schools.

"That He Might Bring Us In"

Now Let Us Go In

It is no time now to settle down as though to live a long time in this world. We are almost home—home in the promised land. After the forty years of wandering, Moses rehearsed God's purpose with Israel:—

"And he brought us out from thence, that he might bring us in, to give us the land which he swore unto our fathers." Deut. 6: 23.

God called the people of Israel out of Egypt to give them the goodly land which he had spied out for them. Unless they should reach the land, they were a people without a country. There could be no thought of settling down in the wilderness, to make it their home. There was no place where feet or hearts could rest down.

Everything about them—their tents, their equipment, the daily manna, and the pillar of fire and of cloud—betokened a pilgrimage. Everything indicated a nation on the march. There was no place for them back in Egypt, there was no place for them in the wilderness; the only thing for them to do was to march straight forward into the land.

Now we, as Israel were, are children of the promise. God called this people out of the world in the great advent movement, nearly a generation ago. It has been a longer pilgrimage than it need have been. But he brought us out that he might bring us in. He has not forgotten his purpose. And we may know now that we are on the borders of the eternal Canaan. We can never think of settling down as other churches. Our origin and history indicate a people raised up to carry to the world the stirring message that Jesus is coming in this generation. To think of settling down as Sabbath-keeping churches merely to live moral lives, and engage in philanthropic work for another thirty or forty years is to deny absolutely the basis of our whole movement, and to shut our eyes to its history.

The very fact that there is a people called Seventh-day Adventists in the world is evidence that there is now to be a people all astir, going up and down this world sounding the warning of the great day of God. Every appointed worker is to be a minuteman, ready for quick marches. Every man in business who has the gift of earning money, and who believes this truth, is to run his

business for that one thing—to tell the world as quickly as possible that the end is at hand.

As surely as we are alive and called Seventh-day Adventists, we are a people on the march, and there is no place to settle down, no basis on which to plan for any other future than that which centers inside the promised land.

"God bids his people on the earth,
Before he comes and calls them
hence,
To live unknit to home and hearth,
Like far-bound travelers—in tents.

"O brother, whatsoever chain
Binds us to fleshly lust and strife,
Here let us rend it in God's name,
And live, henceforth, the pilgrim
life."

"He brought us out from thence, that he might bring us in, to give us the land which he swore unto our fathers." And, thank God, we are to go in ere all the fathers in the message have fallen asleep. Never had a people such a glorious call to service as have we. Now indeed Heaven calls for this people to make it manifest that we are really on the march. The spectacle of sixty thousand Seventh-day Adventists throwing every energy into service, and devoting their all to the one thing of carrying this message to the world, now and at once, would make earth's millions tremble. They shall see it, and that, too, without long delay. There is to be no turning back of God's purposes. Some must quickly enter in, and the final work now faces us. W. A. S.

Futile Reform Efforts

AMONG other resolutions relating to Mormonism passed by the late Presbyterian General Assembly, was the following:—

This assembly also calls upon the people and Congress, in both houses, and each member of each house, to employ and exhaust all legal means to secure such an amendment to the Federal Constitution as shall define legal marriage as monogamic, and make polygamy under every guise and practice a crime against the United States, punishable by adequate penalties, including disfranchisement and disqualification to vote or hold office in the United States, or in any State or Territory under the jurisdiction of the United States.

If the legislation here sought were secured and impartially enforced, the results would, we think, be such as the assembly did not contemplate; for "polygamy under every guise and practice" means very much more than is contained within the bounds of Mormonism, if we may believe what physicians and the divorce court records tell us. According to these statements, the American people themselves, who are called upon to rise up and suppress a feature of Mormonism, need themselves to be reformed quite as much as do those

against whom this legislation is sought.

We are constantly hearing from clergymen and others, about the awful proportions to which the divorce evil has grown in this country. What may be called "consecutive polygamy"—dropping the first wife (or husband) when the second is taken, etc.—is practiced through these courts. Or again, there is secret polygamy—marital infidelity—which upon good authority is said to be so prevalent as almost to honeycomb society.

And these very people, whom the phrase "polygamy under every guise and practice" would make transgressors, are called upon by the Presbyterian Assembly to suppress polygamy; to legislate against themselves. Such legislation would be sadly wanting in that force which consistency gives, to say the least.

It is an illustration of a reformation that will not reform. The object aimed at is superficial, and the remedy applied is inadequate. What is most needed in America, as no doubt in civilized lands the world over, is the application, not of human laws to the person, by the power of man, but of God's law to the heart, by the power of the Holy Spirit. It is for this that Presbyterians and other religious bodies should earnestly work and pray.

L. A. S.

"A Remarkable State of Affairs"

THERE is a revolt in the Philippine Islands against the religious authority of Rome, and a movement away from Rome has for some time been under way, led by a native priest named Aglipay. Rome is, of course, endeavoring to suppress the revolt, and through her masterful diplomacy has succeeded in establishing an arrangement whereby she can make use to this end of the authority of the United States government. The facts relating to this matter show, in connection with other events which have marked the negotiations concerning the Philippine friars, how this government is unwittingly playing into the hands of Rome, and lending its power to promote the schemes of the papacy. There are some in the Protestant church who see the situation, and from time to time are sounding notes of alarm. One of these is the Rev. T. S. Childs, D. D., who in a contribution to the *New York Observer* (Presbyterian), written from the national capital, calls attention to the following statement in a recent issue of the *Washington Post*:—

More than a year ago, with the knowledge and consent of this government, Chaplain Vattmann was directed by the authorities of the Catholic Church in the United States to make a thorough investigation of church questions in the Philippines, and to report the result of his conclusions to the Catholic hierarchy. This report he submitted to the archbishops at their annual meeting held at

the Catholic University. The report of Chaplain Vattmann was not made public, and may not be for some time, and those cognizant of its contents manifest reticence in discussing it. It is known, however, that it covered exhaustively all phases of Catholic Church questions in the Philippines, including the friar question, and the result of what is popularly known as the "Aglipay movement."

Aglipay is an insurgent priest, who practically has renounced the authority of the Church of Rome, and has organized what he terms the "Philippine Catholic Church." He has gained a large following among the Filipinos. While he does not incite open rebellion, he and his followers are not only opposing the authority of the Roman Church in the islands, but also are opposing insidiously and effectively the establishment of American rule. . . .

Executive action concerning the matter will originate, necessarily, at Rome. In whatever action eventually may be taken, the United States government, however, is interested vitally. The questions presented by Chaplain Vattmann in his report to the archbishops were discussed by him with Secretary Root, and it was with the knowledge that Chaplain Vattmann expected to bring the result of his investigation to the attention of the Vatican that Secretary Root granted him an extended leave of absence.

Upon this Mr. Childs makes the following comments:—

Here is a remarkable state of affairs. A man appointed and paid by the government to act as chaplain in the army, is, "with the knowledge and consent of this government," "directed by the authorities of the Catholic Church" to investigate religious questions in the Philippines, and "to report the result to the Catholic hierarchy," six months' leave of absence being granted him by the secretary of war that he might "bring the result of his investigations to the attention of the Vatican."

If the *Post* were not a very intelligent and carefully conducted paper, and if days had not passed without any denial or modification of the article, we should be inclined to doubt the accuracy of the report. So far it stands unquestioned. Assuming it to be true, why does the secretary of war seek his information in regard to Aglipay, for instance, from a man under the "direction" of the Roman authorities? The testimony of this chaplain is in the face of abundant other testimony, and carries an absurdity on its face.

Aglipay's position, as we understand it, is that of a Catholic reformer, and there is need enough of such work. But he owes his very power as a reformer to "American rule." Without that rule his life would not be worth a day's purchase. But, passing that, what are we to think of this tying up the action of our government with the judgment of the Vatican. . . . Here is a man commissioned by the government as a chaplain of the army, while his supreme if not his entire mission is in the interest of the Roman Church.

We can easily understand—for we have seen just such things before—how a man in the uniform of the United States government could impress the natives of the Philippines with the belief that he was representing this government in his opposition to the reform movement of Aglipay, and in his support of the infamous friars and of the papal in-

terests in general. We have no doubt that the administration intends to deal fairly with all the religious bodies, but we have as little doubt that in this affair, as repeatedly before, the government has been used to further the objects of the Roman hierarchy. The policy of that hierarchy, if sustained by the government, will evidently be to crush out the moral and religious reformation inaugurated by Aglipay, and indirectly at least the work of all other Christian bodies for the spiritual regeneration and reformation of the Filipinos.

We mention these occurrences because they show how the way is being paved for a coming union between Rome and the United States, when the latter will, as the spirit of prophecy has foretold, "make provision for the propagation of papal falsehoods and delusions." And when that point is reached, "then we may know that the time has come for the marvelous working of Satan, and that the end is near."

L. A. S.

Good Words From a Law and Order Society

WE have received from an official of the Inter-State Law and Order Society, a copy of *The State Sentinel*, the organ of the society, which has headquarters in New York City. The paper calls our attention to the society's attitude on the question of enforced Sunday observance, which we are pleased to note is in harmony with the rights of conscience and the principle of the separation of church and state. A report of the proceedings of the monthly business meeting of the league for May last states that the secretary, in answer to an inquiry from the editor of the *New York World*, as to the attitude of the society toward Sunday baseball, replied that "he had said in a telegram of two hundred and fifty words, that the State Law and Order Society was committed to 'the enforcement of all just laws, and the enactment of such measures as would be beneficial to the community at large.' A Sunday law, he explained, could hardly be called a just law—as it was an abridgment of religious liberty."

The secretary proceeded in his reply to support this statement by references to the American Constitution and the Bible, than which there could be no higher authorities upon the subject. He said:—

In order to find if a law was just according to the American standard, it would be necessary to consult the Constitution of the United States. In that document we are informed that a man has a right to worship God according to the dictates of his own conscience. The Constitution also states that no form of religion shall be recognized by law, and as the keeping of Sunday was always a religious act, it was therefore in violation of the Constitution to enact a law to compel its observance.

It is generally supposed that the divine authority for Sunday observance is based upon the fourth commandment,

but this is false, as Sunday is the first day of the week, while the Sabbath commandment required the observance of the *seventh day*, which is Saturday. Friday evening until Saturday evening—sunset to sunset—is the *seventh day* according to Scripture. The first day runs from Saturday evening sunset until Sunday evening sunset. Sunday, therefore, is a part of two Scriptural days, and the whole of *none*.

We, therefore, see that a law to compel a rest upon a religious day would be illegal; and, also, if it was legal, that the Scriptural first day of the week is not comprehended in the Sunday law, and to Scripture we must go for authority for religious acts, especially if we desire to bind the observance of the act upon our fellow men. We can easily see that if we break the first six or seven hours of the first day of the week (on Saturday evening), we might as well break the whole day, as St. James has well said that he who shall "offend in one point . . . is guilty of all." James 2:10.

Now in this great city of New York we have Jews, Seventh-day Baptists, Seventh-day Adventists, and other people who observe the seventh day (Friday evening until Saturday evening) as holy time according to the fourth commandment, as found in the twentieth chapter of Exodus. It is most unfair to impose upon these Hebrews and Christians the burden of observing Sunday, especially when no command to keep Sunday holy can be found in the New Testament.

The report adds that "after the remarks by the secretary, Mr. Rogers said: 'I heartily agree with the stand the secretary has taken in defense of civil and religious liberty. I have no doubt that my colleagues have been greatly enlightened upon the salient features of this absorbing question, and that they are agreeable to the position taken by the secretary.'

"No words of dissent were noted."

We trust this attitude of the New York State Law and Order Society on the important question of Sunday legislation will have its effect upon public sentiment in that State, and upon similar organizations in other States, which need to be educated concerning the relation this question sustains to individual rights and the national welfare.

L. A. S.

JUSTICE has prevailed over religious intolerance in the case of Brother H. Syar, of Wilburton, I. T., whose arrest for not keeping Sunday was mentioned in the REVIEW of June 30. Word from Brother J. J. Jobe, who reported the arrest, says:—

Brother H. Syar was cleared on the last charge for Sunday work. Messrs. Gordan and Young, attorneys for the defendant, nobly championed the case, not for a fee, but from the standpoint of justice.

Sunday legislation always interferes with the right to work, which is no less sacred a right than the right to rest. A just law will protect a person in the enjoyment of both these rights.

Note and Comment

THE Rev. Newell Dwight Hillis, the Brooklyn clergyman, recently advocated the formation in this country of a religious trust, his views being also favored by the Rev. Charles F. Patterson, of New York City. The latter is quoted by the New York Times as saying:—

"We can't expect all men to agree to a single set of dogmas and opinions, but all the Christian churches can without prejudice to their existing creeds and ideas unite in an American religion, a religion that conforms to the principles and spirit of the American republic and the American people. It must be democratic and hospitable, so broad as to open the doors for the admission of all believers in God, regardless of their attitude toward obscure theological distinctions and non-essential dogmas. When that time comes, there will be a union of forces, and the church will say: 'Come in, atheist, doubter, believer, Baptist, Methodist, Catholic, Buddhist, laborer, employer, ignorant or cultured, of whatever estate or belief.'"

A religious trust, however, like other trusts, will not only take in some, but will shut others out. In religion there is always a minority which is more objectionable to the majority than is the case in matters of secular business.

IN a recent letter to certain of the Catholic cardinals, on the occasion of the fiftieth anniversary of the dogmatic definition of the "Immaculate Conception of the Blessed Virgin," Pope Leo reaffirms the Catholic doctrine that the Virgin Mary is the being to whom Catholics specially look for help in times of difficulty and trial. The letter says:—

LORD CARDINALS: From many sides evidence has been manifested to us of an earnest desire on the part of the faithful to celebrate with extraordinary solemnity the fiftieth anniversary of the Dogmatic Definition of the Immaculate Conception of the Blessed Virgin. How dear to our heart this desire has been may well be imagined. Devotion to the mother of God not only has been from our tender years among our most cherished affections, but it is for us one of the most potent means of defense granted by Providence to the Catholic Church. At all times and in all trials and persecutions the church has had recourse to Mary, and in her has ever found solace and protection. And now that the days in which we live are so stormy and so big with menace for the church herself, we are rejoiced and stimulated to hope when we see the faithful seizing the auspicious opportunity presented by this fiftieth anniversary, turn with a unanimous impulse of love and confidence to her who is invoked as the Help of Christians. This longed-for fiftieth anniversary is rendered all the dearer to us, too, by the fact that we are the only survivors of all the cardinals and bishops who gathered around our predecessor at the promulgation of the dogmatic decree. But as it is our wish that the anniversary celebrations shall have the stamp of

greatness befitting this Rome of ours, and be of a nature to serve as a stimulus and a guide to the devotion of Catholics throughout the world, we have determined to form a Cardinalatial Commission, whose care it will be to regulate and direct them. You, Lord Cardinals, we nominate as members of this commission. And with the certainty that through your wise solicitude our own wishes and those of all will be fully gratified, we impart to you, as a pledge of heavenly favors, the Apostolic Benediction. LEO XIII, Pope.

From the Vatican, May 26, 1903.

"SOME idea of the extent to which card playing is carried in this country," says the Pittsburg Christian Advocate, "may be formed by noting the number of cards manufactured. Under the Spanish war internal revenue tax law a tax of two cents was laid on each pack of cards manufactured in the United States. The revenue from this source amounted to about \$1,000 for every working-day in the year. It is said that each pack consists of fifty-two cards,—on this point this deponent saith not,—and that the number of packs on which revenue was paid was fifteen millions. Congress fixed the size of the pack at fifty-four, and thus the whole number of cards manufactured was seven hundred and eighty millions. This is enormous. The total revenue derived from this source was \$300,000 annually. To this sum Ohio contributed \$140,000, New York \$90,000, and Michigan and Illinois \$40,000 each. The four States named have almost a monopoly of the card-manufacturing business."

A contributor to the same journal touches on the same point by saying:—

One of the prominent hindrances to the conspicuous spiritual success of many of our churches is the alarming increase of card playing among our most influential members. During the last ten years there has been a steady enlargement in the number of Methodist families patronizing card parties and maintaining card tables in their own residences. Especially is this true among the communicants who regard themselves as "society" people.

But in this statement there is a slight mistake. The card playing among church-members is not so much a hindrance to spiritual success as an evidence of the previous loss of spirituality in the churches. These are the days spoken of by Paul (2 Tim. 3:1-5), when men have a form of godliness, but deny the power thereof.

