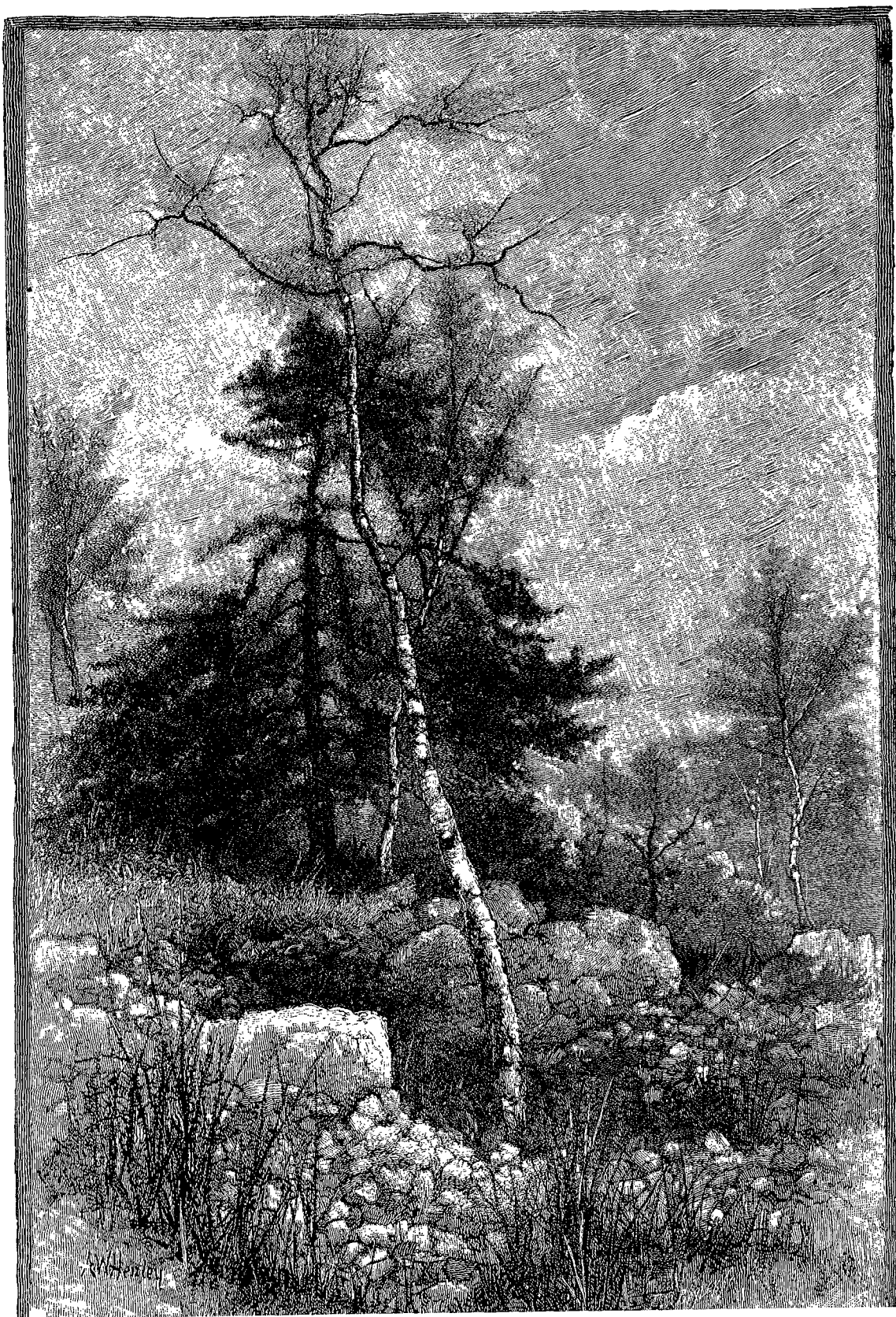


The Advent REVIEW And Sabbath HERALD

Vol. 80

BATTLE CREEK, MICH., TUESDAY, JULY 21, 1903

No. 29



W. H. Miller

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The Advent REVIEW AND HERALD And Sabbath

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

VOL. 80.

BATTLE CREEK, MICH., TUESDAY, JULY 21, 1903.

No. 29.

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

PRINTED EACH TUESDAY BY THE
Seventh-day Adventist Publishing Assn.

Terms: In Advance

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

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Editorial

Days of Violence

THE description of the condition of the world just before it was destroyed by water in the days of Noah will serve as the description of the condition of the world just before it is finally destroyed by fire. "As it was in the days of Noah, so shall it be also in the days of the Son of man." The same contempt for God and his law brings men to the same disregard of all restraint, and thus now, as then, the earth is "filled with violence." Who can doubt it who observes the daily record of evil? Among all classes of people—the rich as well as the poor, the educated and the uneducated—there is revealed that same lack of self-restraint or self-government which shows plainly that the law of God is not written in the heart, and that Satan is carrying a large part of the human family captive at his will. When professed ministers of the gospel of peace incite the mob spirit among the people, and demand that lynching shall be legalized, what other result can be reasonably expected than that these outbreaks of violence shall become more and more frequent? At the present rate of progress it will not be long before all respect for the forms of law and order will be set aside, there will be no such thing as "due process of law," and every man's hand will be against every other man. Thus the real nature of sin will be revealed before it is destroyed out of the earth, and the redeemed will be prepared to sing, "Great and marvelous are thy works, O Lord God, the Almighty; righteous and true are thy ways, thou King of the ages. Who shall not fear, O Lord, and glorify thy name? for thou only art

holy." We are in the perils of the last days. Only as we hide in God are we safe. O that souls would realize the danger and turn unto the Lord! O that those to whom has been committed the warning message would awake more fully to their responsibility, and bend every energy to the work of preparing a people to stand through the days of violence, and to be ready for the return of our Lord! Sudden destruction in this generation awaits those who do not make God their refuge.

Spiritual Enthusiasm

LUKEWARMNESS in spiritual things is a characteristic of the time. "Neither hot nor cold," is the Laodicean state of the church. A wave of spiritual enthusiasm ought to sweep through the church. Spiritual enthusiasm is not fanaticism. It is not religious sentimentality. Spiritual enthusiasm means complete submission to the will of God. Spiritual enthusiasm means unreserved consecration to the service of God. Spiritual enthusiasm means unswerving devotion to right principle. Spiritual enthusiasm means the sacrifice of life together with all lesser things to the faithful performance of duty. All this was seen in the life of the apostle Paul, the spiritual enthusiast. "I hold not my life of any account as dear unto myself, so that I may accomplish my course, and the ministry which I received from the Lord Jesus, to testify the gospel of the grace of God." "Christ shall be magnified in my body, whether by life, or by death." "I take pleasure in weakness, in injuries, in necessities, in persecutions, in distresses, for Christ's sake." We are suffering to-day from spiritual languor. It seems difficult to arouse a genuine and lasting enthusiasm for the kingdom of God in the earth. The primary interest seems to be in the farm, or in the shop, or in some worldly enterprise which promises a good return for the investment. Men will grow enthusiastic over these things, and will heartily devote their energies to them, but their interest lags when the work of God is presented to them. Surely those who believe in the soon coming of the Saviour ought to be filled with spiritual enthusiasm. With glad anticipation they can look forward to the consummation of all their hopes at the return of their Lord. They know that what is done for the salvation of souls must be

done quickly, for soon the end will come. "Let the churches awake before it is everlastingly too late. Let every member take up his individual work, and vindicate the name of the Lord by which he is called. Let sound faith and earnest piety take the place of slothfulness and unbelief." Let there be more spiritual enthusiasm.

A Willy Fox

DECEIT is the devil's stock in trade. "The serpent beguiled Eve in his craftiness." "The woman being deceived was in the transgression." Satan is declared to be "the deceiver of the whole world." It is by "the deceitfulness of sin" that we are hardened. And centuries of experience have increased our adversary's power in deceiving the unwary and leading them astray to their own destruction. Only those who are enlightened by the wisdom which is from above can say, with the apostle Paul, "We are not ignorant of his devices." It seems very evident that Satan is preparing the way for the final deception when he will appear upon the earth and will personate Christ. By his perversion of the truth as it is in Jesus he has largely shut out Christ from his true place in the church, substituting the appearance for the reality and the form for the power, using sweet and beautiful words about religion, but leaving out its very essence, until in many cases a profession of religion has been the cloak under which the principles of Satan could be the more successfully introduced into the higher circles of society. Thus he has in effect turned aside to himself the service which belongs to God in Christ. Soon he who "fashioneth himself into an angel of light" will manifest himself as the Light of the world, and will demonstrate his claim by many wonderful works. No mere theory of the truth will preserve us from this overmastering deception. A personal experience in the power of the truth and a daily fellowship with Christ and his indwelling presence are our only safety. We should daily pray, "Deliver us from the evil one."