THE Declaration of Independence drawn up by Thomas Jefferson, and containing the signatures of the statesmen associated with him in separating this country from Great Britain, is henceforth to be locked up in a fire-proof and light-proof safe, says a Washington dispatch, the writing on the historic document having become almost illegible.

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 pr'se, think on these things." Phil. 4:8.

From Earth to Heaven

HARRY G. LUCAS

Now quickly ticks the clock of time;
Our work on earth will soon be done;
Soon we our Saviour's praise will chime
In heaven, around our Father's throne.

Purchased of God at wondrous cost,
We'll speed the work, to sinners call;
We'll seek the jewels Christ has lost,
Whose heart is yearning for them all.

In home, in shop, in busy street,
We'll find the pearls our God has lost;
The rich and poor the message greet,
And quickly join the waiting host.

The fruits of earth are gathered now;
Firmly we stand for that great day
When 'gainst all men God's vials flow
To scatter them as chaff away.

Upward we look. Our faces shine
While lightnings flash and thunders
roar;
In heaven appears the promised sign
That Jesus gave salvation's hour.

We hear the voice of God's dear Son
Call forth his sleeping saints from
dust;
Of every nation, kindred, tongue,
Rides forth the army of the just.

Then we that live, with them ascend
To meet our Saviour in the sky;
We ride toward New Jerusalem
With songs of praise to God most
high.

At Zion's gates our faces beamed
With smiles of satisfying love,
As through the ranks of earth's re-
deemed
We saw the King of glory move.

On every head a crown is placed,
To every hand a harp is given;
In triumph song God's name is praised,
As kings and priests we enter heaven.

Welcomed to Eden now restored,
God's love and justice we declare,
Receive bright mansions from our Lord,
And dwell with him forever there.

Sowing Beside All Waters

MRS. E. G. WHITE

By invitation I attended the meeting held at Healdsburg in connection with the closing of the school year, May 29, 1903. I was glad to learn that teachers and students had united in dispensing with the wearisome and profitless exercises that usually attend the closing of a school, and that the energies of all, to the very close, were devoted to profitable study.

On Friday morning the certificates were quietly handed to those who were entitled to them, and then students and teachers united in an experience meeting, in which many recounted the blessings that they had freely received from God during the year.

On Sabbath morning I spoke to a

large audience in the commodious meeting-house of the Healdsburg church. The students and teachers were seated in front, and I was blessed in presenting to them their responsibility as laborers together with God. The Saviour calls upon our teachers and students to render efficient service as fishers of men.

In the evening a large audience assembled in the church to listen to a musical program rendered by Brother Beardslee and his pupils. Good singing is an important part of the worship of God. I am glad that Brother Beardslee is training the students, so that they can be singing evangelists.

I was much pleased with what I saw of the school. During the past year it has made marked progress. Both teachers and students are reaching higher and still higher in the spiritual life. During the past year there have been remarkable conversions. Lost sheep have been found and brought back to the fold.

For some months we have been planning to hold grove meetings near St. Helena, Calistoga, and other places in the Napa Valley. The first one was held on Sunday, June 7, in the Hot Springs Park, at Calistoga. The conference lent us some folding chairs. The members of the Calistoga church are anxious to carry the truth to those who have not heard it, and they made thoughtful preparation for the meeting. We were confident that open-air meetings would be the means of reaching some who would not attend a service held in a church. And thus they have proved.

Although the day was oppressively warm, a goodly number were present at the meeting. The Lord gave me much freedom in speaking. The people seemed to enjoy the meeting very much, and an appointment was given out that meetings would be held in the same place the following Sabbath and Sunday. Our people gathered early Sunday morning, and spent the day together in the grove. A larger number were present on the second Sunday than on the first.

We expect to continue these open-air meetings. I believe that by them much good will be accomplished. The next one is to be held near St. Helena, if a suitable place can be found.

We desire to do all we can to warn those around us of the soon coming of the Saviour. My heart is drawn out to those who know not the truth for this time.

I hope soon to speak in the Soldiers' Home at Yountville, a place about eleven miles from here. In this Home there are more than eight hundred veterans, who are cared for by the State. For several months a company of workers from the Sanitarium church has been going there every other Sabbath to hold a song service. At first only a few of the soldiers attended the service, but now there are from seventy-five to one hundred in attendance.

Sometimes a thirty-minute talk on a Bible subject is given. At a meeting a few weeks ago the soldiers were asked if they would like to have a short Bible

study after the song service. About a dozen said that they would; but when the time came to hold the study, more than fifty remained.

Last Sabbath an intelligent-looking man in the Home said to one of the workers, "Before you came here to sing for us, I spent nearly all my time in drinking and carousing with my companions. But since you have been coming, I have found a better way of spending my time. I have given up liquor drinking, and am reading 'The Desire of Ages.'"

A few weeks ago about twenty of the children from our church school here went to the Home to sing for the soldiers. They had been carefully trained by their teacher, and they sang well. The soldiers were greatly pleased, and asked that the children come again.

Reading-matter is freely distributed to the soldiers. Many are interested, and those in charge of the Home recognize the good work that is being done. This work must be carried forward. The Lord looks with loving pity upon the aged men in such institutions. I fully believe that many who are now indifferent will be won to Christ.

Opportunities for Service

God expects those who claim to be his children to bring others to him. I wish that all our people could see the many doors that are opening before them. Beside all waters the seeds of truth are to be sown. To all the world—to every nation and kindred and tongue and people—the message is to be proclaimed. If those who have received the light of present truth would have a living faith in Christ, if they would realize that they are to be his workers, wholly consecrated to his service, what a work might be done! When God's people surrender themselves unreservedly to him, they will use every power of mind and body to his glory; and his work will make rapid advancement.

The things that concern our eternal welfare are now to absorb our attention. We can not afford to give heavenly things the second place. Christ says, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

A Closing Work

As I hear of the terrible calamities that from week to week are taking place in the world, I ask myself, What do these things mean? Are they permitted to come to arouse those who are transgressing the law of God? The most awful disasters, by fire and flood, are following one another in quick succession. The judgments of God are in the land. They speak in solemn warning, saying, "Be ye also ready; for in such an hour as ye think not the Son of man cometh."

There are many, many in our churches who know little of the real meaning of the truth for this time. I appeal to them not to disregard the fulfilling of the signs of the times, which say so plainly that the end is near. O how many who have not sought their soul's

salvation will soon make the bitter lamentation, "The harvest is past, the summer is ended, and my soul is not saved!"

We are living in the closing scenes of this earth's history. Prophecy is rapidly fulfilling. The hours of probation are fast passing. We have no time—not a moment—to lose. Let us not be found sleeping on guard. Let no one say in his heart or by his works, "My Lord delayeth his coming." Let the message of Christ's soon return sound forth in earnest words of warning. Let us persuade men and women everywhere to repent, and flee from the wrath to come. Let us arouse them to immediate preparation; for we little know what is before us. Let ministers and lay members go forth into the ripening fields. They will find their harvest wherever they proclaim the forgotten truths of the Bible. They will find those who will accept the truth, and who will devote their lives to winning souls to Christ.

Homeward Bound

The Lord is soon to come, and we must be prepared to meet him in peace. Let us be determined to do all in our power to impart light to those around us. We are not to be sad, but cheerful, and we are to keep the Lord Jesus ever before us. He is coming soon, and we must be ready and waiting for his appearing. O how glorious it will be to see him, and be welcomed as his redeemed ones! Long have we waited, but our faith is not to become weak. If we can but see the King in his beauty, we shall be forever and forever blessed. I feel as if I must cry aloud, "Homeward bound." We are nearing the time when Christ will come with power and great glory, to take his ransomed ones to their eternal home.

Accepting and Rejecting God's Prophets

J. N. LOUGHBOROUGH

"THE wise men are ashamed, they are dismayed and taken: lo, they have rejected the word of the Lord; and what wisdom is in them?" Jer. 8:9.

The Scriptures contain a record of those "aforetime" who accepted, and those who rejected, the instruction which the Lord sent by his prophets. This, with the account of his dealing with them, is written for "our admonition, upon whom the ends of the world are come."

One general statement of this fact is found in these words: "They served idols, whereof the Lord had said unto them, Ye shall not do this thing, yet the Lord testified against Israel, and against Judah, by all the prophets, and by all the seers, saying, Turn ye from your evil ways, and keep my commandments and my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets. Notwithstanding they would not hear, but hardened their necks, like to the neck of their fathers, that did not believe in the Lord their God. . . .

"They left all the commandments of the Lord their God, and made them molten images, even two calves, and made a grove, and worshiped all the host of heaven, and served Baal. . . . They feared the Lord, and served their own gods. . . . These nations feared the Lord, and served their graven images." 2 Kings 17:12-41.

Another record of their course, which was made after their being carried into captivity under Nebuchadnezzar, king of Babylon, is found in 2 Chron. 36:14-20: "Moreover all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the Lord which he had hallowed in Jerusalem. And the Lord God of their fathers sent to them by his messengers, rising up betimes ["continually," margin], and sending; because he had compassion on his people, and on his dwelling place: but they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy. Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword. . . . And them that had escaped from the sword carried he away to Babylon."

After the people were scattered from Jerusalem, the prophet Jeremiah spoke of them on this wise: "They went to burn incense, and to serve other gods, whom they knew not, neither they, ye, nor your fathers. Howbeit I sent unto you all my servants the prophets, rising early and sending them, saying, Oh, do not this abominable thing that I hate. But they hearkened not, nor inclined their ear to turn from their wickedness, to burn no incense unto other gods. Wherefore my fury and mine anger was poured forth, and was kindled in the cities of Judah and in the streets of Jerusalem; and they are wasted and desolate, as at this day." Jer. 44:3-6.

The Israelites had become so blinded by the fascination of this idol worship that they were not prepared to acknowledge at once that their captivity was in consequence of their transgressions. Of this the Lord spoke by Jeremiah, as follows: "What thing shall I liken to thee, O daughter of Jerusalem? what shall I equal to thee, that I may comfort thee, O virgin daughter of Zion? for thy breach is great like the sea: who can heal thee? Thy prophets [false prophets] have seen vain and foolish things for thee: and they have not discovered thine iniquity, to turn away thy captivity; but have seen for thee false burdens and causes of banishment." Lam. 2:13, 14.

The manner in which the people received the instruction sent through Jeremiah is shown in these words: "As for the word that thou hast spoken unto us in the name of the Lord, we will not hearken unto thee. But we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the queen of heaven, and to pour out drink offerings unto her, as we have done, we, and our fathers, our kings,

and our princes, in the cities of Judah, and in the streets of Jerusalem: for then had we plenty of victuals, and were well, and saw no evil. But since we left off to burn incense to the queen of heaven, and to pour out drink offerings unto her, we have wanted all things, and have been consumed by the sword and by the famine." Jer. 44:16-18. Thus we see they had exactly reversed the matter in their explanation of the cause of their difficulty, claiming that it was because they had ceased to make offerings to the heavenly bodies that they lacked food, and were in bondage. The message sent to them from the Lord was, "Because ye have burned incense, and because ye have sinned against the Lord, and have not obeyed the voice of the Lord, nor walked in his law, nor in his statutes, nor in his testimonies; therefore this evil is happened unto you, as at this day." Verse 23.

A few instances are recorded in which the reproofs sent by the Lord were accepted, and favorable results followed. The case of King Uzziah is one of that character: "Sixteen years old was Uzziah when he began to reign, and he reigned fifty and two years in Jerusalem. His mother's name also was Jecoliah of Jerusalem. And he did that which was right in the sight of the Lord, according to all that his father Amaziah did. And he sought God in the days of Zechariah, who had understanding in the visions of God: and as long as he sought the Lord, God made him to prosper. . . . And God helped him against the Philistines, and against the Arabians that dwelt in Gur-baal, and the Mehunims. And the Amonites gave gifts to Uzziah: and his name spread abroad even to the entering in of Egypt; for he strengthened himself exceedingly. . . . And his name spread far abroad; for he was marvelously helped, till he was strong."

In this instance is a striking illustration of self-confidence, which always draws one away from the Lord and his leadings. We read still further: "But when he was strong, his heart was lifted up to his destruction: for he transgressed against the Lord his God, and went into the temple of the Lord to burn incense upon the altar of incense. And Azariah the priest went in after him, and with him fourscore priests of the Lord, that were valiant men: and they withstood Uzziah the king, and said unto him, It appertaineth not unto thee, Uzziah, to burn incense unto the Lord, but to the priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither shall it be for thine honor from the Lord God. Then Uzziah was wroth, and had a censer in his hand to burn incense: and while he was wroth with the priests, the leprosy even rose up in his forehead before the priests in the house of the Lord, from beside the incense altar. . . . And they thrust him out from thence; yea, himself hasted also to go out, because the Lord had smitten him. And Uzziah the king was a leper unto the day of his death, and dwelt in a several house, being a leper;

for he was cut off from the house of the Lord: and Jotham his son was over the king's house, judging the people of the land." 2 Chron. 26: 3-21.

Another striking instance of success attending the heeding of the Lord's counsel by his prophets is found in the days of Jehoshaphat, the king of Judah. The Ammonites, Moabites, and the inhabitants of Mount Seir, "a great multitude," came against the king. In the straitened circumstances in which he and the people found themselves, the king sought the Lord, and pleaded thus with him: "O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon thee. . . . Then upon Jahaziel the son of Zechariah . . . came the Spirit of the Lord in the midst of the congregation; and he said, Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat, Thus saith the Lord unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's. . . . Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the Lord with you."

As they rose in the morning, and went forth, "Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper.

"And when he had consulted with the people, he appointed singers unto the Lord, and that should praise the beauty of holiness, as they went out before the army, and to say, Praise the Lord; for his mercy endureth forever. And when they began to sing and to praise, the Lord set ambushments against the children of Ammon, Moab, and Mount Seir, which were come against Judah; and they were smitten. . . . And when Judah came toward the watch-tower in the wilderness, they looked unto the multitude, and, behold, they were dead bodies fallen to the earth, and none escaped. And when Jehoshaphat and his people came to take away the spoil of them, . . . they were three days in gathering of the spoil, it was so much." 2 Chron.

As the Lord's people anciently regarded or disregarded prophetic instruction sent them by the Lord, and witnessed the result of obedience or disobedience, they could say with Solomon, "Where there is no vision, the people perish ["cast off restraint," R. V.]: but he that keepeth the law, happy is he." Prov. 29: 18.

House-to-House and Heart-to-Heart Missionary Work

D. T. BOURDEAU

LABOR from house to house and heart to heart is the kind of work that tells most in laboring for souls. The minister who neglects it can not expect to be eminently successful, however much he may shine as a public speaker with those who are captivated by what the world and worldly Christians regard as ora-

tory. And this is true of all classes of gospel workers, including even those whose principal occupation is to use their pens in bringing out saving truths for the people. These, as well as others laboring in the Lord's vineyard, need to come in contact with the people and associate with them, that they may better know their wants, and be in a better condition to meet them, lest the following words, which were said of a lady who had much to do in keeping up the business and correspondence of an important branch of the work, be applicable to them: "She is a good penholder; but O that she were more social, and less shut up to herself, less like an iceberg!"

As far as possible we must come heart to heart with those whom we would benefit, enter into their feelings, inquire into their temporal and spiritual condition, and bestow upon them genuine sympathy, if we would expect to gain the object we have in view in laboring for them. If we neglect doing this, we evince that we do not conform to the way in which our Saviour and his apostles used to labor for souls, and can not expect to be as successful in winning souls to Christ as it is our privilege to be. It is not in keeping away from those whom we would help, and with whom we may associate, that we can help them the most. We must not approach them stoically, nor with icy coldness, nor as if we had something to say of which we were ashamed, but with hearts aglow with the love of Christ, showing by our words that we esteem it a great honor to communicate to them the message that we hear.

Our words and manners should be to those with whom we associate an assurance that we have been with Jesus, and have learned of him as to his methods of labor. Those who will take an extended survey of the labors of Jesus will be surprised to see how considerable a portion of them was bestowed with single individuals, or in private houses with a single family, or with one family and with those who would unite with it to be benefited by what the Saviour had to say. So with the early disciples and apostles of our divine Lord. These men were deeply affected by the message they bore. They threw their whole souls into it, and labored largely "from house to house." Acts 20: 20. And they drew near to the hearts of those for whom they labored.

And what does all this mean to us? Does it mean that only ministers in our day are to imitate our Saviour and his first disciples in these respects? that they are the only ones who are to labor from house to house, and to draw near to their friends and neighbors?—Nay, verily. The rank and file of our people must, as a general thing, do more of this kind of work if they would meet the mind of God, enjoy the plenitude of his Spirit, and soon see the work of the third angel concluded. If we have the most solemn and important message that was ever given for mortals, should we not associate with the people in order to make it known to them?

Our literature is good, indispensable, but let us never be deluded by the thought that sending it to the people by others or through the mail will supersede the necessity of our mingling with the people and telling them personally of present truth and what it has done for us. Here is where many fail because of the cross and the self-denial confronting them, and leave it with the minister, colporteur, or Bible worker to do the personal, house-to-house and heart-to-heart work with their friends and neighbors. Do you pray that your friends and neighbors may receive present truth? Prepare the way for your prayers to be answered by bearing them that truth in the warmth and earnestness of that love which Jesus alone can implant in the soul, and the manifestation of which by you, personally, will win souls to Jesus and to the message of his love.

Thus you will gain a blessing and obtain an experience to which you would be strangers if you neglected to do this very work. Then take up the cross that lies in your pathway, remembering that the heavier the cross, the greater the help that God is willing to grant to enable you to lift it, and the greater the blessing that God is anxious to bestow upon you for lifting it by the infinite, almighty grace that he so freely offers you for doing the work he has assigned you.

Twenty-five years ago it was my privilege to be present at a meeting of about fifty ministers of our faith, including our lamented brother, Elder James White. At that time a Testimony came to us, like this: "If you will visit more and do more personal, heart-to-heart work, you will accomplish four times as much as you will if you neglect this kind of work." One of those present who had ever believed this doctrine and tried to carry it out, said to himself, "I will do more of this kind of work, and do it better than formerly." He went to a distant Western State, labored in a new field, and in less than four weeks raised a church of over twenty members, another minister joining him at the close of the effort, to baptize and help round up the work. After this he went to another Western State, and in a few months fifty persons were baptized, and a new church was formed. And these two efforts were made principally in the dead of winter. But God can bless and give success to his workers in all seasons of the year, if they will only regard the instructions he gives in his Word, and through those who are faithful exponents of that Word.

Brethren and sisters, shall we do more of this house-to-house, heart-to-heart work? Shall we cultivate more Christian sociability among ourselves and with those outside the pale of our church? In the early days of this message, this was the chief work done, and Christian sociability was a very prominent feature among Seventh-day Adventists. Then we would go many miles on the Sabbath to visit and worship with an isolated family of believers; and the Lord would meet with us, and give us baptisms of

the Holy Spirit. In those days believers within our reach were not afflicted and did not die without our knowing it. All our brethren and sisters were inscribed on the tables of our hearts, and a fervent, undying love drew us to them when they were in affliction, and we would do all in our power to alleviate their sufferings, supply their wants, and cheer them with words of sympathy and consolation.

God grant that the fervent love of those early days may speedily be restored to the remnant church. Then the loud cry of the third angel will be heard; the whole earth will be lightened with the glory of present truth; the work in which we are engaged will be consummated in glorious victory; and the "well done" will fall from the gracious lips of Jesus on the ears of those who shall have faithfully accomplished the work assigned them by a God of love and mercy.

Hints to Bible Students

THERE are three kinds of Bible readers. First, there is the reader; second, the student; third, the listener. The mere reader gathers very little, if anything. The student knows the Bible from cover to cover. The listener knows God. "Canst thou by searching find out God?"—No! To the natural man the "deep things of God" are foolishness, and we are told that he will neither receive them, nor can he know them. Why?—Because they are spiritually discerned. 1 Cor. 2:14. The revelation of God is not given to the reader, nor to the mere student, but to the listener. Therefore the "babe" can make more progress in real Bible study than the philosopher. Some one has said, "Tarry at a promise until God meets you there." Carry this plan out in your study, and be sure never to leave a promise until you have really met the Promisor. Look upon your Bible as the trysting-place where your Beloved has promised to meet you.

The next thing I would say is, Don't run away with the idea that it is necessary to have a library at your command in order to gain a good knowledge of the Bible. Books may be helpful, but they are not essential; and what is more, they may become a snare in leading you from dependence upon the Holy Spirit, who is sent to teach you all things, to take of the things of Christ, and to lead you into all truth. The Bible is its own best interpreter. A lady once wrote me: "While learning is desirable, and knowledge is power, the Spirit-taught workers are pre-eminent, and are those whom the Lord will account chosen vessels unto him."

In studying an epistle try to read it through at a sitting. This is called the "telescopic" method, whereby one takes a grand sweep of the book. Then take it chapter by chapter, and verse by verse. This is the "microscopic" method.

A word about difficulties, for they will certainly meet you. Don't make a blockade of one, and say, "Until that is ex-

plained, I'll go no farther." The best plan is to walk round it, and get on higher ground; then you will have a better view of it. Difficulties seldom overthrow us; too often we throw ourselves down before the difficulty. Never let the things you can not understand hinder you from getting help and comfort from the things you can understand.

God did not give us the Bible as a kind of Chinese puzzle to please our fancy or test our brain power. He gave it to show us his will, and as far as we are willing to do his will, we shall know of the doctrine. John 7:17.

"The law of progress in understanding the Word is that the truth already received shall have been obeyed in the life. The Bible is a sealed book to thousands of people because there has not been response in their lives to the measure of truth received."—J. P. Hill, in *the Bugle Call*.

The Lesser Ministries

A FLOWER upon my threshold laid,
A little kindness wrought unseen;
I know not who love's tribute paid,
I only know that it has made
Life's pathway smooth, life's borders
green.

God bless the gracious hands that e'er
Such tender ministries essay!
Dear hands that helped the pilgrim bear
His load of weariness and care
More bravely up the toilsome way.

O, what a little thing can turn
A heavy heart from sighs to song!
A smile can make the world less stern;
A word can cause the soul to burn
With glow of heaven all night long!

It needs not that love's gift be great—
Some splendid jewel of the soul
For which a king might supplicate.
Nay! true love's least, at love's true rate,
Is tithe most loyal of the whole.

—James Buckham.

Our Character Sealed

C. H. BATES

"AND grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Eph. 4:30.

The questions that would naturally arise in one's mind are, What is it to "grieve the Spirit of God," and, What is meant by being "sealed" by the Spirit?

There are many ways by which we may grieve God's Holy Spirit away from us. Any thing that we do contrary to his will, grieves him, just as we are grieved by the disobedience of our children. The verses following tell us how we may avoid grieving the Spirit of God. I quote all of verses 31 and 32: "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." There is much to consider here if space would permit. One thing is certain: if these

admonitions are carried out, the Holy Spirit will never be grieved.

What is sealed? and what is the seal? Our character is that which is sealed; upon this the Spirit of God is stamped. Character is the only thing that we can take from this world to the next. The name of God is the seal. Rev. 7:3; 14:1. Will the Lord place his name upon us while we are in sin? Read Rev. 14:5: "And in their mouth was found no guile: for they are without fault before the throne of God." We are living in a time when God is sealing his people. How important, then, that our character be such that God can place his name upon it.

I hear some one say: "I thought the Sabbath was the seal." The Sabbath is the sign of the seal, but not the seal itself. We might outwardly observe the Sabbath as long as we live, and never have the seal of God placed upon us. We would only be hanging out a false sign. This is illustrated many times by those selling spirituous liquors; you will often see displayed in large letters the words: "Soft drinks," "Pool Room," "Drugs," etc. Thus it may plainly be seen that the sign is not always an index of the character.

A noble character is not something that we inherit; it does not come to us by chance. It comes to us only by earnest effort through the merits and grace of Christ. "It is formed by hard, stern battle with self." Let us remember that every day we are forming character for time or eternity. That character is formed by the little every-day acts of life; it may be but a look, a word, or a smile, yet it all has weight in deciding our destiny for weal or woe. How vital to our interests it is, then, that our words and acts shall be those that shall build up, and not those that destroy; such as shall encourage and not discourage the one who needs our help. "And be ye kind one to another, tender-hearted," "in honor preferring one another."

Be Patient

O HEART of mine! be patient:
Some glad day,
With all life's puzzling problems
Solved for aye,
With all its storms and doubtings
Cleared away,
With all its little disappointments past,
It shall be thine to understand at last.

Be patient! Some sweet day
The anxious care,
The fears and trials, and the
Hidden snare,
The grief that comes upon thee
Unaware,
Shall with the fleeting years be laid aside,
And thou shalt then be fully satisfied.

Be patient! Keep thy life work
Well in hand;
Be trustful where thou canst not
Understand;
Thy lot, whate'er it be, is
Wisely planned;
Whate'er its mysteries, God holds the
key;
Thou well canst trust him, and bide
patiently.

—Selected.



Little People

A DREARY place would this earth be,
Were there no little people in it;
The song of life would lose its mirth,
Were there no children to begin it.

No little forms, like buds, to grow,
And make the admiring heart surren-
der;
No little hands on breast and brow,
To keep the thrilling love-chords ten-
der;

So sterner souls would grow more stern,
Unfeeling nature more inhuman,
And man to stoic coldness turn,
And woman would be less than
woman.

Life's song, indeed, would lose its charm,
Were there no babies to begin it;
A doleful place this world would be,
Were there no little people in it.

— Selected.

"Fear Hath Torment"

FREDERICK M. ROSSITER, M. D.

FEAR is an emotion, or passion, that had its origin in the garden of Eden, following the first sin. As sin becomes more and more prevalent, fears multiply proportionately, and as a direct sequence have a more pronounced influence upon the body.

Fear is an apprehension of danger, and may vary in intensity. It may be unconscious fear, worry, anxiety, dread, or abject terror.

Fear torments its victim, for "fear hath torment." Torment comes from the Latin word *tormentum*, which means an instrument of torture, or, more literally, an instrument for twisting. Torment causes anguish, the utmost degree of misery; it vexes, harasses, inflicts excruciating misery upon mind or body. No physical pain is more excruciating than that produced by an instrument for twisting any part of the body. These words alone express the rack and ruin that may be produced in the human body by fear.

In Corinthians we read that "the sorrow of this world worketh death." And the sorrow of the world is so closely associated with fear that it is difficult to draw a line of distinction between them.

Fear has ever been an effective agent in keeping man from the full enjoyment of physical and spiritual blessings. As we are born in sin, so we are born to fear, and it is about as common among Christian believers as among unbelievers. An infant in its mother's arms often has fear of falling, though it has never been dropped nor injured. Our fears are legion—fear of calamity, of pain, of storm, of flood, of lightning, of fire,

of wreck, of drowning, of disease, of death, of sailing on Friday, of the number thirteen, and numerous other superstitions; fear of financial losses, of poverty; fears of heat, of cold, of droughts; fears of secret sins; fears of eternal damnation; fears of committing the unpardonable sin; fears that torment soul and body day and night. Many are in distress most of the time because of fears, often more imaginary than real. Fear sometimes becomes a form of insanity,—morbid fears, such as being afraid to cross a bridge, of riding in a boat, of filth, of being poisoned by some friend or relative, and so on *ad infinitum*. The time has come when men's hearts are filled with fear because of "looking after those things which are coming on the earth."

Influence on the Physical Nature

Now we are led to inquire, what is the influence of fear upon the body and its functions, and hence upon the health. It has long been recognized by physicians that the patient's fear of not getting well stands very much in the way of his restoration to health. Fear of not getting well has brought death to many a person who otherwise would have recovered. On the other hand, great hope and confidence have snatched many a soul from the grave. Hence it is evident that fear is inimical to health. It effectually stands in the way of abounding in health.

One is in eminent danger of sudden death or loss of limb. What is the effect of fear in such a case?—One is "paralyzed with fear." The heart beats rapidly, it "comes up in the mouth," the face is marble white, cold chills pass over the body, the sweat glands pour out a cold perspiration, the blood has left the skin, there is goose-flesh, the muscles tremble, the flow of saliva is checked, the mouth is dry, and there is intense physical weakness; in other words, there is intense physical shock, which may almost wreck the nervous system. In such fright one may "faint dead away," or the mind may be unbalanced for months or years. We must conclude from such a manifestation that fear excites a most profound nervous commotion in the body; that it depresses every vital activity, and throws the organism into the utmost confusion. Fear may also have a marked effect upon the secretions. A woman who saw her husband killed, nursed her infant shortly after, and it died in a convulsion caused by the poisoning of the mother's milk.

If a great fear of a few moments' duration will excite such a profound commotion in the body, we are just in saying that all lesser fears will act upon the

body and its functions in a corresponding degree. Lesser fears are often of long duration, and so produce more permanent results. All such fears exhaust the nervous energy, lower vital resistance, and make one a prey to disease.

Promotes Disease

In every great epidemic of disease, such as cholera, yellow fever, or small-pox, fear has played a prominent part in the spread of the disease. In certain epidemics of cholera it has been said that the mortality among those who were sick from fear was greater than among those who actually had the disease.

The lesser fears may not cause a chill or a fever, but they so act upon the nervous system that the circulation is checked in various portions of the body, as is illustrated in cold hands and feet, loss of appetite, or poor digestion. Every square inch of skin, and every organ of the body is represented in the brain. The brain receives messages from these organs, and in turn sends messages back to them. Every emotion and every controlling mental influence in some mysterious and subtle manner goes out to all the body, promoting health or else disease. Many illustrations could be given to demonstrate this fact. Fear causes depressing influences to be sent out. Fear entertained in reference to any organ for any length of time depresses it, interferes with its circulation, and encourages disease.

The world is full of people who are fearful that they are going to have cancer, tuberculosis, or that they are going insane. These fears prey upon the mind until the vital resistance is so lowered that the disease may actually appear.

No inconsiderable number of people are in fear that certain foods will not agree with them, and sure enough they do not. Fear that a food which has been eaten will cause trouble, is quite sure to invite the expected trouble. I do not think there is any doubt that fear of the disease, because of a knowledge of it and of its location, has made appendicitis more prevalent in these days.

A speaker addressing an audience often has a dry mouth and cold hands and feet, because of fear. A morbid fear of draughts is pretty sure to lead to colds.

Most of our fears are subjective; that is, they come from within, and are of our own creation. Many of our fears are of long standing, and so exert their influence upon the body almost unconsciously, but most effectually interfering with the health. Imaginary fears lead to introspection, and hence foster selfishness, for the mind becomes self-centered.

Now the apostle says "fear hath torment," and every one can testify to the truthfulness of this statement. It torments its victim to death if it can, and keeps him in a constant state of suspense, worrying mind and body.

The Remedy

To fear is to doubt. Fear and faith are opposite to each other, and incompatible. Fear depresses, faith energizes. Fear promotes disease, faith promotes health. Fear interferes with the func-

tions of the body, while faith enables each organ to work at its greatest efficiency.

What will cure one of fear?—Love. "There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love." God is better than all our fears. To fear him means that he will help us not to fear anything. The Christian has no right to fear. Fear is antichristian. Fears are discouraging. He alone who is out of Christ has reason to fear.

Alcohol as a Beverage and Medicine

THE evolution of medical science through the elimination of error and discovery of truth has been continuous, although sometimes restrained by conservatism and hampered by prejudice. Many theories which were at one time regarded as Gibraltar principles have been consigned to merited oblivion.

Of these traditions, one which traces its origin to almost prehistoric times, was that alcohol in some form—as beer, wine, whisky, or brandy—is harmless, and valuable as a beverage, important in the management of minor disorders, and *sine qua non* in the treatment of dangerous ones.

Regarding the use of alcohol as a beverage, opinions differ radically. The advocates of the canteen claim that when the soldiers could buy wine, beer, and other "soft drinks," there was little or no drunkenness, but that now, since the abolition of this great temperance promoter, the men resort to outside saloons, and buy whisky as well as beer.