Some Simple Truths

AMONG the axioms which lie at the foundation of all dealing with quantity

are the following: "The whole is equal to the sum of all its parts." "The whole is greater than any one of its parts." These axiomatic truths are equally applicable to this message. The message as a whole is composed of, and is equal to, the sum of all its different parts or divisions. The message as a whole is greater than any one of its parts or divisions. The educational work, as the distinctive work of schools and colleges, did not create the message, but was created by the message. The medical work, as a distinctive department of work, did not create the message, but was created by the message. The publishing work, as a distinctive department of work, did not create the message, but was created by it. There is danger that some who become absorbed in their special department of effort, shall overlook these simple facts, and begin to think and to teach that a part is equal to the whole, or that a part has in some way become the whole. This message can never be given simply as an educational work in the ordinary meaning of that expression. This message can never be given as a medical missionary work in the ordinary meaning of that term. This message can never be given as a publishing work in the ordinary meaning of that term. The whole can never be made equal to one of its parts only. The educational work, and the medical work, and the publishing work have their place as facilities in the giving of this message, and in their place they can be a blessing in the advancement of this work, but in the attempt to get out of their place and to become the message itself they can become a hindrance instead of a blessing. It is time that these simple truths should be recognized.

Early and Later Experiences

It is plain that we are being called to return to the first principles of this advent message. There was a simplicity and directness of faith, and a positiveness of statement concerning the truth in those days, which carried conviction to the hearts of those who heard the message. Without elaborate facilities, without the complete system of organization which has since been perfected, and without large institutions, the early pioneers in this movement went forth to the people with the simple truth of the coming of the Lord and the preparation needed to meet him in peace. They warned and entreated with tears, under a sense of the solemnity of the time and the value of souls, and God gave them much fruit of their labors. Under these labors there were persons converted to this message who have been loyal to the work for nearly half a century.

Later years have brought a somewhat different experience. A new generation

of preachers of the Word has entered the field. The simplicity of the early times has to a considerable degree been discarded. Much more money is spent in institutions and other material facilities, and these things have to some extent been depended upon for success, instead of remembering that it is only by the power of the Spirit that any real success is attained. It is evident that the time has fully come for a reform in some of our plans and methods, and that we must recognize in the message itself a power greater than in all merely human facilities.

It will be an unfortunate time for this movement when the early days of the message are forgotten, and to prevent this it will be well to rehearse frequently the experiences of those who under God established this work. We are sure that the following extracts from one of Sister White's personal letters will be interesting and profitable, as bearing strongly upon this very question:—

We must study to find out the best way in which to take up the review of our experiences from the beginning of our work, when we separated from the churches, and went forward step by step in the light that God gave us. We then took the position that the Bible, and the Bible only, was to be our guide; and we are never to depart from this position. We were given wonderful manifestations of the power of God. Miracles were wrought. Again and again, when we were brought into strait places, the power of God was displayed in our behalf. At such times, souls were convicted, and amidst the scorn and derision of the opposing churches, they bore testimony in favor of the truth. "So mightily grew the word of God, and prevailed." Under the preaching of the truth, men were converted, and were "instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord."

I was then very young, but I believed the message, and the Spirit of the Lord was upon me. I was guided by the Spirit to act an important part in the work of the Lord for this time.

I have lost none of my faith in the message. After the passing of the time in 1844, we were a disappointed people, few in numbers. We sought the Lord most earnestly, and read and re-read his commandments. We saw wherein we had been working and walking contrary to them, and then we thanked the Lord for our disappointment. The fourteenth chapter of Revelation was most diligently studied, and we discerned the meaning of the words, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Light was given us on the claims of the law of God. We were convicted that the seventh day is the Sabbath of the Lord, and we began to observe it as holy unto him.

The world has accepted a false rest-day, and has dishonored the Creator of heaven and earth. The false is revered in the place of the true. God's Sabbath is trampled under the feet of men. What excuse can those who do

this give for placing the first day of the week where the seventh should be, and for making laws compelling its observance? God's condemnation will rest upon all who have thus disregarded his commands.

Seventh-day Adventists need to search the Scriptures, that they may know the reasons of their faith. Christ says, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." We are living in the close of this earth's history. Let no one say in his heart, "My Lord delayeth his coming." Prophecy is fulfilling. Soon Christ will come with power and great glory. We have no time to loose. Let the message sound forth in earnest words of warning.

We must persuade men everywhere to repent and flee from the wrath to come. They have souls to save or to lose. Let there be no indifference in this matter. The Lord calls for workers who are filled with an earnest, decided purpose. Tell the people to be instant in season and out of season. With the words of life upon your lips go forth to tell men and women that the end of all things is at hand.

Let us keep our souls in the love of God. The note of warning must be given. The truth must not languish upon our lips. We must rouse people to immediate preparation; for we little know what is before us. My faith is as strong as ever that we are living in the last remnant of time. Let every teacher present an open door before all who will come to Jesus, repenting of their sins. We are not only to watch; we are to pray and work and wait.

It is refreshing and encouraging to read these words of personal experience and earnest exhortation from one who has been connected with this work from its rise, and who knows so well the experiences of the present time. The early believers laid hold upon fundamental principles with such a fullness of consecration that they can say, after more than five decades of self-sacrificing toil, "I have lost none of my faith in the message." Some of the later adherents to this truth, after an apparent delay in the realization of their hopes, begin to say, "My Lord delayeth his coming," and they are becoming absorbed with the cares and pleasures of this life. Those whose experiences are still fresh and strong must raise a mighty cry, announcing with a quickening power that the Lord is near, even at the doors. The advent faith and hope must be revived, and the message of warning must be quickly carried to every land. For this work let us gird ourselves anew.

How to Discern the Truth

PAUL wrote his second letter to Timothy in a time of stress and confusion. Persecution was breaking upon the early believers, wave after wave. But more trying than all, teachers were arising, bringing in speculative theories and fine-spun philosophies, overthrowing the faith of many.

By the preaching of the simple gospel

message, a mighty work has been built up. Now men who had stood as teachers were turning to the world, or were busily engaged within the church, propagating their own notions, and tearing down that which had been built up. The faith of many was being overthrown. Then Paul wrote:—

“Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.”

That is the rule. If we would be able to discern truth from error in times of confusion, let us put away iniquity. Keep your sins forgiven. A clean heart is a truer guide than a clever head. The cleansed heart is essential to the clear mind in spiritual things.

This race is not to the swift, nor this battle to the strong. The self-confident, the keenly speculative, unconsciously fascinated by their own intellectual gifts, will be snared and confused where simple, loving souls will be able to pass along the highway of truth without swerving.

Put away sin, humble the heart before God, keep close to a personal Saviour. “With the heart man believeth unto righteousness.” We study too little with the heart. Our experience in this blessed message must be a heart experience. That alone can hold us upon the foundation that standeth sure. Every wind of doctrine is blowing. The perilous times of the last days are come, and error is masquerading in the cloak of truth. “Let every one that nameth the name of Christ depart from iniquity.”

W. A. S.

An Effort to Romanize England

RELIGIOUS persecution of a very real character is being experienced by English nonconformists under the education law which was recently enacted by Parliament. The enactment of this law is unquestionably an important step in the papal scheme to turn England back to the Catholic Church. England is to be papalized through the teaching given to the rising generation. The new education law puts the primary schools very largely under the influence of Rome, and Rome is improving her opportunity to the utmost. The English established church, it is true, is not nominally papal; yet it is so Romanized in its practices and teaching, and so much in sympathy with Rome, that the difference between the two, so far as the schools are concerned, is merely nominal. Many nonconformists, it is said, would even prefer openly papal schools to those to which their children are now sent.