It is well to remember that the active principle in the soft drinks is identical with that in the strong ones. Whisky contains an indefinite amount of alcohol, from twenty to forty per cent; beer ranges from four to eight per cent; claret, nine per cent; champagne, eleven per cent; tokay, the favorite prescription of some physicians, twelve per cent; port, eighteen per cent; and sherry, another soft drink, twenty-two per cent. People can and do get drunk on any one of these beverages; and a high authority holds that beer rather than whisky is the cause of certain forms of neuralgia. The canteen is the primary school, the kindergarten, for the saloon. Many a new recruit tasted an alcoholic beverage for the first time in the canteen. The acquired taste led him with boon companions to the grogshop. Many newspapers advocate the restoration of the canteen, ostensibly for temperance reasons, and at the same time advertise in another column some favorite brand of whisky side by side with an account of an assault or horrible murder committed by an inebriate.

Some readers may remember that Dr. —, claimed by a leading daily paper to be one of New York's most eminent medical authorities, read an essay advocating the daily use of old whisky as a stimulant, an excellent predigested food, and a healthful beverage.

Every day we read accounts of men who tarry long at night, and spend their money, in those restaurants—clerically christened "poor men's clubs"—where the precious liquid food is furnished, and who then go home, and in their hilarity abuse, beat, and maim their half-starved wives and children.

The unanimous testimony of those who train for athletic exercises—football, foot races, rowing matches, pugilistic contests—is very emphatic that alcoholic drinks are always harmful. It is ancient history that Kane, Nansen, and other arctic explorers gave to their men not a drop of alcohol—this so-called king of stimulants—although the thermometer in those frigid nights sometimes indicated a temperature of eighty degrees below zero.

Business men, also, and employers of laborers testify that the abstainers in their service not only endure cold and heat, hunger and exposure and fatigue, better, but they recover sooner than those who indulge in intoxicants. This testimony of practical men, who know what they are talking about, would seem to overbalance the statements of a few tiptling surgeons that alcoholic drinks are indispensable in hot climates.

An important lecture was delivered in London by Victor Horsley, who is acknowledged to be a great authority on the brain, and who is known not only as a fearless investigator for truth, but as the servant of science. The lecture is published in *The British Medical Journal* of May 5, 1900. Horsley's experiments demonstrated that the effect of alcohol upon the brain was first an apparent quickening of the cerebral act, which lasted but a few minutes, and then for a period of two to four hours the cerebral activity was diminished; that is, it took longer for a person who had had a small quantity of alcohol to think. And he asserted that the evidence was overwhelming that alcohol in small amounts had a most deleterious effect on voluntary muscular work.

Alcohol was employed in the treatment of diphtheria by nearly all physicians in Europe up to seven years ago, and by a majority in our own country. The mortality abroad was sixty-eight per cent, but was not so great in America; and this lessened death rate here was attributed by many practitioners to the use of Rhine and domestic wines, which contain but a small percentage of alcohol. After the introduction of Behring's antitoxin the mortality in Europe was reduced to thirty per cent; still this enormously high rate continuing in spite of, if not in consequence of, the persistent employment of the accustomed alcohol. At home the early use of antitoxin *sine* alcohol brought the mortality nearly to the vanishing point.

Notwithstanding the evolution, resulting from scientific experiments, observation, and experience, of the conviction that alcohol is harmful as a beverage, promotive of many diseases, and useless in medical practice, it is to be regretted that a large number of authors—especially those who have already embalmed

their opinions in printer's ink—still adhere to their ancient views, and advocate them vehemently. Many teachers in medical colleges—the number, it is to be hoped, is growing beautifully less every year—follow their leaders, the bookmakers, who in too many instances are not so much original idealists as transcribers.

And not a few of the worthy rank and file of the medical profession who have little time and few conveniences for experimentation, are content to adopt as their excuse for administering alcohol the one given by a candid young practitioner at a discussion of the subject in New York City, "I use it because other doctors do."

The number of careful and scientific observers at home and abroad who have proved that alcohol is an anæsthetic and depressant instead of a stimulant is rapidly increasing. The small army of physicians who have had the courage to relinquish the use of alcohol in the treatment of diseases have cause to rejoice at the daily addition to its list of recruits. "The acorn is small, but it has in it the potentiality of the giant oak."

The science of medicine is intimately associated with practice. As a rule, those who best know, best do. Their philanthropy, instead of halting at easy benedictions, passes forward to practical benefactions. Their delight as well as their duty inspires them not only to alleviate suffering, but to anticipate and ward it off. They indorse the popular maxim, "An ounce of prevention is worth a pound of cure"—sixteen to one.

In conclusion, those physicians who neither use alcohol in so-called moderation, as a beverage, nor prescribe it in heroic or minute doses as a medicine, and who have personal experience for their belief that the non-alcoholic treatment of any disease is far more satisfactory than the alcoholic management which they formerly employed, are liable and likely to have many pleasant and gratifying experiences. For instance, gastric catarrh is a complaint abundantly prevalent among those who use beer, wine, or whisky in asserted moderation. The statement of not a few of the victims is possibly well founded, that the whisky was prescribed by a reputable physician to improve digestion. A careful investigation of the case results in the regulation of the diet, and the exaction of a promise to abstain permanently from the use of every form of alcoholic beverages. And it is not an uncommon occurrence for the patient to return after a week or two and express his gratification, to inquire why other doctors had not given the same counsel, and to renew his total abstinence pledge.

Satisfactory experiences like this, which any physician may possess, are already enjoyed by a rapidly increasing number of medical men who are counted among the most eminent in this country and abroad—in Germany and France, as well as in England.—*H. D. Didama, M. D., LL. D., Dean of College of Medicine, Syracuse University, in the Christian Advocate.*

THE WORLD-WIDE FIELD

Our First News From Far Assam

W. A. SPICER

WITNESS is being borne for the truth of this advent message in far Assam. This is a province buried away in the northeast corner of the Indian empire. It has about the area of Ohio, with a population of five millions. It is a hill country, on the southern slope of the Himalayas. The tea-growing industry has called many Europeans into the district, Assam tea having a high reputation in Europe. Coolies from Bengal are continually passing in troops into the Assam tea districts, many never to return; for Assam generally is an unhealthy country. The Baptists have long had a vigorous and successful mission work among the wild hill tribes.

Assam is beyond the bounds of our organized work in India, but God has blessed an English sister there with the knowledge of the truth, and she is letting

preach twice from the second of Daniel, and had become interested in the truth, his book, 'Thoughts on Daniel and the Revelation,' was a great help to me in studying the truth. It is the very book for these days, and though our friend has fallen asleep for a little while, truly his works will follow him. Many times I have lent these books to friends, and I hope the Lord will bless what they have read therein. My daughter is now an earnest worker in carrying the message to the world. [She is engaged with our canvassers and Bible workers in selling literature up and down India.] Do you remember us in Calcutta, how for eighteen months we came and went to the medical branch before we heard the truth? When I look back upon it, I wonder at the merciful, patient way the Lord has led us, how gently he caused us to have to return to these people who were to become the bearers of the King's

the Lord, will hear my prayer, and cause others to see what he has shown to me.

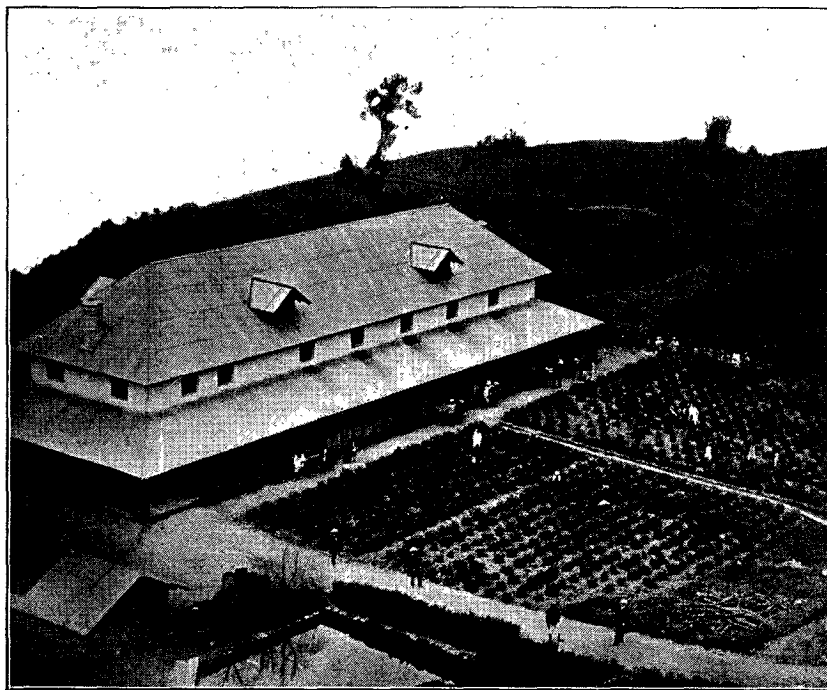
"A Baptist missionary told me the other day that there are one hundred and seventy-five different tribes and tongues in Assam. Every group of hills has its own tribe and tongue, and many have never even heard of the gospel. I do wish some of our people in America could see the fields here ready for laborers. I do pray that God may put it into the hearts of some to come here and 'compel' the people to come in to the feast that will soon be ready, and to show them how and through whom they may claim the robe of righteousness that will give them entrance to the King's palace.

"Our workers in Calcutta are doing their uttermost. In the midst of the heat they work, work, work, as if there was no time to lose, as if the Lord might be expected to-morrow. They are cheerful, hopeful, loving, forgetting themselves in their service for others, and I am sure they are gaining ground. It has been my privilege to live among them, and I thank the Lord for it. They have worked against great odds, but the lump is leavening. If only more workers would come—if people would only listen to the voice of God through his prophet, how loud the cry could be made in India and everywhere! I look forward to the day when the REVIEW and the Signs are due. We in India believe we are going to see an advance all over the fields. Sister White's warning will surely not be in vain.

"A few days ago an Assamese Mohammedan left this place for Calcutta, to be baptized. He is a storekeeper in the public works department. He had been reading the Bible, and was impressed with our Lord's prayer for his murderers, 'Father, forgive them.' This convinced him that Christ was the Son of God. Such a return of good for evil sank deep into the mind of this Assamese, and some time ago he decided upon renouncing the religion of his fathers. Various denominations tried to lead him, but he is also convinced on the Sabbath question, and has decided to keep it. This man has suffered much persecution from his own people, but is of good courage, and says he knows the Lord is leading him. I pray the Lord may lead him into all the truth and into service.

"Do you remember how indifferent I used to be to heavenly things? Well, the Lord has shown me the way of life, and now people say I have this truth on the brain. My answer is that I hope I shall never be able to refrain from taking up the general cry of warning that will, I believe, go quickly through all the earth. May the Lord hasten the day. Yours in the blessed hope."

This blessed hope makes us one the world over. I know that many an isolated one, working alone, will be cheered by this letter from the banks of Brahmaputra, one of the streams most sacred in Hindu superstition. The little jets of light are springing up in the darkness. Pray that other lights may be kindled among the Assam hills.



PLANTER'S HOME AND TEA GARDEN, HIMALAYAS

her light shine. I have just received a letter from her; and though it is a personal letter, not written for publication, I am sure our sister will not censure me for allowing others to read a portion of it here. It is the first word we have ever had from Assam. The reference to Brother Smith's death, news of which had just reached her, suggests how this truth is bringing believers into one family in all parts of the world, so that at such a loss there are hearts that sorrow away at the ends of the earth. I quote as follows:—

"Dear Elder Smith has fallen like a brave warrior at his post. I sat and wept when I read it. I have enjoyed his writings so much. After I had heard you

messages for us. Day by day I thank God for the love and mercy shown.

"And now I am standing for the truth, so far the only Seventh-day Adventist representing our people in Assam. I am doing, I must not say all, but something toward spreading the message here. It is in my thoughts by day and night, lest the blood of souls be found on my garments. With the aid of 'Bible Readings,' I have been getting the readings printed in order, beginning with the four kingdoms of Daniel, and going right on through the three messages with the solemn work of the cleansing of the sanctuary. These readings I am sending the length and breadth of Assam, to missionaries and other people, and I hope

The Danish Conference

GUY DAIL

THIS year the Danish Conference was held in our mission building, "Eben-ezer," in the nicely situated capital, Copenhagen, a city of about four hundred thousand inhabitants, June 9-14. Sixty-two delegates represented the nineteen churches and companies of Denmark. The meeting was not so well attended as the one last year, although there was often a congregation of nearly three hundred. Elders Irwin and Conradi and Dr. Paulson were present, and rendered valuable help, which was greatly appreciated by all who were at the meeting.

The spiritual interest was good, especially among the young people. Our laborers seemed to be greatly encouraged at this meeting, and they go forth with renewed energy and hope. The educational and the canvassing and the health work received special attention. The financial condition of the conference is much improved. On the Sabbath, a day when God came very near to us, Brother P. Christensen was ordained to the gospel ministry. Seven candidates received baptism. Among them were two young people to whom an aged brother in Wisconsin sent some Danish papers in 1890. These papers awakened their interest, and one of our canvassers found them a few months ago, and through his efforts they were brought fully into the truth. Two other of the candidates were also largely indebted to our colporteur work for their knowledge of the third angel's message. Quite a number who have been attending Elder Lewis H. Christian's meetings in Copenhagen the past winter and spring, will soon be ready for baptism.

Denmark is a small country, yet it could make good use of a few more laborers, especially devoted Bible workers. The greatest financial necessity now confronting the Danish brethren is the raising of the second mortgage on the mission building in Copenhagen. This mortgage amounts to four thousand dollars, and bears five per cent interest. It ought to be paid as soon as possible, and then the building could quite comfortably pay its running expenses. It is a nice building, in a splendid location, and amply answers the purpose for which it was erected, although a little money must soon be expended in necessary improvements.

Some small, wide-awake, up-to-date tracts would be a blessing to this field, and to establish a tract fund for the publication of something of the kind, nearly twenty-seven dollars was collected. To assist in creating a colporteur's fund, about ninety-five dollars was given in cash and pledges; this money will be used in helping needy canvassers, who through sickness or misfortune may be brought into distressing circumstances.

The following-named persons now constitute the force of laborers, as suggested by the Committee on Credentials and licenses: those receiving ministerial

credentials, P. A. Hansen, J. C. Raft, N. Clausen, L. H. Christian, P. Christiansen; receiving ministerial license, L. Munderspach; missionary license, J. P. Hansen.

At the suggestion of the Nominating Committee, these officers were elected: President, P. A. Hansen; Vice-President, J. C. Raft; Secretary and Treasurer, Jens Olsen; other members of Conference Committee, N. Clausen, Dr. N. P. Nelson; Auditors, P. Hansen, A. J. Aagaard.

The following resolutions were passed in the business sessions:—

"1. *Resolved*, That we express our heartfelt gratitude to God for his prospering hand in the affairs of the conference during the past year.

"*Whereas*, Our American brethren have shown us their good-will by sending Elder L. H. Christian to our assistance, as well as giving us the benefit of the presence of Elders G. A. Irwin of L. R. Conradi and Dr. David Paulson during our annual meeting, and have further helped us in a financial manner, therefore,—

"2. *Resolved*, That we hereby express to them our appreciation of their kindness in these respects.

"3. *Resolved*, That the Danish Conference be requested to consider the advisability of sending out proper persons to awaken among our churches a deeper interest in the circulation of our health and evangelical literature.

"*Whereas*, We appreciate the work of the Library Committee in getting out 'Faith and Conversion,' the 'Heavenly Meeting,' and the 'Signs of the Times,' therefore,—

"4. *We recommend*, That our churches and scattered members take an active part in the circulation of these tracts, and we would urge the Literary Committee to make arrangements for the publication of additional inexpensive and neatly prepared tracts, as soon as possible.

"*Whereas*, The necessity of educating our young people becomes more and more apparent, and,—

"*Whereas*, It is impossible to establish a high school under the existing circumstances, therefore,—

"5. *We recommend*, That a five months' training-school for workers be conducted the coming winter, and that, beginning with July 1, 1903, our brethren be asked to contribute ten öre a week, per capita, toward the support of such a course of instruction.

"*Whereas*, Both by precept and example the Lord has taught us to send out workers two and two, and,—

"*Whereas*, We have seen from experience how difficult it is to labor alone, and our brethren who labor in other countries two and two have greater success in their labors, therefore,—

"6. *Resolved*, That hereafter we endeavor to send out our missionary workers two and two.

"*Whereas*, It is the Lord's will that the third angel's message be rapidly proclaimed to all the people of the world, and,—

"*Whereas*, The day of the Lord hasteneth greatly, therefore,—

"7. *Resolved*, That our workers be recommended to lay their plans for holding two courses of lectures each year, so that the people may have an opportunity to decide for or against the gospel for this time.

"8. *Resolved*, That the laborers in the field correspond with the conference president as often as once a month, that they may receive from him and the conference committee any advice they may need.

"*Whereas*, It is often difficult and expensive to secure halls in the country, and,—

"*Whereas*, The rural districts ought to be as thoroughly worked as the cities, therefore,—

"9. *Resolved*, That the conference provide, as soon as possible, a tent to be used for missionary work in the country during the summer season.

"*Whereas*, It is of great importance to educate the people properly in the principles of temperance and hygiene, and,—

"*Whereas*, Our health paper gives valuable instruction upon these topics, therefore,—

"10. *Resolved*, That we heartily recommend our brethren to become subscribers to this paper themselves, and do what they can to distribute it among others.

"11. *Resolved*, That we recommend our conference committee to co-operate in the religious work of the Skodsborg Sanitarium as much as possible.

"12. *Resolved*, That our brethren and sisters be asked carefully to consider the health work among us, and determine whether they themselves, or some of the young people in our churches, ought not to be engaged in this or some other branch of the work.

"*Whereas*, God has greatly blessed us through the Sabbath-school work, therefore,—

"13. *We recommend*, That our people everywhere be encouraged to renew their interest in the Sabbath-school, and that such plans be laid as will lead both parents and children to take part more fully in this branch of the message.

"*Whereas*, In most places the Sabbath-school is the only religious school we have for our children, therefore,—

"14. *We recommend*, That every effort be put forth to make the Sabbath-school as attractive and interesting to the children as possible.

"*Whereas*, Unity gives strength, and,—

"*Whereas*, God's cause in Scandinavia is in great need of all possible strength, and,—

"*Whereas*, It is inconvenient for brethren from other lands to attend so many local conferences, therefore,—

"15. *Resolved*, That we recommend the Scandinavian Union Conference to consider the advisability of holding an annual session of their union the coming year, in harmony with the general practice of the other European union fields.

"*Whereas*, The canvassing work is

the means of winning many souls to the truth, especially those who would not otherwise receive a knowledge of the message, therefore,—

"16. *Resolved*, That we encourage God-fearing men and women, who are capable of making a success of canvassing, to take up the sale of our publications.

"*Whereas*, The sale of our publications is a very important part of the third angel's message, so that the Testimonies even declare that if one branch of the work is more important than another, it is the canvassing work, therefore,—

"17. *Resolved*, That we request the conference to give this department of the cause special attention; (a) in the selection of proper colporteurs, as such laborers are as important as ministers; (b) that only those be sent out as canvassers who have received thorough instruction in the Word of God and in the message for our times, in a school conducted for this purpose; (c) that inexperienced workers be encouraged to live and work together with an older canvasser in the beginning of their canvassing experience; (d) that we create a fund for the aid of canvassers in need of help; (e) that the churches show their interest in this work, first by their prayers, and, secondly, by contributing to this fund.

"*Whereas*, The sentiment of our people, and the teachings of the Testimonies, acknowledge the importance of the canvassing work, therefore,—

"18. *Resolved*, That hereafter this branch of the work be given greater attention at the yearly sessions of the conference."

There has been some growth in the conference the past year (1902). Fifteen were baptized; thirty-six were received by vote, and their present membership is 649. The tithe for the year was \$4,359, and the offerings \$555. As far as we can see, the work in this field is onward, and the outlook for the future brighter than heretofore.

Christiania.

Our Work in Central China

J. N. ANDERSON

PRIOR to Jan. 1, 1903, our work for China and the Chinese was confined to Hongkong, and the small beginnings made at Canton by Brother Wilbur, and at Sun Ning by our native brother, Joe Fat, together with the efforts which are being put forth by our people in Honolulu, and in different parts of the United States and Australia for those Chinese who have gone abroad. These are, almost to a man, from the Cantonese province. In itself this beginning, opening to us as it did a field of twenty or twenty-five millions, was of great importance and promise, although the actual results were meager. Canton, situated in the bosom of the very fertile delta of the West River, is the metropolis of all China, and represents the most intelligent, the most aggressive and progressive part of the Chinese race.

Several considerations led us to make

our first permanent beginning in south China among the Cantonese. It was there at Hongkong that Brother La Rue for about twelve years had been holding forth the light of truth; and although his work was among Europeans, yet in his sowing, some seed fell into Chinese soil and bore fruit. Again, our people in the States found here and there a Chinese heart which welcomed the advent message, and every such heart served to draw unconsciously but surely in the direction of China, and yet not China as a whole, but to the very province whence these believing Chinese came, to Quantung, the home of the Cantonese.

This beginning, though small and long delayed, was nevertheless the initial step for a great work, and so a cause for no little rejoicing. At the same time it was felt by the Mission Board and the workers who had entered this field that our message is for all China, and that an entrance must be made among the other dialects, or, more properly, languages, especially the Mandarin, which, though the most modern in China, is the most widely spoken, being the language, with some variations, of fifteen out of the eighteen provinces of China proper. It was with grateful hearts that we beheld the Lord of the harvest going out before us both in opening a door and in providing a tried man to lead the way in what we hope and believe to be a great work for central and north China.

The chosen instrument for this enterprise is Brother Eric Pilquist, whose consecration to the message and long experience in China give him a special fitness for this work. He entered China in January, 1891, as a representative of the Swedish Alliance, in company with thirty-four other missionaries sent out to China by the same organization in response to Hudson Taylor's call for one thousand workers for this land. After seven years of missionary labor with that body, he connected with the British and Foreign Bible Society, under whose auspices he acted as a colporteur until Dec. 31, 1902, when he resigned to connect with our work. During these twelve eventful years he has labored in no less than six provinces,—Kansu, Shensi, Chili, Honan, Shansi, and Shantung,—and in his travels has passed through several others. Hence his knowledge of China is both varied and extensive.

Sister Pilquist, his wife, who came to China as a missionary of the Christian Alliance, has a good knowledge of the Mandarin language, and with her ten years' experience she is both able and glad to second her husband's efforts to give the message to this people.

Since last June they have been located in the province of Honan, about one hundred and thirty miles north of Hankow, at Sin Iang Cheo, on the new railway line in process of construction from Hankow to Peking, the capital of the empire. Their work until the beginning of the new year was to sell Bibles, Testaments, Gospels, and portions of the Word of God; yet along with this work they have been able to sow much seed

by teaching and preaching. So that now (February) there are four or five believers in the message ready for baptism, which I expect to administer in a few days. [Later letters report six baptized.] These, together with Brother and Sister Pilquist, furnish the material for the first Seventh-day Adventist church in China, the first fruits of a large spiritual harvest from the land of Sinim.


Among these Chinese believers is a man, the son of a governor of a province, of good education and excellent native ability, who has given himself to the work of a native evangelist. Since accepting the truth, he has refused large salaries in official circles, choosing rather to give his time and talents to the cause of God, even though his money remuneration is a mere pittance, not exceeding three or four dollars United States money a month, the usual amount paid to native gospel helpers in these parts. Brother Pilquist says God sent him, and we all share in the belief that he will act an important part in heralding the advent message to this race.

I must not omit to add in this connection that the Lord has not only called this man as evangelist, but he has also sent his Spirit to the hearts of the people in this vicinity. Several persons living at a distance of twenty, thirty, and forty miles, hearing of this new doctrine, have come to inquire and to be taught. These are open doors which must be entered at once, and manifestly the evangelist is God's answer to their call.


In many respects this beginning in Honan, in the very heart of China, is of great significance to our work for the Chinese. It will serve as a nucleus for further efforts for north and central China, around which new workers can rally at once. Here they can come and begin the study of the language, and at the same time be in touch with Brother Pilquist and native teachers and evangelists who have learned the truth and feel a burden for its promotion. The place is central and accessible, being very nearly in the geographical center of China, one hundred miles from the great Yang-tse River, which divides the empire into north and south, and on the main railway line which is being projected from Canton to Peking, dividing China into east and west.

But this great and effectual door which the Lord has opened before us, not only presents great opportunities, but also imposes great responsibilities, and the need for more workers and for more means is urgent. In time the native converts will probably be able to support their native workers, but until the work is under way, this burden must be borne by the mission. To second the oral teaching and preaching, a small hand-printing press is needed at once, on which to print bills, brief outlines of sermons, Bible readings, etc., and later small tracts and periodicals. Most of all, living messengers are needed, who can enter and prepare for aggressive work in connection with this opening. Who will give? Who will come?

Canton, China.



THE FIELD WORK



In Quietness

"He shall not strive nor cry."

WHY is the Master so patient yet

In the world where wrong is wrought?
Takes he no heed of the riot of sin

While his will is treated as naught?
Could he not thunder his judgments
down

Where the men his power defy?
O, the Master is great through his
gentleness —

"He shall not strive nor cry."

Not in the whirlwind, not in the storm,
But the still, small voice of love
Is his power to reach to the world's hard
heart,

And its rebel will to move;
He finds his way through the silences,

He hears the prayer of a sigh;
In wooing whispers the Master pleads —
"He shall not strive nor cry."

How does the kingdom of heaven grow?

Never through war and noise,
But as the snowdrops do in spring,
And as love through household joys.
No blatant trumpet, no rush of war,
Proclaims the Christ-King nigh.
Though the kingdoms of earth shall all
be his,

"He shall not strive nor cry."

He shall not fail, nor discouraged be,
For him the isles shall wait.
And he shall reign ever from sea to sea,
All nations shall call him great.
And thus shall his kingdom be ushered
in,

As the light in the eastern sky,
He shall save the world by the might of
love,

"He shall not strive nor cry."

— Marianne Farningham.

India

CALCUTTA.—Last week we had baptism at Chandernagor. There were three candidates baptized in the Hooghly River. This was the first baptism, I presume, the people at Chandernagor ever witnessed. There were a company of not less than one hundred and fifty at the riverside to see the baptism. Some were English, and some natives. One of the candidates was a native brother, who has been engaged in missionary work among the educated Bengalis. It meant much for this brother to step out and resign a position where he was getting good pay, when he had no promise of support from any other direction; but God is giving him the victory. His wife felt it so keenly that she returned to her Hindu parents. But notwithstanding all this, the brother has been holding on firmly. His case is but an evidence of what the Lord is able to do.

A small school has been started for Santals. Our plan is to take a number of young men who desire to learn, and daily give them four hours' instruction, allowing them to put in an equal number of hours in labor. Of course they will not be able to earn their way and pay for their food; but it costs only about one dollar to pay for the food of a student

for a month. We are trying to interest different individuals in this work, and we hope several will be willing to pay the tuition of a young man in school, which will be about one dollar a month, amounting to twelve dollars a year. I believe a good work can be done in this way. I never saw any more interested to learn than some of the Santal boys. Brother Barlow has had to turn away several, because he had no funds to support more pupils. These students come ten, fifteen, or twenty miles to attend the school. The plan is to teach them the Word of God from the time they come until they go away. As they return to their homes, they will disseminate what they have learned.

The weather has been very hot, and we are looking forward to the time when the rains will break. We are of good courage in the work. J. L. SHAW.

West Africa

MANSU, GOLD COAST.—I think I wrote you that the chief of Mansu, who is very wealthy and influential, is anxious for us to establish a school in his village. I took Brother Hayford with me the other day to visit him. He called his leading men, and we placed before them our intentions. He and his men expressed an earnest desire for us to come there and establish a school. I told them that we should need land, so they gave me a beautiful place to build on, a high hill just outside the village. I think it will be quite healthful for my family. It will take over a thousand dollars to put up proper buildings for the workers and the school.

The village has never had any missionary work done in it. It is one of the best ports on the coast, and very convenient to Sekondi, being only sixteen miles by railway. In July the railroad will be opened up for traffic to a place called Oboassa, about one hundred and twenty-eight miles into the interior, and the final terminus will be Kumassi, the capital of Ashantee.

Taking everything into consideration, I believe it to be a wonderful providence of God, as I can be in the closest touch possible with all the coast, the interior, and my home, by railway, postal, telegraph, and steamship lines. Besides, it is about as healthful as any place we could find without going about seventeen miles into the country.

I believe our situation requires haste. We must begin to build, that we may get into a place more conducive to health, or my usefulness and the usefulness of my family may be cut short. Besides, the work here requires haste, as the way is opening for the message to go faster than we are able to fill the calls.

Brother Hyatt is doing what he can to advance the work in Cape Coast. He has a school, and is gathering boys of all classes into it, in the hope that the Lord will give him some honest souls as the result of his labors.

LATER: I came up from Cape Coast, and am now at Sekondi. Brother Hayford is with me. We shall go back to

his mining camp, where I am located. But now that we have a place permanently established, I hope to get to it as quickly as possible, but must have something with which to build a house, at least to start one, then we can move in, and finish later.

I am picking up the language quite fast among Brother Hayford's men, but wish I were in a school instead.

D. U. HALE.

Trinidad

PORT OF SPAIN.—While we are quarantined, we are pushing the work here. Doing all the work by free labor makes it go slow; yet we are getting along pretty well. Our church is twenty-eight by forty-six feet. We have almost completed the depository and printing room, sixteen by twenty-seven feet. This is a good, nearly fire-proof building. We have just moved the books in, but it will take another week to complete it. We are already holding our meetings inside the church, although we have no floor, and walls only a few feet high. We have the roof on. Each week sees the building advance a little. When we get windows and doors in, it will be much better. We dare not go faster than the means comes in.

Our paper, *The Caribbean Watchman*, is prospering beyond our expectations. We put out three thousand in June, and have had calls for many more. They were sold in a day or two in most places. Barbadoes took five hundred, and has ordered one thousand for July. We are well organized in Trinidad, and have set our mark to three thousand. For the July number we are printing five thousand. We are bound to make it pay its own way. We are now putting on a cover, with a few advertisements. The people like the paper. It is doing the work much good. We must have leaflets now for the agents to use with the worthy poor. We are going to push this as soon as we get our rooms ready, and some other work off our hands. We now have a paper cutter and more type.

A. J. HAYSMER.

England

LEICESTER.—I have just returned from Boston, on the eastern coast, where I went for the purpose of ripening off the little work that had been started by two lone sisters. While there, I had the privilege of giving the simple message for this time in the old hall where John Cotton and others of the Pilgrim Fathers were imprisoned just prior to leaving for America. It seemed good to me to have such a privilege.

One young man who began to keep the Sabbath is a carpenter and bricklayer, but when I laid before him the importance of this message, he decided to leave his work, and give his time this summer to the study of the message in our training class here at Leicester, and at the same time engage in practical work in the city by selling papers, canvassing for books, and doing whatever he can to help carry the message. A young lady there also, who has about decided to observe the Sabbath, thought that perhaps she might join our school at Leicester. We must give these young people a training to carry forward the message. We are getting everything ready to open our tent meetings here soon. It seems to me that the Lord would have us move more rap-

idly in preparing the people for his coming. I can not get this out of my mind. For myself I am willing to work from early in the morning until late at night, in order to see this thing accomplished. The fact is, I have been so many, many years in this work that I have begun to feel as did the seer of Patmos: Come, Lord Jesus, and come quickly.

J. O. CORLISS.

Austria, Hungary, and the Balkans

As most of our readers may recall, at the German Union Conference held in Friedensau last summer, the Austria-Hungarian and Balkan Mission was divided into three distinct fields,—the Austrian Mission, which is composed of Austria; the Hungarian Mission, made up of Hungary; and the Balkan Mission, containing the Balkan States.

In the first-mentioned mission, we have been operating for about one year and a half, and from the report of the year ending Dec. 31, 1902, we take the following: baptisms, 13; received by vote, 5; membership, 20, all of whom belong to the church in Prague; tithe, \$136.31; Sabbath-school offerings, \$10.11; annual offerings, \$4.85. One minister and two Bible workers are here laboring for twenty-five million people.