Education of children is compulsory in England, and English nonconformists are obliged to send their children to the public or “board” schools, there to be

put under Romanizing teaching, and are compelled to contribute for the maintenance of these schools. Their little children are being taught to regard them as heretics, and fathers and mothers are compelled to pay the ones who are doing it. It is a great triumph for Rome, and for Jesuit intrigue in the English church. We present some extracts on the subject from an article contributed to *The Outlook* by Rev. Silvester Horne, chairman of the London Congregational Union, who writes of the “Passive Resistance” movement which has sprung up among the nonconformists as an expression of their sentiment toward the new law. Mr. Horne says:—

An organization known as the Passive Resistance League has sprung into existence, with an executive composed of well-known leaders of the English Free churches. Eminent counsel have given it as their opinion that this organized resistance to the act brings the members of the league within the law relating to conspiracy, and exposes them to criminal prosecution. It has made no difference. Branches of the league have been formed in all parts of the country; at the present time over two hundred are in existence, and the work of enrollment is going on quietly but rapidly.

The situation is a strange one. A generation has passed since English nonconformity had to fight for its own in this fashion. The last use made of the weapon of “passive resistance” by Free Churchmen was when they allowed their goods to be spoiled rather than pay a rate to support the established Episcopal churches. In those days it used to be urged that the church rate was for the purpose of maintaining the church fabric, and that, as the parish churches belonged to all the parishioners, no injustice was done. Nevertheless, the stalwart nonconformists retorted that it was a rate in support of a denominational institution from which they conscientiously dissented. Some of them were sent to prison; thousands had their goods distrainted upon. The battle lasted for many years, and ended in the complete victory of the nonconformists. . . .

American readers should understand that in eight thousand parishes in England and Wales there is only one public elementary school available in each parish, and that that school is under Church of England auspices, and that all children in the parish are by law compelled to attend it. The nonconformist therefore asserts that the new education rate is worse than the old church rate. The old church rate went to keep up the parish church, but at least the nonconformist was not compelled to attend the parish church. The new education rate goes to support a sectarian school, and nonconformist children are compelled to attend this school.

To understand the intensity of the Free Church opposition to this new system, something must be known of the social and religious conditions which prevail to-day in many parts of England. The power of the established church in thousands of parishes is almost absolute. The squire of the parish, who probably owns most of the land, expects his tenant to be loyal to the Church of England; and multitudes of laborers and small shopkeepers are given to under-

stand that their very livelihood depends on their conformity to the will of the squire and the parson. The latter is very usually, nowadays, what is known as High Church. The old priestly notion of the ministry has been revived with great success. He repudiates the name Protestant. He regards the nonconformist as a schismatic and a heretic, and the children of nonconformists as proper subjects for his priestly influence. Even the *Pilot*, which is an Anglican weekly paper of conspicuous moderation and great influence due to its statesman-like opinions, declares that if the Church of England is to be re-Protestantized, ten thousand clergymen must be turned out.

These men are interested in the movement for reunion with Rome, and their teaching is hardly distinguishable from that of Rome. The schools which these men manage are the most valuable instrumentality they possess for proselytizing young England. Backed up, therefore, by the social influence of the squirearchy, they are able to make the position of the independent nonconformist almost intolerable. He may be strong enough to take his own line so far as worshipping at a nonconformist chapel is concerned, but when he sees his own children's minds set against him and the faith he holds most dear, he is driven to the verge of rebellion. So that when now he is required not only to expose his children to this peril, but to pay his rate that they may be seduced from their principles, he is astonishing the government by asserting flatly that he will not pay, but will suffer loss of goods or even imprisonment.

The grievance is further greatly aggravated by the fact that in these church schools which are now to be entirely supported by public funds no nonconformist can be a head teacher. To the power of the clergy is to be added the sectarian influence of the principal teacher. Thus a further difficulty is placed in the way of the nonconformist who desires to be loyal to the law of the land and at the same time to his own principles. We never expected to see, in any period of reaction, the reimposition of religious tests in any branch of the civil service. The payment of a rate that our children may be proselytized at the expense of their parents, and schools supported from the principal teacherships in which all people holding our convictions are expressly excluded, is to thousands of nonconformists a moral impossibility.

No section of the community has been more law-abiding than Free Churchmen. But it has come to this, that they can see no hope for England or for Protestantism in England save in the policy of passive resistance to the new education act.

L. A. S.

New Periodicals in the West Indies

It is encouraging to note the success that is attending the efforts of our workers in various fields to reach larger masses of the people by periodicals, without laying extra burden upon the Mission treasury. Two new papers are circulating in the West Indies, and no appeal has been made for financial assistance in launching them. At the organization of the two West Indian conferences it was agreed to start the *Caribbean Watchman*, as a monthly organ,

and the believers pledged themselves to push its sale among the islands. Of the second number Brother George F. Enoch writes from Trinidad:—

"We have printed five thousand copies of the July number, and to-day, the first of July, they are all gone, and orders are in hand for more; so you can see that our brethren and sisters have taken hold with a will. We have orders for seven thousand copies of the August number. I can assure you that there is a loyal body of believers in the West Indies who believe that Jesus is coming soon, and we intend to let all the people within our borders know why we believe it. We are more than paying for our cover through advertisements. In fact, we have a credit on our July issue."

This periodical campaign is bound to greatly increase the effectiveness of our work in the islands.

The little band of workers in Porto Rico, only three, all told, are issuing a trim little monthly in Spanish, *El Centinela de la Verdad* (Sentinel of Truth), which they propose to finance in the field.

Our missionaries the world over are straining every nerve to press forward this campaign. As the literature is scattered, the cry for more laborers to gather the harvest will ring louder and louder.

W. A. S.

The Lack of Power in the Pulpit

THERE is a certain class of optimists who profess to believe that the world is steadily growing better, and that Christianity is constantly growing in power and influence. There are other men, however, who have a clearer insight into the real situation, and who plainly perceive that with all the outward show and the great expenditure of time and money and effort in Christian activities, there is yet an evident lack of the old-time power in the ministry of the gospel. In the July number of *The Missionary Review of the World* this question is considered at some length, and two principal reasons are given for the recognized decline in pulpit power:—

FIRST.—There is not the proper place given to the Bible that there should be. The text-book of all preaching is neglected. Sociology and a score of studies, supposed to concern the "new gospel" of the twentieth century, absorb many modern preachers. The newspaper and the novel are often more the inspiration of the pulpit than the Word of God and the secret place of prayer. The methods of modern criticism are irreverent and destructive, faith in the inspired Scripture is impaired, and its hold on conviction and conscience is weakened. Nothing but a thorough knowledge of God and love can make a preacher. Nothing so expands mind and enriches heart and dignifies utterance as the habitual holding of one's self under the full blaze of the Shekinah glory. The great preacher burns and glows and sparkles with God's fire. . . . If our theological schools are not fountains of Bib-

lical learning and prayer, how can they turn out truly powerful and prayerful preachers?

SECONDLY.—We add, with some hesitation, that we fear the modern ministry is too much looked on as a *profession* and not enough a *vocation*. One sign of this is the new standard of compensation adopted. It is held that the church is like any other market-place, and preaching is like any other commodity, to be regulated by the common law of demand and supply. Preaching talent is on sale, and the highest bidder gets the goods. In principles of commercial equity, this is correct. Intellectual and oratorical ability is a costly product, and may command the highest price. And so we find men not hesitating to take, or congregations hesitating to offer, any salary that can be secured. . . .

The more money obtains prominence in pulpit and pastoral work, the more the pulpit loses its dynamic. Avarice is one of the subtlest foes to spirituality. Moreover a man is prone to degenerate into a hireling, and consciously or unconsciously shape his utterances to please his auditors, and so the pulpit comes into bondage. A century ago the bulk of the preachers in New England had small stipends, lived in humble parsonages, with a small plot of ground, which they cultivated, and which yielded vegetables for food, and pasture for horse and cow. They lived on a level with the people, economically and frugally, and depended partly on their own labor for a subsistence. Many of them could not spend all their time in studying sermons, but they knew the people and visited in the families; revivals were frequent, and the churches were healthy in growth. Now in many of these New England villages the churches are deserted, and the buildings empty. There are a few splendid buildings with very attractive preachers, but even they are not full, while the smaller, feebler churches fall hopelessly in the rear in this unequal strife for popularity.