A letter just received from Elder J. P. Lorenz, who has been laboring in Prague, states that he has had good audiences, and many are deeply interested in the truth; but he fears that, on account of the great difficulties those who observe the Sabbath will have in obtaining a livelihood, the immediate visible results of his effort will not be very large. It requires a great deal of faith to accept an unpopular message, when everything in the world seems to say to you, You must give up your situation; your wife and children will starve; you can obtain work nowhere. That is what stares many a would-be believer in the face, in these countries, and the conditions of society are such that a man can not "just turn his hand to anything," as in newer and more highly favored lands.

There was no general meeting in Austria this year; but the believers there were encouraged by the visit of Brethren Conradi and Schuberth, while they were in that part of Europe attending the Hungarian and Balkan meetings.

In Hungary the five churches and companies were quite well represented at the general meeting in Klausenburg, February 5-8. A committee on resolutions, one on nominations, and a committee on credentials largely shaped the doings of the session. During the year 1902 there were twenty-nine added by baptism and four by vote, making the total membership one hundred and thirty-three; the tithe was \$610.44; Sabbath-school donations, \$81.91; First-day offerings, \$1.37; annual offerings, \$11.83; book sales, \$120.59.

The Committee on Resolutions offered the following, which were unanimously passed:—

"1. In looking over the first year of our existence as a mission field, we would heartily express to the Lord our thankfulness for his blessings, as seen in the growth of our membership, and increase of our means.

"2. Next to God, we would also thank our brethren in the German Union Conference for the laborers and means they have sent us.

"3. As the Lord has reminded us of our duty to the poor, we heartily support the proposition to establish a church poor fund, and advise that on the first Sabbath of every month a collection for this fund be taken up in our churches.

"4. Recognizing the importance of seeking to spread the gospel in the heathen lands belonging to the territory of the German Union Conference, as, for example, German East Africa, we would recommend that our First-day offerings be devoted to that purpose.

"5. Whereas, God has opened up the way for us to assist the school in Friedensau through the sale of 'Christ's Object Lessons,' we would advise that we undertake to sell our quota of this book.

"6. Whereas, The expense attending the publication of 'Christ's Object Lessons' is to be met entirely by gifts, therefore we would recommend that our churches and companies contribute toward a fund for that purpose."

As a result of the report of the Committee on Credentials, it was voted to grant credentials to J. F. Huenergardt, L. Mathe; missionary licenses to P. Todor, G. Unk, P. Gyongyosi, S. Kellemann, A. Gaspar.

The following officers were appointed: Director of Mission, J. F. Huenergardt; Secretary, P. Todor; Treasurer, B. Severin; Secretary of Sabbath-school and Missionary Departments, K. Laubhan.

A collection of nearly fourteen dollars on the Material Fund for "Christ's Object Lessons" was taken up. The blessing of God attended the preaching of the word, and was also felt during the business meetings. All returned to their homes with a stronger determination to prove more earnest and faithful in the Master's service, and do their part in upholding the light among the seventeen million people in this field.

It was in the seaport town of Constantza, Rumania, that the brethren of the Balkan States assembled for their annual meeting, February 10-14. About thirty persons were present from the four churches and companies outside of Constantza. As there is a membership of only ninety, this was a good representation for that field. Bulgarians, Armenians, Russians, and Germans met together as one in Christ. A committee of twelve brethren was chosen to shape the business of the conference.

Six resolutions were adopted:—

"1. In consideration of the many blessings which we have received from God the past year, notwithstanding our shortcomings, we would express our sincerest thanks to our Heavenly Father, and pledge greater faithfulness to our Lord in the future, especially in bringing all the tithe into his storehouse.

"2. As we have been assured through the spirit of prophecy that our mission school in Friedensau should be assisted by the sale of 'Christ's Object Lessons,' we pledge ourselves to sell an average of two copies of this work during the coming year.

"3. We would further agree to bear our share of the Material Fund on 'Christ's Object Lessons.'

"4. Resolved, That we dedicate our First-day offerings to furthering the work in German East Africa.

"5. We recommend that Brother Seefried, after the sale of his business in Rumania, make Bulgaria his field of labor, and that Brother Conradi select an all-round worker for that field.

"6. We recommend that 'His Glori-

ous Appearing' be published in Bulgarian, and the Prophetic Charts in Bulgarian, Servian, and Rumanian, as well as the two tracts, 'Seven Reasons for Sunday-keeping Examined' and 'Sabbath or Sunday?'

Credentials were granted to G. Perk; ministerial license to A. Seefried; Missionary license to F. Adomeit. The following officers were appointed: Director of the field, G. Perk; Secretary, F. Adomeit; Treasurer, B. Severin; Sabbath-school and Missionary Secretary, K. Laubhan; Canvassing Agent, N. Constantinoft.

Two were added to our membership,—an Armenian, who was baptized in the Black Sea, and a German, who was received by vote. Five dollars and sixty-one cents was collected on the Material Fund, and seven dollars was subscribed to that fund, while books to the value of \$11.50 were sold at the meeting.

In 1902 there were seven baptisms in the Balkan Mission; the tithe was \$127.72; Sabbath-school donations, \$10.26; First-day offerings, 44 cents.

By considering the number of members we have in this field, as well as looking at the few workers, one can see that there is but a beginning made here, for what are our numbers among the twelve million souls who are to be warned in the Balkan States? However, it is not numbers we need so much as a few men and women who really believe God, and are willing to endure any hardness for the advancement of his kingdom. A small company of consecrated believers will do more in the hands of the Almighty than all the hosts of a formal, half-converted, worldly minded church. Work there is, a plenty of it; difficulties there are, many of them; but the God we serve is only graciously waiting to do abundantly above all that we can ask or think. Who among us will yield ourselves fully to him? Who will live up to his privilege in giving the gospel to those that sit in darkness? GUY DAIL.

Maritime Conference

THE first annual meeting of the Maritime Conference was held at Fredericton, New Brunswick, May 29 to June 8. All the conference laborers were present, also Elders Thurston and Bicknell and the writer. The meetings of the conference were held in the new church recently completed by our people in Fredericton. This is a neat house of worship, and an honor to the cause in that place. Brother Andrews, who has been in charge of the work in that place for the past year or more, is entitled to credit for the progress the work has made in the capital city of the province of New Brunswick.

On the first Sunday of the meeting the house was dedicated to the Lord, the services being well attended by the citizens of the place, who also made manifest their interest in the enterprise by a liberal donation at the close of the exercises, although many of them had made liberal offerings previously. Elder M. S. Babcock made the dedicatory address, being assisted in the service by Elders Langdon, Thurston, Guthrie, and Brother Andrews.

The meetings of the conference all passed off pleasantly, recommendations for the advancement of the work in all departments being unanimously carried. The educational work received attention, and Brother D. W. Dimmock's gift of

one hundred acres of improved land and one hundred and fifty acres of timber for an industrial school was accepted, and an educational committee elected, with instructions, by vote of the delegates, to open the school about the first of September, to accommodate as many students as the present room will permit, planning on getting out timber next winter for the erection of suitable school buildings another season.

Owing to the recommendation of the General Conference for Elder Langdon to make Greater New York his field of future labor, it was necessary to elect a new president and a new secretary, much to the regret of the delegates present, many of whom had first experienced the blessings of present truth under the labors of Elder and Sister Langdon.

The following officers were chosen for the year: President, W. H. Thurston; Secretary and Treasurer, Alberta McLeod; Executive Committee, W. H. Thurston, M. S. Babcock, Wm. Guthrie, W. R. Andrews, and J. G. Hanna.

In the location of laborers for the coming year it was decided that Elder Guthrie make Halifax his field, and that J. G. Hanna go to Charlottetown, Prince Edward Island. Elder Babcock was recommended to go to St. John, New Brunswick. Brother W. R. Andrews was recommended to continue to look after the work at Fredericton and surrounding country.

At the second Sabbath evening of the meeting Brother W. R. Andrews was ordained to the work of the gospel ministry, by Elders Guthrie, Bicknell, Langdon, and Thurston, Elder Langdon offering the prayer, and Elder Thurston giving the charge.

It was decided that permanent headquarters be established at Moncton, New Brunswick, and a depository be opened there. Accordingly, at the request of the conference, the writer spent ten days at the close of the meeting at that place carrying out the wish of the conference in this respect, and the secretary is now in charge of the depository. The address is Box 7, Moncton, New Brunswick.

S. D. HARTWELL.

Georgia

BUFORD.—We rejoice in the privilege of again being out in the field with the tent, giving the message for this time to those who are unprepared for the events before us. Our tent is filled every night with attentive hearers, who have never heard the message, and we are giving the trumpet a certain sound. The Lord is blessing us in the work.

For half an hour each evening, before the regular preaching service, we meet in the large tent for prayer and praise, to which the people are invited. Last night the tent was well filled when we began this service. Here an opportunity is afforded the workers and others to seek the Lord in earnest prayer, to sing of his love, and to talk of his goodness and power. Those who hear the truth are moved when they see and hear what it has done for those who have it. The testimony of the helpers in the tent meetings has a good effect on all present, removes prejudice, inspires others with something besides a mere theory, and prepares hearts for the seeds of truth to be sown during the discourse which follows. When they hear us talk and sing of the saving power of the gospel in our own lives, it greatly strengthens their

faith and confidence in the divine source and power of the word which we preach.

This is a manufacturing town of about five thousand. The prospects for great results are not encouraging, but they are in the hands of God, who giveth the increase.

The effects of the recent disastrous cyclone at Gainesville, fifteen miles from Buford, are not forgotten by the people here, who listen seriously to the evidence that we are approaching a storm of which the Gainesville horror was only a sample. It was awful to behold the ruin that storm left behind it. As I followed its track a few days later, and saw the uprooted trees, the ground covered with timbers and lumber shattered and splintered, and the houses and barns all leveled, in many cases not a vestige left to mark the place where they stood, I could but exclaim, "Destruction upon destruction is cried." In one spot I stood and counted forty houses along the edge of the storm's track, either unroofed, turned partly around, or thrown from their foundations. In the coming storm "the cities of the nations" will fall, and "who shall be able to stand?"

Brother and Sister Shaeffer, and Sister Nellie Macmillan are helpers with me in the work here. Pray for us.

R. M. KILGORE.

Northwestern Nebraska Camp-Meeting

A LOCAL camp-meeting, for the northwestern portion of the Nebraska Conference, was held at Hot Springs, S. D., June 23-30. The camp was located upon the Chautauqua grounds, about half a mile from the town. It is a small plot of ground, surrounded by an immense wall of rock, about one hundred feet high, with a small opening at either side, through which the railway and the carriage road pass. A beautiful stream of pure water runs close to the wall of rock, in a semicircle, one-half way around it. It is an ideal place to "come aside and rest a while" with the Lord.

The meetings were held in a large building upon the grounds, erected for such purposes. There were about thirty family tents, in which were encamped one hundred and fifteen of our brethren and sisters. Many of these had driven long distances, some families using their covered wagons to live in during the meeting.

Elder E. T. Russell, president of the Central Union Conference; Elder N. P. Nelson, president of the Southwestern Union Conference; and Elder L. A. Hoopes, of Union College, were present as public speakers, also several of the Nebraska Conference laborers. Elder Nelson, who for four years has been president of the conference, is closing his labors in this conference, preparatory to entering upon his work in the Southwestern Union Conference. His presence and labors at this meeting were greatly appreciated by all.

The preaching, which was of a close, practical nature, was largely on the special message for our time. There was a very encouraging response on the part of the people. Several times during the meeting a large part of the congregation signified their purpose to renew their consecration to God, by uniting in special seasons of seeking the Lord. At the close of the Sabbath afternoon service, the ordinances of the Lord's house were

celebrated. This was a season of refreshing, long to be remembered by all who were present.

All the prominent features of our work were presented, special attention being given to the establishment of church schools throughout the Black Hills district. Definite steps were taken for the immediate co-operation of the conference with such churches as are ready to enter upon the work.

At the close of a spirited canvassers' meeting, thirteen persons pledged to devote the whole or some portion of their time to the sale of our literature.

Personally, I enjoyed these days of association with these earnest, devoted people, and nothing seemed more refreshing than their simplicity and plainness. There was a fairly good attendance from the outside at all the public services.

A. T. ROBINSON.

The Menominee, Mich., Camp-Meeting

I ATTENDED the camp-meeting at Menominee, Mich., June 29 to July 5. I had not previously met with the people in the Upper Peninsula of Michigan, therefore was glad to form new acquaintances. This camp-meeting was quite good, though the attendance was small. I believe fifteen family tents were used upon the grounds, and less than one hundred campers were present, counting all who attended during the entire camp-meeting. The average attendance of the campers was about fifty.

At nearly every public service persons from the city and surrounding country were in attendance. A disorderly element from without made some unpleasantness at the beginning of the meetings, but later a complete change in this respect came over the people, and during the last half of the meeting the order was most excellent, and our people enjoyed the profound respect of the inhabitants of the place. Some became quite interested in the services. Our ministers visited at the homes of the people, and endeavored to impress them with the great need of becoming followers of the Lord.

Though the meeting was small, yet the result was good. Twelve persons received the ordinance of baptism before the meeting closed. Arrangements were made to keep up evening services for a time, that the interest might be further developed. Though we did not organize a conference, yet the business with reference to the Lord's work was transacted much the same as it is in a small conference. Officers were selected to serve during the ensuing year, and plans were laid to carry on all departments of the work as though we had a completely organized conference. Elder E. R. Williams is superintendent of the mission, and Sister Florence Hutchinson is secretary and treasurer. Brethren Lewis and Harris were elected to serve in connection with Brother Williams as committee men. Brother Hutchinson was elected as canvassing agent. Credentials and licenses were granted to the laborers, but these papers will be signed by the Lake Union Conference officials.

The statistics show that about one hundred and thirty persons belong to the different churches in this field. The prospect is good for organizing another church soon. Arrangements are being made to enter new fields, and to carry the work forward as expeditiously as

possible. We trust that the Lord's blessing will abide with the work in the Superior Mission field.

WM. COVERT.

The Sunny Southland

A CONSIDERABLE number of letters have been received since my last article in the REVIEW regarding the South and its needs. These letters show that our people feel a real interest in this field. A few have already signified their intention of entering this field, some as canvassers, others as medical missionaries, farmers, etc. This is very encouraging to us. It shows that the Lord is placing upon some a burden for the Southland, and we are sure that their coming here will be a great blessing, both to the work and to themselves.

We are especially anxious for a large corps of evangelistic canvassers to connect with the work here this season. There never was a more favorable time for selling our publications than now. We have not been troubled with either flood or drought. Crops of all kinds are doing well, and everything brings the best of prices. The drought of the East, the frosts of the North, and the floods of the West have all contributed in helping the South by making an enlarged market and high prices. Just now is the time to step in and take advantage of the existing conditions.

The canvassers never did better than they are doing this year. One brother working in a rather poor section, writes that in eighteen days he sold nearly two hundred dollars' worth of books. He delivered seven books in one house. People seem hungry for the truth, and many times canvassers have opportunity to pray with and for them. We have a great work to do in a short time, and the Lord is giving his messengers the power of the Spirit for the work, and they are having good success.

We believe that there are hundreds of others who would be glad to come to this "most needy field" to help in the good work, and receive a share of the blessings. We have not space here to write particulars, but if those who are interested will write to the undersigned at 1025 Jefferson St., Nashville, Tenn., we shall be glad to give all the information and help that we can. I. A. FORD.

North Dakota Conference Proceedings

THE second annual meeting of the North Dakota Conference convened in Carrington, June 23-28. It was a time long to be remembered. The attendance of our brethren throughout the State was good, and they returned stronger in God and the blessed hope of soon meeting our dear Redeemer. Elder and Mrs. Haskell, Elders Butler, Spicer, Flaiz, Westphal, and Johnson were present, and gave much timely and encouraging instruction.

The business of the conference passed off harmoniously in every respect. The following officers were elected for the coming year: President, John G. Walker; Vice-President, Lars Neilson; Business Agent, Charles Leer; Secretary, A. E. Christian; Treasurer, Mrs. Alice H. Robinson; Field Secretary of Educational and Sabbath-school Department, F. G. Specht; Recording Secre-

tary, Hattie Ohms; State Canvassing Agent, C. L. Kendall.

Brethren Valentine Leer, Edward Leopke, Lars Neilson, A. E. Christian, Henry Johnson, and John G. Walker received credentials. Brother Walker was ordained to the gospel ministry. F. G. Specht and Christian Sulzle received ministerial license, and seven were granted missionary license.

The following recommendations were presented and unanimously adopted:—

"In harmony with the suggestion of the conference committee,—

"1. *We recommend* that steps be taken to incorporate under the existing laws of North Dakota, and request that the property now in North Dakota, and held by the Dakota Conference Association, be transferred.

"2. We indorse the action of the conference committee in publishing the North Dakota *Gleaner* in both English and German, and recommend also that the price be raised to twenty-five cents. We further recommend the conference committee to buy a German typewriter to be used in the office.

"3. *We recommend* that all our brethren and sisters adopt the systematic weekly offerings generally known as the ten-cent-a-week plan.

"In view of the fact that the crisis is just before us, and the great need of enlightening the people in the subject of religious liberty,—

"4. *We recommend* a vigorous campaign in the distribution of the Christian Endeavor number of *The Sentinel of Christian Liberty*.

"Whereas, Christian education is the only education that will qualify the children and youth to become efficient workers in the cause of the third angel's message; and,—

"Whereas, The educational department of the North Dakota Conference needs to be strengthened and more fully organized, therefore,—

"5. *We recommend* that Brother F. G. Specht be asked to attend the summer school at Berrien Springs, Mich.

"6. *We recommend* that immediately upon Brother Specht's return an institute for church school teachers be held.

"7. *We recommend* that the conference committee consider the advisability of planning for a three months' school this coming winter, in which special instruction shall be given for church school teachers.

"In view of the pressing need of an intermediate school in our State, and the openings now presented to us,—

"8. *We recommend* that the conference take immediate steps for the establishment of the same.

"9. *We recommend* that the conference committee be authorized to carry out the arrangements for establishing the school as soon as funds are forthcoming, and that nine brethren be appointed by the conference to act with the committee as advisors.

"10. *We recommend* that the \$6,000 fund be raised to \$10,000 and re-distributed as follows: one-half to the educational fund, and the remainder to be equally apportioned to the tent fund, canvassers' fund, depository and reserve fund, tract fund, and foreign mission fund. The same to be raised by donations and pledges.

"11. *We recommend* that a vigorous campaign with 'Christ's Object Lessons' and 'Marvel of Nations' be inaugurated for the benefit of the school

fund, and also that a North Dakota acre fund be established for the same purpose.

"12. *We recommend* the following in regard to the Sabbath-school work:—

"(a) The holding of Sabbath-school conventions whenever practicable.

"(b) That Sabbath-schools be held in isolated families.

"(c) That both family and church Sabbath-schools be encouraged to report faithfully.

"(d) That the church elect the Sabbath-school officers, or if they are elected by the Sabbath-school, that the counsel of the church officers be sought.

"(e) That the ministers and other workers throughout the field be urged to give this work their hearty support and co-operation.

"13. *We recommend* the following in regard to the tract and missionary work:—

"(a) That more attention be given to the circulation of all our periodicals, both in the English and in foreign languages.

"(b) That children and youth be encouraged to engage in the same, and to sell the smaller books, such as, 'The Story of Joseph,' 'Glorious Appearing,' etc.

"(c) That a vigorous effort be put forth to induce young men and women to enter the canvassing work while the opportunity is favorable for making it a financial success, as well as a spiritual one.

"14. *We recommend* that the conference be divided into seven districts, and that devout and God-fearing lay brethren be chosen to take charge of the local missionary interests in each district, the work to be done at a time most favorable for them to leave their farms or other occupations."

The workers start out with good courage, and by the help of God will press the battle to the gates of the enemy.

JOHN G. WALKER, President.

A. E. CHRISTIAN, Secretary.

The Fourth Appropriately Celebrated

IN order to divert the attention of their children from the usual wordly attractions of the national holiday, the idea was conceived of arranging for a union meeting, on July 4, of the churches centering around Pottsville, Mich. The place appointed was the beautiful grove of Brother J. F. Carman, where similar meetings have been held in the past. I was glad to respond to an invitation to be present. At an early hour friends began to come in from different directions, mostly by teams. By eleven o'clock over two hundred had assembled. There were members of the Lansing, Jackson, Battle Creek, Charlotte, Eaton Rapids, Dimondale, Grand Ledge, Ithaca, and perhaps other churches, present.

The Sabbath-school was followed by a short address on the double significance of the day,—first, as a memorial of the blessings and privileges our Heavenly Father has conferred upon us who live in these days and in this greatly favored country; and also the deeper significance of the Sabbath and its glorious rest in Jesus Christ. A children's service followed the bountiful noon repast. This was very interesting and profitable. Good judgment and careful preparation were evident. After a short

intermission, Sister VanDeusen, from Barbadoes and St. Vincent, related a chapter of the experiences through which she and her husband have been passing in that distant field. She dwelt at some length on the description of the terrible eruptions of Mt. Soufrière on St. Vincent, of which she was a witness. Brother E. K. Slade followed with remarks appropriate to the occasion. Several others then spoke words of encouragement and edification.

A collection of about thirty dollars was taken for the Australasian work, and some money was donated to building a church in the islands. As we shook hands at the close of the day, all expressed the sentiment that it was the best Fourth of July they had ever spent.

G. C. TENNEY.

Wanted: Two Tents for Egypt

EGYPT offers unusually good opportunities for carrying on gospel work by the means of tent meetings. In most of the towns and villages no suitable building for public religious services can be obtained. A medium-sized tent, such as is used by our people in the United States, would meet this need. We shall be prepared to man two tents as soon as we can get them. There are two special points of advantage: (1) the climate here is such that tent meetings could be conducted almost the year round; (2) as it seldom rains in a large part of Egypt, rain-proof tents are not necessary. They should, however, have a double roof—a fly—as a protection against the fierce heat of the sun. Some of our conferences in the United States may have a tent, good looking, and nearly new, but not of a quality to shed rain; and therefore almost useless in a country where rain is frequent in summer. Can not such be donated to the Egyptian Mission? Or, at least, sold at a low rate? Who will respond to this call for help for this needy field? Address any information to Secretary General Conference, 267 W. Main St., Battle Creek, Mich.

W. H. WAKEHAM.

Cairo, Egypt.

We shall be glad to hear from any conferences in response to this call. Who would not rejoice to hear of two tent companies at work in the valley of the Nile? It would not pay to send over an old tent, leaky by reason of wear, but here is a place where the misfortune of being in possession of a leaky tent may be turned to good account. When the tent is forthcoming, it may be some individuals will want to contribute to pay for its transportation.

W. A. S.

We have received a copy of Vol. I, No. 1, of the *Caribbean Watchman*, the paper of the Caribbean Conference. It is a neat, twelve-page paper, very much in the style of the REVIEW, only smaller in size. Brother Geo. F. Enoch writes that the whole edition of three thousand was taken so quickly that they were all surprised. In Trinidad alone they expect to sell two thousand of the next issue. This little paper will mean much for the advancement of the message in the West Indian field. The people appreciate far more a paper published in their own field than one from the United States. We wish it Godspeed.

Current Mention

—A new cure for opium poisoning by serum treatment is announced by a prominent surgeon of Rio de Janeiro.

—Reports from California state that the citrus crop this year in that State bids fair to be larger than any on record.

—An American war-ship has been ordered to Venezuela to release five American steamers held by the revolutionary forces there.

—Twenty persons were killed in a railway collision on the Virginia Midland division of the Southern Railway at Rockfish, Va., July 7.

—Fire destroyed the main building of the mammoth plant of the Hammond Packing Company at St. Joseph, Mo., July 5, causing a loss of \$1,500,000.

—The United States is assembling a formidable fleet in Chinese waters, acting on the advice of Rear-Admiral Robley D. Evans, who believes serious trouble is imminent in that quarter.

—Bubonic plague is believed to exist at Valparaiso, Chile, although the sanitary board of that city declares there are no cases at present, and that all precautions against it are being taken.

—Two men, Messrs. Hammond and Whitman, of Pasadena, Cal., have started to cross the continent in an automobile, carrying a message from the mayor of San Francisco to the mayor of New York City.

—Restrictions imposed by the United States on Chinese who may wish to visit the St. Louis fair are greatly resented at Peking, and intended Chinese exhibits will not be sent unless the restrictions are modified.

—The wealth of Pope Leo is reported to amount to \$20,000,000 in ready cash, besides jewels which exceed in value those of any European sovereign. A large part of this wealth is deposited in the Bank of England.

—Near Cincinnati, Ohio, July 9, four persons were killed and three others fatally injured by a railway train while attempting to cross the track in a carriage. The carriage was drawn by mules, and the mules balked on the track.

—A Manchester, England, dispatch reports that King Oscar of Sweden is suffering from an incurable internal complaint, and that a surgical operation of a critical nature will probably occur in the near future.

—War between Russia and Japan is again believed to be imminent. Russia has been buying heavy guns from the Krupp factory in Germany, for the forts at Port Arthur, and has erected a military building in the public square at New Chwang.

—The report of the secretary of the Christian Endeavor Society, given at the recent convention in Denver, shows the society's present membership to be 3,822,300. An effort is to be made to increase the membership in each State ten per cent each year for the next ten years.

—Four companies of United States artillery troops were recently ordered withdrawn from Cuba, and on their departure four companies will be left on the island, which will constitute a permanent garrison for the two coaling sta-

tions in the possession of the United States government.

—Fourth-of-July accidents in the United States, as given by reports, reached the total of 52 deaths and 3,665 persons injured; fireworks maimed or burned 1,170; the financial loss from fires amounted to \$400,625.

—The last census of British India, says the *Pittsburg Christian Advocate*, shows that heathen religions in that country, notwithstanding what is said about their decadence, are still virile enough to more than counterbalance the increase of Christianity among the native people. "In the ten years ending with 1901, the number of Mohammedans increased from 57,330,000 to 62,500,000, and of Buddhists from 7,131,000 to 9,476,000. During the same period the Christian population showed an increase of 638,861."

—The Italian cardinals are reported to be hopelessly divided over the question of a successor to Pope Leo, and the strife which always marks the election of a new pope is already in progress, and seems likely to be more than usually acute. Added to the opposition any candidate may have in the college of cardinals, is the veto power possessed by several of the European monarchies, on account of which Cardinal Rampolla, it is stated, has no chance of election, he being objectionable to Austria and Germany. For a like reason Cardinal Gotti is ineligible, being opposed by France, which regards him as Emperor William's candidate. The political influence of the triple alliance and other counterbalancing political influences must be considered, and the successful candidate must be one to whose election the contending factions will consent. The whole procedure reveals a system ruled by politics within and without, and in sharp contrast with the religious system established by Him who said, "My kingdom is not of this world."

—Stories of negro peonage in Alabama and other Southern States continue to be published in leading papers of the North. What the *New York Times* calls a "shocking peonage story" was told by a negro named Helms, in a Montgomery, Ala., court, July 8. He said that he with two other negroes had been arrested on a charge of vagrancy, and brought before the mayor of Goodwater, Ala., who fined them each five dollars and costs, equivalent to four and a half months' imprisonment. They were taken next day into another county, and sold to a farmer, who put them to work on his farm. Helms was whipped every other day on an average, sometimes lying on the ground with a man sitting on his head. He was worked every day under guard, and locked up at night. Once he escaped from the guard, but was caught and returned to his farmer owner, who offered a reward for his apprehension. Finally his father learned of his whereabouts, and secured his release on payment of forty-eight dollars. It will be seen that "peonage" in such a case is only another name for slavery. A point in this matter which should not be overlooked is that all efforts to suppress this peonage system are made by the United States courts, the State authorities doing nothing.

—Some trouble between Indiana mine owners and miners, which began with the discharge of three workmen by one of

the mining companies for refusing to work, has been settled by an offer to re-employ the discharged man with the understanding that hereafter men may be discharged for refusing to do necessary repair work on Sundays.

—The first fruits of the Assuan dam, says a dispatch from Cairo, Egypt, justify the expense involved in its construction. The reservoir has been emptied of its winter store of water for the first time, and report states that "the results are most satisfactory. The area of cotton is largely increased, and the success of the summer crops is assured in the entire area tributary to the dam."

—The first of a series of experiments begun last December by the secretary of agriculture at Washington to determine the effects of common food adulterants on the human system, was concluded June 30, the experiments thus far having been confined to borax and boracic acid. It is reported that the experiments show that the use of these substances as food preservatives is practically harmless.

—The Johnstown, Pa., flood was duplicated on a small scale at Oakford Park, Pa., July 5. A forty-foot dam which backed up the water forming an artificial lake went out, and in the rush of water that followed, many lives were lost. Thirty-six bodies of the victims have been recovered. The property loss amounts to \$1,500,000. Some thousands of dollars are needed for the relief of the destitute.

—A Cincinnati telegram announces a coming convention of the American Federation of Catholic societies, to be held in Atlantic City, August 1. This will be the third national convention held since the organization of the society. The call for the convention says that the federation is carrying out the mission laid down in the encyclicals of Pope Leo XIII, whose blessing has been bestowed upon this Catholic movement. Over fifty dioceses will be represented, and the presidents of the leading Catholic colleges will be in attendance.

—Farmers in some sections of Kansas, principally those living near Larned, Kinsley, Stafford, Kingman, Sterling, Great Bend, Russell, Hays City, Ellsworth, Lacrosse, Lincoln, and Osborne, are in great straits to secure help to harvest their wheat, which is already overripe. A Topeka dispatch says that over 5,000 men are needed in the harvest fields, and farmers are in some instances holding up trains in the endeavor to secure help. No tramps are reported in that vicinity, and few are seen throughout the West, but large numbers are reported to be sojourning in New England.

—What was perhaps the worst of all the lynching tragedies that have happened in this country took place at Evansville, Ind., July 6. An officer had been killed by a negro, and a mob went to the jail to lynch the murderer, who had been secretly taken out of town. Failing to find the object of their search, the mob caught and hung another negro who was innocent of any crime. Meanwhile the militia had been called out, and failing to stop the mob by other means, at last fired upon it, killing seven, and wounding twenty others. Among the killed was the young daughter of a man named Allman.

Silent Messengers

Our Books, Tracts, and Periodicals

E. R. PALMER : : : : Editor

Selling Papers

A SISTER in Omaha, Neb., sold, not long ago, 2,400 copies of one number of *The Signs of the Times*. She and her husband together sold over 4,000 copies. If they had thought they could not sell any, they would not have done any more than many others who stayed at home and wished that they could sell papers.

A Working Company

PATCHOGUE, N. Y., June 21, 1903.

DEAR BRETHREN: I will give you a short report of the work in Patchogue, L. I. I came here with my family last December. We subscribed for ten copies of *The Signs of the Times*; after we had ten readers, we doubled the number. We soon had readers for the twenty, and so doubled the number again.

By that time a sister who is sixty-five years of age, and had partially recovered from a severe illness, came up to the help of the Lord, although it was hard for her to get around. We ordered twenty copies more, making sixty in all, and we shall keep adding as the Lord prospers us. This sister sells twenty or more each week, and keeps increasing her number as the Lord gives her strength and opportunity. My wife, and son, who is twelve years old, sell and distribute the rest.

Many of our readers express their appreciation of the paper by telling us that it is the best paper that ever came to their house. With the help of the Lord we expect to place the *Signs* in every home where it will be read; for we ourselves believe that it gives the trumpet a certain sound, and will accomplish that for which it is sent.

Although we may not reap the harvest, we are glad to have a part in tilling the fallow soil, of sowing a seed here and there, and of watering that which is about to wither.

Pray for the lonely Sabbath-keepers in Patchogue.

M. J. FRITZ.

The Influence of Our Publications

BUT few realize what can be done in reaching the people by personal, interested efforts in a wise distribution of our publications. Many who will not be induced to listen to the truth presented by the living preacher, will take up a tract or a paper and peruse it. Many things they read meet their ideas exactly, and they become interested to read all it contains. Impressions are thus made upon their minds which they can not readily forget. The seed of truth has in some cases been buried for years beneath the rubbish of the world, and the pleasing fables that deceived ones have enjoyed. After a time some earthly sorrow or affliction softens their hearts, and the seed springs up and bears fruit to the glory of God.