Other causes may and do contribute, but we content ourselves with emphasizing these two, believing that if a more Scriptural training were secured in the training-schools, and a more self-denying service in the actual work of the ministry, we should have a more efficient class of preachers. The pulpit demands as its feeders pure springs of sacred learning salted with much prayer, and it needs for its constant guard from the secular and avaricious spirit a principle of self-denial that identifies the minister of Christ with the common people rather than the aristocratic class.

These are not, perhaps, palatable truths, but are they not truths? How fast would all power vanish from our missionary band if the element of self-sacrifice were lost! Who can not see that if missionaries degenerate into sociologists, or even philanthropists; if the Word of God loses its dynamic force, and especially if large money compensation becomes an object, we might almost as well abandon missions altogether? The church of God needs to keep on her knees; the devil is alive and abroad. The martyr spirit is the only mission spirit.

These are the words of truth and soberness. And it may be profitable for us to weigh them in their bearing upon our own work and experiences. We greatly fear that the ministry of this de-

nomination is suffering from the lack of prayerful Bible study. And while we can not truthfully be said to pay high salaries to preachers, yet we have sometimes thought that the very certainty of a support from the tithe militated against that spirit of sturdy work which characterized the pioneers in this movement. And further there has been manifest a distinct tendency on the part of some of our workers to become professional reformers and philanthropists, rather than to be preachers of the definite message for this time. When shall we learn that our strength and our hope of success lie in faithfully adhering to the instruction to preach the Word? There may not be preachers of great worldly reputation in this message, but there should be preachers of great power, who should be successful in winning many souls for the kingdom of God. The prayerful study of the Bible and the spirit of self-denying labor are great factors in the solution of this problem.

Religious Riots Next

It is a recognized fact that lawlessness in the United States is rapidly on the increase. The *Chicago Chronicle*, which is published in a community where conditions prevail out of which lawlessness naturally grows, charges the present state of affairs to disregard of law on the part of the labor unions. Unquestionably this is one great source, though not the only one, of the tide of lawlessness which is filling many minds with alarm. The *Chronicle* reasons logically upon the subject. It says:—

People who are making an attempt to account for the increase of disorder in many parts of the country need not look much beyond the teachings of the labor unions and their apologists in politics and in the press.

The labor union has held for a generation that when it becomes involved in a strike, all laws are suspended so far as its own immediate interests are concerned.

Labor unions have been supported in this contention by weak-kneed politicians and by demagogues in office. They have managed as a rule to do about as they pleased, breaking heads here, mobbing employers there, and killing and terrorizing everywhere, with almost no attempt on the part of anybody in authority to punish them for their misdeeds.

It is preposterous to suppose that this sort of thing can go on for twenty or thirty years without having a far-reaching effect upon the young and thoughtless. Every case of lawlessness for which no penalty is exacted begets lawlessness in others far beyond the immediate neighborhood in which it occurs.

If it be admitted that a considerable number of the people are above the law and can do as they please, it is a natural corollary that there are others who are beyond the protection of the law, and can hope for no assistance from it.

There is hardly a trades union in the land which does not have its "wrecking gang." Every man connected with labor

organizations is well aware of the principle on which these gangs work. They are simply criminals. They make no attempt to disguise the fact. Organizations which recognize such agencies and stand ready to profit by their operations are no less criminal in their inspiration and purposes.

Taught by many years of lawlessness and demagoguery that under certain circumstances a mob may execute its will upon an opponent in the name of union labor, the disorderly elements in this country are now quick to widen the scope of their operations. Class riots are of daily occurrence. Race riots appear with increasing frequency. Religious riots may be looked for at no distant date.

"Religious riots"! A revival of the worst scenes of the Dark Ages! To this the present state of affairs is rapidly tending, and the fact is evident even from a secular standpoint. We are living in perilous times. L. A. S.

Note and Comment

ACCORDING to the *Central Christian Advocate*, three hundred million dollars a year represents the cost of keeping up the work of Christianizing America, and "fully one billion dollars is annually absorbed in the Christianization of the whole world."

FOURTH-OF-JULY accident statistics show that two hundred and nine persons were killed and several thousand injured in the celebration of Independence day this year. It would be interesting to know, could the figures be given, how many more persons have been killed and wounded in the celebrations of this day since it became a national day than were killed and wounded in the war by which the national independence was achieved.

A NOTEWORTHY thing about Pope Leo is the favorable impression which seems to have been made by his personality on Protestants and Catholics alike. In the minds of many who have no sympathy with papal doctrines, the pope himself is invested with an atmosphere of spirituality and saintliness; and by this the pope has no doubt gained much for the papacy. People are prone to lose sight of principles in looking at the person who represents them. There are many good people in the Catholic Church, but they are good in spite of the principles of the religion they profess. That the papacy is the greatest enemy of civil and religious liberty, is a fact that should never be lost sight of in the luster which may pertain to individual Catholics. Religious liberty, says Cardinal Gibbons in his book, "The Faith of Our Fathers," is liberty to worship God according to "the dictates of a right conscience." And a right conscience, in the papal view, is one which conforms to the doc-

trines of the Catholic Church, as defined by the church councils and the popes. The whole history of the papacy conforms to this idea of religious freedom.

The fact is mentioned, however, in connection with statements called out by the pope's illness, that in 1891 the present pontiff erected in the church of St. John Lateran a monument to Pope Innocent III, whose reign was marked by the fiercest persecution of "heretics,"—an act which would not indicate a very mild attitude on Leo's part toward heretics of the present day.

"SINCE 1880," says the *American Grocer*, "the use of alcoholic beverages [in this country] has nearly doubled." The use of other nerve-injuring drinks has also greatly increased. The *Midland* (Chicago) puts together some statements on the drink bill in the United States and in Great Britain, taken from the *American Grocer* and the *London Times*, which are worth noting. It says:—

Not long ago the *London Times* printed a statement, which it has published annually for some years, of the amount spent in the United Kingdom for drink, with a comparison of the figures for successive years. It estimates the consumption of British spirits at 35,339,523 gallons, other spirits 8,778,200 gallons, beer 35,243,472 barrels, wine 15,348,242 gallons, and British wines, cider, etc., 15,000,000 gallons. The total cost is figured for 1902 at \$292,279,915 for spirits, \$528,652,080 for beer, \$69,067,090 for wine, and \$7,500,000 for British wine and cider, making a total of \$897,499,085. In the middle of 1902 the population of the United Kingdom was stated to be 41,952,510, which would make the average drink expenditure for that year \$21.39 per head. From figures given by the *American Grocer*, as quoted in a daily paper, a comparison of our own expenditure in the same line may be made. The American drink bill in 1902, including coffee, tea, and cocoa, classed as light stimulants, reached the high-water mark, the total bill being \$1,369,038,276, representing a per capita expenditure for stimulants of \$17.33 for the 79,033,000 people of the United States, or 4.7 cents per day. The cost at retail of alcoholic and malt drinks was \$1,172,565,235, of coffee \$149,831,030, of tea \$39,642,011, and of cocoa \$7,000,000, amounting to a total of \$1,369,038,276, as compared with \$1,273,212,386 in 1901. Since 1880 the use of alcoholic beverages has nearly doubled.

UNDER the heading "The Mob Spirit Growing," the *Chicago Tribune* of July 7 says:—

The old and respectable city of Evansville, Ind., had a taste of mob rule last Sunday. A policeman was shot and killed, and, as the murderer was a negro, evil disposed individuals set out to lynch him. Not being able to get the murderer, the mob began attacking all the negroes it came across. Some of the black men tried to defend themselves. That infuriated the rioters, who do not concede to the negro the right of self-defense.

Probably if an Evansville policeman had been killed by a negro two years ago, or even one year ago, there would have been no rioting, but to-day the mob spirit is rife in many Northern cities. Lawlessness in one community inflames the lawless element in another community, and it lays hold of the first opportunity to break the law. The lynchings at Belleville and Wilmington and attempted lynchings at other points were one great cause of the attempted lynching at Evansville. . . .

In view of this prejudice, and of the growing inclination to resort to lynch law in Northern communities, it is the duty of peace officers, whether sheriffs or chiefs of police, to be more vigilant and efficient than they have been in many instances, and to deal with mobs in a decisive and ungentle manner. Otherwise the contagion will spread, and there will be riotous demonstrations in many communities now looked on as conservative and law abiding.