Again, many read these papers and tracts, and their combativeness is aroused, and they throw the silent messengers from them in a passion. But ideas all new to them, have, although

unwelcome, made their impression. Again the hand takes up the neglected paper or tract, and the eye is tracing the truthful lines, and again in passion it is thrown from them as their path is crossed. But the mind is not at rest; the abused paper is at last perused, and thus point after point of truth begins its convicting work; step by step the reformation is wrought, self dies, and the warfare against the truth is ended. The despised paper or tract is henceforth honored as the means of converting the stubborn heart and subduing the perverse will, bringing it into subjection to Christ. Had the living preacher spoken as pointedly, these persons might have turned from him, and refused to entertain the new and strange ideas brought before them. The papers and tracts can go where the living preacher can not, and where, if he could go, he would have no access to the people, because of their prejudice against the truth.

Few have any adequate idea of what the distribution of tracts and papers is doing. The missionary work, in circulating the publications upon present truth, is opening doors everywhere, and preparing minds to receive the truth, when the living preacher shall come among them. The success which attends the efforts of ministers in the field is not due alone to their efforts, but in a great degree to the influence of the reading-matter which has enlightened the minds of the people, and removed prejudice. Thus many are made susceptible to the influence of the truth when it is presented before them.

MRS. E. G. WHITE.

Successful Evening Work

SEATTLE, WASH., June 24, 1903.

DEAR FRIENDS: I am one of the helpers here in the restaurant, so it is always late when I get through work; but after helpers' meeting on Sabbath evening I start out with the *Signs*. The first Sabbath evening I sold sixteen. I sold quite a few during the week, and the next Sabbath evening I sold twenty-one, besides giving some away, and receiving extra money. I sell on the streets and stands, and sometimes in the saloons. One evening I took only nineteen papers with me, and sold them all in a little while, and had to walk home without any papers to sell. I am of good courage, and enjoy the work very much. It is always half-past eight or nearly nine before I go out in the evening, and I never stay out after ten. I take fifty copies of the *Life Boat* a month also.

Yours in Christ,

ELIN MYRBERG.

NOTICES AND APPOINTMENTS

Camp-Meetings for 1903

ATLANTIC UNION CONFERENCE

Maine.....Sept. 3-13
New England.....Aug. 27 to Sept. 7
New York.....Aug. 27 to Sept. 6
Vermont.....Aug. 20-30
Virginia, Wellington.....July 31 to Aug. 10

CANADIAN UNION CONFERENCE

Quebec.....August
Newfoundland.....September

LAKE UNION CONFERENCE

Wisconsin, Oshkosh.....Aug. 12-24

North Michigan, Mancelona, Aug. 27 to Sept. 6
 East Michigan, Flint.....Aug. 18-28
 Indiana, Peru.....July 30 to Aug. 9
 Ohio, Mt. Vernon.....Aug. 6-17
 Southern Illinois, Newton..Aug. 27 to Sept. 6

CENTRAL UNION CONFERENCE

Nebraska, Grand Island.....Sept. 3-13
 Kansas, Newton.....Aug. 27 to Sept. 7
 Kansas, Cherokee.....July 16-22
 Missouri, Windsor.....Aug. 13-23

SOUTHERN UNION CONFERENCE

Tennessee River Conference, Hazel, Ky..
July 16-27
 Louisiana, Hope Villa.....July 23 to Aug. 3
 Mississippi, Amory.....July 30 to Aug. 10

SOUTHWESTERN UNION CONFERENCE

Arkansas, Van Buren.....July 17-27
 Texas, Waco.....July 30 to Aug. 9
 Oklahoma, El Reno.....Aug. 13-23

PACIFIC UNION CONFERENCE

Central Montana, Bozeman..Aug. 25 to Sept. 2
 Eastern Montana, Billings.....July 17-25
 California, Eureka.....July 23 to Aug. 3

EUROPEAN GENERAL CONFERENCE

German Switzerland.....July 15-19
 French Switzerland.....July 21-26
 North England.....July 31 to Aug. 9

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

Walla Walla College Calendar

THE annual calendar of Walla Walla College is now ready, and may be obtained by all who are desirous of learning the plans for the coming year, by addressing Walla Walla College, College Place, Wash.

Virginia Conference

THE twentieth annual session of the Virginia Conference of Seventh-day Adventists will be held in connection with the camp-meeting at Wellington, Va., July 31 to Aug. 10, 1903. The first meeting will be held Sunday, August 2, at 9 A. M. Let all delegates be present at the first meeting.

R. D. HOTTEL,
 President.

Meeting of the Texas Conference Association

THE annual meeting of the Texas Conference Association of Seventh-day Adventists for the election of officers and a board of trustees, will be held in connection with the meeting of the Texas Conference, at Waco, July 30 to August 9.

W. A. McCUTCHEN,
 President.

East Michigan, Attention!

THE East Michigan camp-meeting and conference will be held in Peer's grove, at Flint, Mich., August 18-28. There will be a workers' meeting beginning August 13. This is a beautiful grove, three-quarters surrounded by water. A building, seated with five hundred chairs, in which meetings may be held if desired, a natural auditorium, and a good well one hundred and eighty feet deep, are on these grounds. This grove may be reached from depots by street car (five cents) and three-quarters of a mile on boat (five cents), also by 'buss line.

E. I. BEEBE.

Annual Meeting of the Texas Conference

THE twenty-sixth annual session of the Texas Conference of Seventh-day Adventists for the election of officers for the ensuing year, and the transaction of any other business that may come before it, will be held in connection with the camp-meeting at Waco, Tex., July 30 to August 9. All members of any Seventh-day Adventist church within the State, in good and regular standing, are delegates to, and members of, this conference.

Important matters are to come up for consideration, and it is hoped a large representation of our brethren will be present. The first meeting will convene Sunday, August 2, at 9 A. M.

W. A. McCUTCHEN,
 President.

Virginia Camp-Meeting

THIS meeting will be held at Wellington, near Manassas, on the Valley Branch of the Southern Railroad, July 31 to Aug. 10, 1903. Rates to the meeting have been granted over the Southern, Chesapeake and Ohio and Norfolk and Western Railroads to the meeting. Round-trip tickets will be sold on the Southern from Washington, D. C., Danville, Harrisonburg, Warrenton, Port Royal, and intermediate points. Round-trip tickets will be sold over the Chesapeake and Ohio on the card-order plan from all stations in the State to Manassas. These tickets will be good going July 30 to August 9 inclusive, good to return August 11. All coming over the Chesapeake and Ohio will have to have cards to get tickets. These will be furnished free on application to Dr. A. M. Neff, New Market, Va. The Norfolk and Western will sell round-trip tickets from Buena Vista, Basic, Port Republic, Elkton, Stanleyton, Luray, and Rileyville, to Riverton, good July 30 to August 4 inclusive, limited to return to August 12. Connection with the Southern is made at Manassas and Riverton, where those coming over the Chesapeake and Ohio and Norfolk and Western will have to change.

Tents will rent for \$2.50 and \$3 for the time of the meeting. Lumber and other furnishings will be extra. All should bring plenty of bedding, and arrange to care for themselves, unless otherwise provided. We hope for a good meeting and a large attendance of our people. We expect Elders Daniels and Cottrell and others will be present at the meeting. Application for tents or for information should be made to Dr. A. M. Neff, New Market, Va. Let all arrange to come, and order tents at once, so that no confusion will result on arrival.

R. D. HOTTEL.

Addresses of Workers in Japan

FOLLOWING are the permanent addresses of the workers in Japan: F. W. Field, 30 Oiwake cho, Hongo, Tokyo; W. D. Burden, 845 Sendagaya mura, Tokyo; F. H. Okohira, 856 Sendagaya mura, Tokyo; S. A. Lockwood, M. D., and wife, 42 Yamamotodori, 2-chome, Kôbe. The old address at Shiba Koyen, Tokyo, is abandoned.

Publications Wanted

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

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

Mrs. M. E. Coffin, Doyle & Overton Bldg., Santa Rosa, Cal.

Ada Hunt, 725 Jarvis St., Fort Worth, Tex., Signs, Instructor, Life Boat, Little Friend, tracts.

Obituaries

THOMAS.—Died in Battle Creek, Mich., June 9, 1903, Cecil Saxby Thomas, aged 4 years. He was the son of Frank E. and Bertha G. Thomas. His death was the result of tumor on the brain. The parents and mourning friends are comforted with the hope of the soon coming of Christ and the resurrection of the dead. The funeral services were conducted by the writer.

J. L. PRESCOTT.

GOFF.—Died at Emporium, Pa., May 5, 1903, of cancer of the stomach, Henry Goff, aged 58 years, 3 months, and 1 day. Brother Goff was a firm believer in present truth, and had been a member of the Emporium church for the past nine years. He died in the blessed hope of a soon-coming Saviour. He leaves a wife and a little son to mourn his death. Words of comfort were spoken at the funeral from Ps. 17:15.

E. EBERSALL.

DAVIS.—Died at Santa Barbara, Cal., June 25, 1903, Mrs. Margaret Malvina Davis, aged 64 years, 6 months, and 17 days. Sister Davis was a faithful member of the church at Santa Barbara, and our hearts are comforted because we know she sleeps in Jesus. For seventeen years she has been a firm believer in the commandments of God and the faith of Jesus. Words of comfort were spoken from Rev. 14:13, by the writer.

J. L. McELHANY.

WRIGHT.—Died near Richford, Vt., June 29, 1903, of heart failure, Wm. Wright, aged 58 years. Mr. Wright was favorable to the truth, but had not taken a decided stand with us. His wife is one of the faithful ones, and feels deeply the loss of her husband. A son, a daughter-in-law, and many other relatives and friends mourn their loss. Funeral services were held in the Methodist church, where a large audience listened to a discourse from John 11:25, 26.

J. W. WATT.

WILLIAMS.—Died at his home, near Taftsville, Vt., Feb. 4, 1903, of consumption, Brother George Williams. He was converted seventeen years ago, accepted present truth eleven years ago, and was faithful unto death. At the time of his death he was a member of the Vermont Conference Committee, also elder of the Hartland church. He was a valuable man in conference work, and we miss him much. He leaves a mother, a wife, and six children, with other relatives, to mourn their loss, but they sorrow not without hope. Funeral services were held by the writer.

J. W. WATT.

Boston

Boston, the Metropolis of New England, is commodiously situated on the Sea Shoar. 'Tis a large and well ordered Town, and hath been chosen as the meeting place of the National Educational Association in July. The Excursion Rate over the Michigan Central, The Niagara Falls Route, is open to the Publick. Delightful Side Trips. Send 2c for Boston Booklet.

For Information apply to

L. D. HEUSNER,

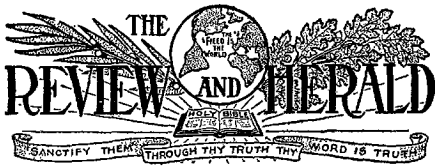
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BATTLE CREEK, MICH., JULY 14, 1903
W. W. PRESCOTT - - - - - EDITOR
L. A. SMITH } - - - - - ASSOCIATE EDITORS
W. A. SPICER }

THE brethren in Texas desire that special attention should be called to the fact that the Texas camp-meeting will begin July 30. Through an error in making the appointment the date has been announced as July 29. Remember that the correct date is July 30.

WE are pleased to learn that Messrs. Barnhardt Bros. & Spindler of Chicago, one of the leading firms dealing in printers' supplies, have donated a Washington hand press for the use of our missionaries in China. In the early days of this work the REVIEW was printed on just such a press. May this one be a help in bringing the truths of this message to many in China.

BROTHER F. I. RICHARDSON and wife arrived in Battle Creek last week from Jamaica, West Indies. After years of earnest labor in that field, Brother Richardson's health demanded a change of climate. Just before leaving, it was his privilege to attend the dedication of seven new houses of worship in various parts of the island. The work is making encouraging progress. The presidency of the Jamaica Conference is now taken by Brother J. B. Beckner.

THE Bible is full of encouragement for all to go forth to some kind of labor in the Lord's vineyard. If you have received the new birth, you have been commissioned of God to proclaim the gospel. Here are more words of encouragement given through the spirit of prophecy: "Let ministers and lay members go forth into the ripening fields. They will find their harvest wherever they proclaim the forgotten truths of the Bible. They will find those who will accept the truth, and who will devote their lives to winning souls to Christ." See page 9.

THE third angel's message proclaims "the end of the world in this generation." A work almost inconceivably vast remains to be done, yet the assurance is given, "He will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth." Rom. 9:28. The greatest work that remains to be done is to carry the gospel to the benighted millions of Asia and Africa; but while those who proclaim the end of the world

in this generation are comparatively few in number, a vast number have taken for their motto a sentiment of similar meaning—"The evangelization of the world in this generation." The greatest Protestant associations in the world—the Christian Endeavor Society, Epworth League, and Baptist Young People's Society—seem about to make this motto the basis of united action; so says a report from the national convention of Christian Endeavor at Denver, Colo. The Student Volunteer movement, which enrolls many thousands of university students in the United States and Canada, has long borne the same motto upon its banners. A vast work for the evangelization of the world is being organized. A decisive hour in the battle of sin and righteousness for supremacy has been reached. "There shall be delay no longer."

A Special Mission Enterprise

THE Mission Board desires to call special attention to the call which Brother D. U. Hale makes in his report from the Gold Coast, West Africa, in this number (page 17). It will be seen that he has found in the interior a location affording the most favorable conditions for health, and the chiefs of the district freely offer the land. Now Brother Hale appeals to us to help him with the funds for putting up a house for mission headquarters and school.

There is need for prompt action. In a later letter, our brother reports further favorable circumstances at Mansu, and urges that no time be lost in getting established. It will be remembered that we opened work on the Gold Coast about eight years ago. Brother Hale, himself and other workers were driven back by the climate of the Coast, which has given the whole region the name of being the "white man's grave." One of our missionaries, Brother Riggs, was buried there. If there had then been a headquarters on higher land in the interior, to which the workers could have resorted in the bad season, the results might have been very different.

Believers and interested ones were left behind; and all through the years since, they have been appealing to us to send them teachers of the truth. Now Brethren Hale and Hyatt and their families are again in the field. The truth must be pushed back into the interior and along the coast, to warn vast regions with millions of souls for whom God has given us a message. Nearly every member of the party has had already to struggle with the fever. They are manfully fighting the missionary battle against great odds; but, warned by his past experience and the whole history of missionary effort on the Gold Coast, Brother Hale has hastened to search out a location where our missionaries can

live, and where they can gather in promising persons to be trained for service. So we shall secure hardy native helpers who can go as heralds through all the country round about.

Now the Mission Board is pressed to the utmost to keep the ordinary supplies going to our comrades at the front. In order to respond to this special call, special help is needed. It will require one thousand dollars to provide the simplest possible mission station in the interior, and several hundred dollars more ought really to be supplied. But one thousand dollars should be sent on as quickly as possible. The Board invites those who may feel it a privilege to help in this special object, in addition to the regular offerings for missions, to send in gifts for building this station, which is to preserve the lives of our missionaries and the children. They go in our stead. Let us stand by them. Gifts will be acknowledged in the REVIEW as they come in. They should be sent through the conference office, or direct to Mission Board Treasurer, 267 West Main St., Battle Creek, Mich. A friend in the Mission Board office starts the list in this issue by a gift of twenty dollars. Who will follow quickly?

W. A. SPICER, Secretary.

For African Gold Coast Mission Station
A friend.....\$20 00

SOME noteworthy statements have appeared among the newspaper utterances occasioned by the illness and expected demise of Pope Leo. "For the first time," says the Chicago Tribune, "the whole world is watching by the bedside of a dying pope." The predecessor of Pope Leo, Pius IX, has been dead less than a generation, yet now for the first time it is remarked by observing men that "the whole world" is watching by the pope's bedside. Protestants as well as Catholics pause in suspense to hear the news bulletined by the pope's physicians. We can not but be reminded of a prophecy of Scripture which speaks of a time when "all the world" will manifest an interest in the papacy. Have we now reached the time which the prophet had in view? Certainly the papacy has made vast progress in the world since the day when the papal chair was vacated by Pius IX.

Another statement which we note is the following, in a press dispatch from Washington, D. C.: "Great interest is manifested, for the first time in history, by the United States government in the selection of a successor to the papal chair in the event of the death of Pope Leo. Owing to the friar land question in the Philippines it is considered of the utmost importance that the new pope be friendly toward the United States."

Do you catch the significance of these two "first times in history"?