The contagion of mob lawlessness is certainly spreading fast. The fact is visible to all, but its cause and meaning are clear only in the light of divine revelation.

Not long ago the papers had much to say about an edict for religious toleration having been issued by the czar of Russia. According to an English writer, Mr. R. E. C. Long, who is mentioned as a "noted student of Russian affairs," no such thing as religious toleration has been contemplated by the Russian government, and in the translation of that part of the czar's manifesto relating to this subject a deliberate deception was practiced upon the world. What the manifesto did say, says Mr. Long in the *London Fortnightly Review*, was that the Russian laws regarding religion were good enough for the empire, and would under no circumstances be departed from. The manifesto was, he says, a defiant declaration to Russia and to all the world on this point, and is quite capable of meaning that dissenters and heretics will be even more rigorously dealt with than has been done heretofore.

Mr. Long does not believe that the manifesto was drawn up by the czar, for the reason that "a more Jesuitical intellect was needed to compile a paragraph which, without visible inconsistency, at once speaks of tolerance as a virtue and declares that intolerance is the future policy of the state." The manifesto declares that there will be "undeviating observance" of existing laws; and as the Russian laws take full cognizance of questions of religious belief, the trial and punishment of heretics in Russia is always strictly according to law. "The essence of religious persecution in Russia is its perfect legality." Religious toleration is therefore wholly incompatible with the declaration that the laws will remain unchanged. Religious freedom is gaining no ground in that quarter of the world. L. A. S.

General Articles

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

My Brother's Cross

"If I could see
A brother languishing in sore distress,
And I should turn and leave him comfortless

When I might be
A messenger of hope and happiness,
How could I ask to have what I denied
In my own hour of bitterness supplied?

"If I might share
A brother's load along the dusty way,
And I should turn and walk alone that day,

How could I dare—
When in the evening watch I kneel to pray—
To ask for help to bear my pain and loss,
If I had heeded not my brother's cross?"

The Sign of Discipleship

MRS. E. G. WHITE

"A NEW commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another."

"As I have loved you." The crowning act in the sacrifice of love was yet to come. Soon, in the scenes of the Saviour's betrayal, trial, and crucifixion the disciples were to see the measure of his love. They were to see him hanging on the cross in dying agony, bearing the sins of the world. In this, and in his resurrection and ascension, they were to see a love so broad and deep that all doubt as to the meaning of the new commandment would be swept away. The knowledge of the Saviour's matchless love for them was to bind them heart to heart, preparing the way for the Lord to anoint them with his Spirit. United by this love, they were to go forth to witness with convincing power to the divinity of their Leader. And their Christlike love for one another was to be the sign of their discipleship.

How much of this love have we shown for one another? Might we not better begin without delay to love one another as Christ has loved us? Would we not then be a power for good in the world? "By this shall all men know that ye are my disciples, if ye have love one to another."

"As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you."

Weakening the Influence of Truth

I wish to speak of some things that have been represented to me as taking place in assemblies of God's people. Some have taken offense at things en-

tirely unworthy of notice, and have dishonored God by giving way to the feelings of the unsubdued heart. They have misinterpreted the truth, and weakened its influence. They have strengthened Satan's kingdom; for church-members who speak words that stir up strife are doing Satan's work much more effectively than his own subjects.

O my brethren, why are you so easily irritated? Why do you so readily separate from one another? Do you realize that your hasty words are written in the books of heaven, to receive the same punishment as the words of the profane man? The same spirit that led him to swear led you to speak words that stirred up strife in the assembly of God's people. Remember that by your words you shall be justified, and by your words you shall be condemned.

O that those who are proclaiming the most solemn message ever given to the world would realize how greatly their influence is weakened when they are suspicious of their brethren, when they allow angry words to pass their lips! The displeasure of God rests upon every one who speaks harsh, unkind words. Nothing so dishonors the Lord Jesus as a readiness on the part of church-members to take offense when something occurs to displease them. The conversion of unbelievers depends on the distinctness with which Christ is revealed in the lives of believers. When our hearts are filled with love and compassion, when our conduct toward one another is marked by Christlike tenderness and courtesy, then our words will have power to convict souls.

"That They All May Be One"

The Holy Spirit is to rest upon God's children. This is the Lord's will and plan. But this can never be until they seek for unity, forgetting self in the desire to extend his kingdom. The Saviour's prayer for his followers is, "Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me."

"And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."

It is the unity of Christ's followers that convinces the world that God has indeed sent his Son to die for sinners, to make them partakers of his perfection, changing the sinful heart, and forming the character after the divine likeness. Christ declares, "There shall be one fold, and one shepherd." He came to our world to live the life that was to be the pattern for all his children. He

came to reveal the love that was to bind them heart to heart. And he made unity the badge of their discipleship.

Our Trust

God's people are to be united in the accomplishment of one great work. They are to make a combined effort of consecration. By a tender, respectful regard for one another, they are to cherish the influence that works for the recovery of sinners. As good soldiers of the cross they are to strive to win sinners to loyalty. Righteous principles gain more and more power over the life as their influence is allowed to soften and subdue the natural, untamed disposition. This is the mystery of godliness.

We are living in the testing time. God is proving his people, to see who are worthy of admittance into his family. He desires his followers to carry out the instruction contained in the seventeenth chapter of John. The practice of this instruction is to begin in the home. God measures church-members by what they are in the home. When Christ's words are obeyed in the home, the influence extends to the church. Grieve not the Spirit of God from your home by an unchristlike course of action. Work the works of Christ in the home. Then your lamp, burning brightly and clearly, will give light to those in darkness. Have you accepted your trust? Does your light so shine before men that they, seeing your good works, glorify your Heavenly Father?

Parents should make the Word of God their study. Their first work should be to interest their children in the holy, uplifting truths of this Word. Then in turn the children will become instruments in the Lord's hands for interesting and instructing others. Thus the truth works with power to win souls to Christ.

Enlarging God's Kingdom

Those who accept the truth are pledged by their baptismal vows to live the truth before the world. As soon as men and women come to a knowledge of the truth, they are to use their powers in shedding abroad the light of the glorious gospel of Christ. God wants his people to be light-bearers. As Christians multiply their talents by use, the church becomes the light of the world.

A living church is a working church. It is the do-nothing position of those who profess to be converted that robs the church of its vitality. Souls are to be saved, and those who claim to know the truth, yet who do not make any effort to win sinners to Christ, will sooner or later be revealed as spiritual dwarfs. God calls for workers who will unite their varied gifts in laboring for him. His people must show missionary courtesy, missionary hospitality, missionary zeal. He has grace for every worker.

God's servants are to make use of every resource for enlarging his kingdom. The apostle Paul, a faithful steward of the grace of God, declares that it is "good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth," that "supplications,

prayers, intercessions, and giving of thanks, be made for all men." And James says, "Let him know that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." Every member of the church is pledged to unite with his brethren in giving the invitation, "Come; for all things are now ready." Each is to encourage the other in doing a whole-souled work. Earnest invitations will come from a living church. Thirsty souls will be led to the water of life.

The Lord Speaking by His Son

J. N. LOUGHBOROUGH

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son," Heb. 1:1, 2.

Having noted how the Lord, in Old Testament times, spoke to his people by voice, by angelic visitation, and by prophets, it may be of interest to consider that portion of the text respecting the latter-day speaking "by his Son."

When the infant Saviour was brought to the temple by his mother (his first public appearance), to have made for him the required offering, he was recognized by two prophets. One of these was the devout Simeon, to whom it had been revealed, by the Holy Ghost, "that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple . . . and said, . . . Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against." "And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser. . . . And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem." Luke 2:26-38.

Six months before the public ministry of Christ was to open, his mission was heralded by John the Baptist, the greatest prophet that had yet appeared. Luke 7:28. To him the Lord made direct revelations, even telling him how he might know the Messiah, when, at his baptism, he should see the Holy Ghost descending upon him in the form of a dove. John 1:33. He also made predictions of the baptism of the Holy Spirit which Christ should impart, and of the final work of gathering the faithful as the wheat into the Lord's garner, and the burning up of the wicked like the chaff, with unquenchable fire. Matt. 3:11, 12.

The Lord's speaking by his Son of course includes the personal teaching of Christ when on earth, as recorded in the four Gospels of the New Testament. The words that he spoke in his teaching he disclaimed as his own; for he said, "The Father which sent me, he gave me a commandment, what I should say, and what I should speak. . . . Whatsoever I speak therefore, even as the Father said unto me, so I speak." John 12:49, 50. "The word which ye hear is not mine, but the Father's which sent me." John 14:24.

The words of Christ found in the four Gospels are not, however, the whole of his teaching for the "last days;" for when he was about to leave the world, he comforted his disciples with these words: "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever." John 14:16. And of this Comforter, he said, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14:26. Again, "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me." John 15:26.

The Saviour said of this Comforter, which was to "abide forever," "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye can not bear them now." John 16:7-12.

All that was to be spoken by the Son was not accomplished when he was here in person, as the following scripture shows: "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you." John 16:13, 14. Our Lord further spoke to the disciples of the coming and work of the Spirit, in these words: "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." Luke 24:49. A record of the same conversation is also given in these words: "And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise [fulfillment of the promise] of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." Acts 1:4, 5.

This promise which the Father had made, and to which our Saviour here refers, must be the promise recorded in the book of Joel; for when, on the day of Pentecost, the Spirit was poured out, Peter recognized it as the beginning of what was predicted by Joel. We read: "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the

Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Acts 2:1-4.

The mocking ones among the multitude who came together on seeing and hearing of this wonderful manifestation, declared, "These men are full of new wine. But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: for these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: and I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke: the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come." Acts 2:13-20; Joel 2:28-32.

It is not recorded that a single thing enumerated by Joel, to be produced by the Spirit, took place on the day of Pentecost. The Spirit was, however, poured out on that day, and there was a wonderful manifestation of the gift of tongues. In Joel's prediction of what should result from the outpouring of the Spirit, nothing was said about tongues. The gift of tongues is, nevertheless, one of the operations of the Spirit of God, as well as those directly specified in Joel's prophecy, and all were to be seen in the work of the Holy Spirit. The time covered by this prophecy of Joel reaches down to the close of probationary time—even to "the great and the terrible day of the Lord." The "last days" must include the very last day of the last days, which would take in the last day of probationary time. Hence this prediction of Joel relates to the work of the Spirit of God—the Comforter—as it should please the Lord, "forever," even through the entire gospel dispensation.

That this outpouring mentioned by Joel, is the "promise of the Father" to which Christ referred, is evident from Peter's discourse in which he says: "This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear." Acts 2:32, 33.

That Peter understood this promise to cover the Lord's manner of working even to the end of time, is set forth in these words: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2:38, 39. Then as long as

the Lord calls people to his service, so long is the promise of the Holy Spirit extended to them.

With the idea in mind that the Spirit of God was to have much to do with the believers during the gospel age, we can more fully comprehend the words of the apostle Paul, when, comparing the past dispensation with the present one, he says, "How shall not the ministration of the Spirit be rather glorious?" 2 Cor. 3:8. If this entire dispensation is the "ministration of the Spirit," it surely must be that the Spirit is to have much to do with those who will accept its working. The Comforter—the Holy Spirit—is Christ's representative, which he has sent to be with his people to the end. Through it he was to say the "many things" the apostles were not then ready to receive. So a part of the speaking of the Lord, by his Son in "these last days," is through the operations and gifts of his Spirit, not aside from the Scriptures, but in harmony with the word therein spoken.

How It Will Be Done

G. B. THOMPSON

FROM the REVIEW of Feb. 28, 1899, I copy the following words from the pen of Sister White:—

"Paul lived the gospel that he preached; and if our ministering brethren will live the truth, they will be loving, kind, tender, lowly in heart, unpretending, earnest, devoted. Their works will be their credentials. There would be a hundredfold more conversions than the record shows to-day if God's workmen were what they should be. God demands truth in the inward parts. The spirit of those in the ministry must correspond to the truth preached."

We talk of finishing the work in *this* generation, and of delay no longer, and look upon the vast fields with their unwarned millions sending in a mute appeal for help, and wonder how it will be done. Humanly speaking, the task is impossible, but with God all things are possible. The quotation given above from the spirit of prophecy tells how it can be done. It never can be done through the power of institutions, or by a change of this or that plan, though all this may be necessary and proper; but it is consecration to God that will capture the ramparts of the enemy, and finish the work. God has waited long for this. Has not the limit of his patience and long-suffering been almost reached? There shall be "delay no longer," thank the Lord.

But this statement from the Holy Spirit makes me feel sad at heart, and as a minister of Christ I feel ashamed. Think of it: "a hundredfold more conversions than the record shows to-day if God's workmen were what they should be"! As ministers we should weep between the porch and the altar that this sad condition might speedily be changed. There is much labor expended, and much of the Lord's money used in the home and foreign fields that yield but little returns. Effort after effort is made in new fields, and scarcely any results.

Year after year we labor on with only meager returns, one here and there, like the gleanings of grapes when the vintage is over. It might be different if only we were more consecrated. We have the mightiest truth the world has ever known. God is in it. This generation will witness its triumph, and the Lord will come. It will close in power greater than the "midnight cry." Hence some of God's servants will seek and obtain the power which comes from consecrating *all* to him. The promised blessing will come. Who of God's servants will receive it? And who will be passed by? Again I quote from this article:—

"Will the workers in various lines of God's work ponder these things? A large share of the shallowness of the work is the result of the shallowness of the workers. When the Spirit of God works, something will be done, and in a much larger degree than we have yet seen."

Shall we not lay these things to heart? O, if all, by becoming tender, gentle, kind, and earnest—consecrated—can accomplish a hundredfold more than now, how speedily the work in all the earth could be done, and our divine Lord come.

Many of our local churches are drying up, dying spiritually. If all would awake and lay hold of the power which awaits our demand and reception in all our churches, what a growth would be witnessed, and voices would be everywhere proclaiming the appearing of the Saviour in the clouds of heaven. My heart longs for this blessed day to dawn, and with a sense of my great need and unfitness to receive him in all his fullness, my soul reaches out for a deeper consecration to his work. The feeblest instrument can be used if it is only consecrated to him. How glorious it will be to share in the refreshing, engage in the last terrible struggle against sin and its hosts, and as conquerors enter the promised Canaan.

How Much?

It is an easy matter to say how much we would give if we had what we do not now possess. The following story is a good illustration of this kind of spirit in giving:—

One native convert said to another: "If you had one hundred sheep, would you give fifty of them for God's work?"

He replied, "That I would; I would be willing to give fifty."

"If you had one hundred cows, would you be willing to give fifty of them to the gospel work?"

"O, yes, I would," was the prompt reply.

"But you would not do it if they were one hundred horses, would you?"

"O, yes, I would. You would see that I would."

"But if you had two pigs, would you be willing to give one of them?"

The man's countenance fell, and he quickly replied, "No, I wouldn't. You know I have two pigs; then why do you ask me that?"

He was willing to give what he had not, but what he had he was not willing to give.—*United Presbyterian*.

Stand by the Message

E. K. SLADE

MANY, in times past, have looked forward to a time in which great faith and firmness and much of the power of God would be required in order to stand true to the message and the cause of God. We are in such a time as that now. The elements that make it a most testing time may be far different from those that were seen and feared, but the time is here, and we are in it either to be established and kept safe to the end or to be shaken about and shaken out before the end.

God's keeping power in such a time accompanies a special message for that time. Faithful regard for the special truth proclaimed by Noah one hundred and twenty years, declaring that the judgment of God was at hand, meant safety and salvation to that man of God. The direct and special message to Nineveh brought salvation to that city, as the message was heard and heeded. The same was true in the days of Lot. The special message that came to him and the cities about him was a message of salvation to all who received it.

Just now and from this time on our only hope of being kept and safely carried through to the end is in hearing, heeding, and heralding the special and definite truth, "The day of the Lord is at hand." At such a time as this, many things will occur to obscure and make ineffective the message for the time. It is the last message of salvation, and this is the last generation that can give or receive it; and we who know the import of the message as well as its time and place, are bound, under God, to sound the note so clearly and well pitched that none who hear it can fail to know that the day of the Lord is at hand. That Jesus is coming in this generation, should call forth the mightiest efforts on the part of all who believe it, to make it known to the many millions who do not know it. To truly know it and believe it will awaken the truest joy of which the human heart can know. This timely truth, tersely told, will bring hope and gladness to thousands of homes of gloom and sadness. Many a weary soul who has grown old in waiting for the consummation of his hope, will be gladdened when he is assured that Jesus will come in this generation, in his generation.

The great reforms accompanying this message are not to take the place of the message, nor are they in any way to obscure it by occupying a foremost place in the prosecution of the work of reform. They will fulfill their true purpose in helping to bring to the world everywhere the knowledge of this precious truth, "The day of the Lord is at hand," and in helping the inhabitants of the world in every nation to prepare for that event. Only thus will they be effective in accomplishing the good for which they are instituted. Their force is lost to the

world when the message is not given its proper place.

It should be the chief object in all our efforts, the prompting motive in all our plans, the central thought in all our councils, the keynote in all our preaching; for it is the one great, central truth for this time, giving force and value to all truth. It will lead to the culmination of the whole gospel plan, and the establishment of the kingdom of God in the earth. The one purpose of every man and woman, of every church and every conference, of every department of the work and every institution, will be to give the message to all the world, that Jesus may come in this generation. "Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods." Matt. 24: 45-47.

God's Blessings—Retrospective*

E. MABEL HOWE, M. D.

THE Creator of this universe had in mind great things for his friends here. From the beginning of the great controversy, he has ever had standard-bearers whose lives reflected his great purpose. The standard has ever been the same. Only the bearers have changed. In every nation, unknown to one another, but guided by the great I AM, patiently they have toiled, unmoved by the world's applause or censure.

History readily points us to the great movements of the past, but it is not always easy to recognize in the commonplace about us the ripples in a tidal wave which manifest his mighty working.

Seventy-five years ago there swept over the world an awakened interest in the Scriptures which stirred the church to its very center. To-night we are here as one result of that mighty work. The gospel is fast being carried to each individual, and the living temples are being cleansed for their royal priest.

The simplicity of Christ's helpfulness was broader than mental equipment or moral discernment. The secret of the multitudes always about him was the ministry he gave to the bodies of his followers. His was the gospel practiced, — he was a *medical missionary*.

It was fitting that this movement which stands for physical and moral righteousness, should organize in its advance guard the school whose annual commencement brings us here to-night. No less beautiful and fitting is the way in which the class whose commencement we are beholding have been summoned. From east, north, south, and west, across continent and ocean, we have come,— across continent and ocean we shall soon go. The advent message has reached each of our hearts. To some it came with childhood's earliest teaching; to

some it came in youth's joyous enthusiasm; to some it came in the seriousness of early manhood and womanhood. In each it awakened the ambition which coveted the four years' training we are just completing.

It is not always easy when the perspective is narrow, to comprehend the magnitude of the structure we are in. It is not always pleasant to wait the patient placing of brick on brick, and the quiet settling of that which binds the whole together, that we may view the completed structure we so eagerly desire. We have been content during our course to plod through the plans of our architects, but never for a moment have we lost sight of the great Architect's design for us. With our nights of study have been mingled nights of watching with the weary sufferer. With our days of freedom, we have followed the Guide to his children behind the prison bars or in the gloomy cell, and have seen them led into the liberty wherein "Christ hath made us free."

In the clinic we have studied the varied and wonderful ways in which nature combats the foe which would take her life. In the laboratory, before the completeness and perfection of the human organism, we have felt the place was holy, and have gone forth on the streets to lead his little ones outcast there, to the place where they can be taught the friendship and love of their Creator. The tones of the Macedonian cry called us to work among Chicago's Chinamen, teaching them his word and truth. From the lectures which led us into the very secrets of life, we went to give the helpless, deserted one rest and comfort and home.

From watching the nerve cell slowly recover the force it lost in the struggle for existence, we have gone forth to take the weary and exhausted toiler from her bench in the sweat-shop to a place in the glad outdoors, where God's life and love were jubilant.

The pitiable and sorry scene of the drunkard's helplessness gave renewed determination in our efforts to guide the youth away from the slavery of drink and drugs. We have seen the very life of our *alma mater* threatened only to behold from the ashes of our sorrows this magnificent embodiment of her principles which shelters us to-night.

To our teachers: however short we have come of your expectations, we earnestly express our appreciation for what you have fairly attempted.

To our friends who have encouraged us: we thank you sincerely. To the future which awaits us on the morrow, we move steadily and surely forward. We count the greatest blessing to be that the Lord has deemed us worthy to work beside our Elder Brother in these our college days.

Beloved, we, with you, are eager to hasten the time when his coming will put an end to the physician's calling, and the nurse shall be off duty forever.

"The healing of that seamless dress is by our beds of pain;
We touch Him in life's throng and press, and we are whole again.

O Lord and Master of us all, whate'er our name or sign,
We own thy sway, we hear thy call,
we test our lives by thine."

Unheard

ALL things are wrought of melody,
Unheard, yet full of speaking spells;
Within the rock, within the tree,
A soul of music dwells,—

A mute symphonic sense that thrills
The silent frame of mortal things;
Its heart is in the ancient hills,
And in each flower sings.

To harmony all growth is set;
Each seed is but a music note,
From which each plant, each violet,
Evolves its purple note.

Compact of melody, the rose
Woos the soft wind with strain on strain
Of crimson; and the lily blows
Its white bars to the rain.

The trees are pæans; and the grass
One long, green fugue, beneath the sun;
Song is their life, and all shall pass,
Shall cease, when song is done.

—Madison Cawein, in *Truth*.

The Will of God

FAITH always finds the purpose of the Father in the life of the world and in the life of the individual. It saves us from despair when all things seem to be going wrong. It always sees the Christ, whether he be on the shore or walking on the sea. God is accomplishing his will among the armies of heaven and among the children of men. When faith sees this, it goes on and never wearies.

To know that the will of God is being accomplished brings peace. How restful to know that God is in the storm and stress of life. He will gain his ends. Though the powers of earth should all combine, he laughs at them, and in his own time will break all the mergers of wickedness. His own shall be owned from the rising of the sun to the going down of the same.

It gives courage. Timid souls do not see that God is in the midst of the movement, and that he will bring it to pass. The crash of falling thrones and cherished institutions fills them with dismay, and causes them to beat a retreat. They hesitate, when, if they would go forward, they would find that the stone was rolled away.

It gives hope. This feminine virtue needs to be sustained by faith in the power and love of God. His will is always for the perfection of his church and people, and will not fail till they are all safe at home, and the works of righteousness are accomplished by his followers.—Rev. C. Clever.

"CONQUERING now, and still to conquer,
Rideth a King in his might,
Leading the host of all the faithful
Into the midst of the fight.
Not to the strong is the battle,
Not to the swift is the race,
But to the true and the faithful
Victory is promised through grace."

*Paper read at annual commencement of American Medical Missionary College, June 23, 1903.



Smiles

SMILE a little, smile a little,
As you go along.
Not alone when life is pleasant,
But when things go wrong.
Care delights to see you frowning,
Loves to hear you sigh;
Turn a smiling face upon her,
Quick the dame will fly.

Smile a little, smile a little,
All along the road;
Every life must have its burden,
Every heart its load.
Why sit down in gloom and darkness
With your grief to sup?
As you drink fate's bitter tonic,
Smile across the cup.

Smile upon the troubled pilgrims
Whom you pass and meet;
Frowns are thorns, and smiles are
blossoms
Oft for weary feet;
Do not make the way seem harder
By a sullen face.
Smile a little, smile a little,
Brighten up the place.

— Selected.

Why Children Do Not Mind

MRS. M. C. WARNER

WHY do children not mind? is a question I have heard asked quite a number of times. Let us give a little thought to the subject.

Poor children, how I pity them! Brought into this sinful world without any choice of their own, and now having to bear all the abuse we are minded to heap upon them!

My brother, my sister, you ask why *your* child does not mind. The blame rests upon you; yes, *you*!

When your child was a babe, he began to manifest very headstrong ways. Did you restrain him? — No; the dear child was not well. You could not bear to cross him then; besides, he didn't know any better. At other times he was so cunning.

About six persons were seated in a room, talking, when in trotted baby. He surveyed the company, picked up a sofa pillow, marched up to one of the ladies, and began striking her in the face, whereupon they began to laugh, and the mother began telling how smart he was. The little fellow, finding himself applauded, redoubled his efforts. Dropping the pillow, he grabbed some blocks, and began throwing them. At this point he was coaxed out of the room.

A few months later baby was running out of doors, when one of the children began to scream, "O auntie, auntie! baby hit brother with a great big stone." And sure enough, the great big stone proved to be a broken brick.

The mother says he throws stones all

the time, and she can not break him of it.

He grows a little older, can not speak a word yet, but he very much wants something his mother does not wish him to have. She says, "No, no." And what does baby do? — Why, he sets about to get it. He cries and cries until — well, let me tell you a true story; you can draw your own conclusions.

A two-year-old baby toddled into the parlor with a small pail. The mother exclaimed: "There, he has that pail; he knows I do not want him to play with it." Grandma tried to coax him to give the pail to her, but the baby took the pail and marched outdoors. In a few minutes the mother followed, took the pail away from baby, and hung it up. Then baby began to cry. With much interest I watched the battle between mother and child. Baby cried harder, screamed, danced, pulled the flowers up, stamped on them! His mother said, "His heart is broken." Taking the pail, she gave it to him. The cries ceased. Peace was restored. The mother lost. Baby won.

Here comes a little adopted boy, four years old. He has a hammer and nails, which are his very own. But he very much wants papa's chisel to play with. Mama tells him he can not take it. Then what? — Why, he began to tease and flatter. "Honey, dearie, please let me take it." The mother quietly kept on with her work. Finding that did no good, he began to cry and sob, then to howl. The mother still kept on with her work, paying no attention to the boy. After a while the crying ceased. The little fellow marched up to his mother and said, "Mama, why did you not give me the chisel?" — "Because mama told you that you could not take it." "But I teased and cried; didn't you hear me?" — "Yes." He stood in deep thought for a minute; then said, "Mama, at other places when I wanted anything, I teased; if they didn't give it to me then, I'd cry and scream till they did; and I tried it with you, but it didn't work. Why?"

This time the mother won. The child realized he had been defeated, but it taught him a lesson he never forgot.

It takes time and patience to deal with children. We can not do it unless we first control ourselves. When our children act, as a father said to me not long ago, "like devils," it is time for us to stop and see how we act. For if they are rough, disobedient children, we are to blame. "Few parents realize that their children are what their example and discipline have made them, and that they are responsible for the characters their children develop." Yet it is true. Shall we not turn to the Lord and begin anew? Confess your neglect to your children, and ask forgiveness. The willingness

manifested by children in forgiving will melt your heart, and all heaven will rejoice. Try it, my brethren and sisters! It pays.

Culinary Cleanliness

MRS. ANNA L. COLCORD

IN no department of the household is there more need of scrupulous cleanliness than in the kitchen. This is where the food is prepared upon which the family depends for the maintenance of physical life. Because the kitchen is usually located at the back part of the house, and is not generally supposed to be open to the inspection of visitors, as is the parlor or drawing room, is no reason why uncleanness or disorder should be tolerated in it.

Many who take delight in doing other household duties, do not enjoy the work needed to be done in the kitchen. They regard this as a sort of drudgery, and consequently frequently slight it. They have not been taught to keep a kitchen properly,—the importance of observing order and cleanliness in all departments of domestic life,—and so disorder, confusion, untidiness, and uncleanness characterize their kitchens and their kitchen work.

There can be order in a kitchen as well as in any other part of a house. "A place for everything, and everything in its place," is as applicable here as elsewhere. We know of an orderly housekeeper who has a place for every dish and pan in the house, and she always puts each in its place. The result is she can go to her cupboard in the dark, if necessary, and get what she wants.

A much respected man once said, "Let me see inside a woman's cupboard, and I will tell you what kind of a housekeeper she is." He regarded the state of a woman's cupboard as an index to her general housekeeping. And such indeed it really is.

There should be thought, order, and arrangement applied to the routine of kitchen work as well as to other work. As soon as the meal is finished, put back the chairs, and brush up the crumbs from the floor. Then go to the cupboard and remove all unusable foods, and wipe out any scattered crumbs from the shelves. Collect the left-over or untouched food from the table, put into clean dishes, taking out the spoons, and set away.

When the crumbs have been brushed from the tablecloth, if removed it should be folded the same as when ironed. If the crumbs are removed from the cloth by shaking, care should be exercised not to crumple it in handling.

After the dishes are washed, attention should be given to the dishcloths and drying towels. Greasy dishcloths, and stiff or uncleanly towels which leave their odor and ill-smelling flavor on the dishes, should not be tolerated. They should be kept sweet and clean; otherwise they are a source of propagating disease germs. After each meal the dishcloths should be thoroughly washed in hot water and soap, rinsed, and hung up to dry. Never hang them on a nail, all in a bunch, unrinsed, and in some

dark place. The drying cloths should go through the regular wash each week.

A kitchen cabinet with compartments for flour and drawers for culinary utensils, is a very useful and convenient article of furniture for the kitchen; but where this can not be had, a box with two or three compartments may be provided at a very small expense, and used instead.

Every housekeeper should provide herself with a bread tin. The bread, however, should never be put into the tin while hot, and once or twice a week the tin should be emptied, and scalded out with hot water, to keep it fresh and sweet.

"Love lightens labor," and by looking at the good results of thorough, conscientious work in the culinary department of the home, the housewife may take real delight in making it orderly, cleanly, and interesting.

Cautions Regarding the Use of Sugar

WHILE sugar is more digestible than starch, and is more rapidly utilized by the muscles when overworked, it can not be used by the ordinary healthy person in such unlimited quantities as starch. One investigator reports that foods containing one and one-third pounds of starch (equivalent to two and one-half pounds of bread or six pounds of potatoes) can be digested without difficulty during considerable periods of time.

Another investigator observed that the use of two thirds that amount of sugar daily for some time disturbed his digestion very much. Of course, no generalization made from single cases is of great importance.

A former paper called attention to the fact that sugar, being so readily absorbed, if it is eaten in large quantities, is taken into the blood faster than the liver can store it up, and it has to be disposed of at the expense of the secretory organs, which are in this way prepared for premature breakdown. The tendency of large quantities of sugar or sweets to ferment in the stomach was also referred to.

The action of concentrated solutions as an irritant was also mentioned. In proof of this may be given the work of a German scientist, who found that a 5.7 per cent solution "reddened the mucous membrane; a 10 per cent solution made it dark red, indicating irritation; a 20 per cent solution caused the dog such distress that the experiment was carried no further." Undoubtedly the use of sugar in concentrated form, as in candy, has a similar effect on the human stomach. There seems to be no proof that sugar to the amount of three ounces a day is injurious to the healthy, active adult, and the belief that it is injurious to the teeth seems to be without foundation, except as it is eaten in such quantities as to impair the digestive forces and lower the vitality. Starchy foods, which sometimes form lactic acid through the action of germs, are far more a menace to the teeth, as the sugar, being soluble, is necessarily washed out

of the mouth by the saliva, while particles of starchy food may remain for some time in a decaying condition between the teeth. The negroes of the West Indies, who consume great quantities of sugar, are said to have the finest teeth in the world.

From what has been said regarding the use of sweets in concentrated form, parents will recognize the folly of permitting children to use candy in anything but minute quantities, especially as many candies have coloring matter and other ingredients which are more harmful than the sugar.

But children, being very active, require large amounts of carbohydrates. In what form shall it be given them? While on a milk diet, the child receives a considerable amount of milk-sugar, which is equivalent to cane-sugar in nutritive value, but is inferior in sweetening power. It seems, however, to be better adapted to the infant stomach than cane-sugar. On account of its slight sweetening power, children accustomed to use sweets sometimes refuse milk, and thus get an excess of carbohydrates with a deficiency of tissue-building material, which finally, if uncorrected, results disastrously to the child.

Another thing to consider about the free use of sweets is the danger of establishing a capricious appetite, not satisfied with foods of mild flavor. Such an appetite is always a snare to its possessor, and is apt to be the precursor of a lifelong dyspepsia.

For older people the tendency is also to use sweets, pastries, and puddings too freely, in place of simple articles of food.

The soldier on a hard march and light rations can use large amounts of sugar with impunity, and the Canadian lumberman, exposed to severe work and rigorous weather, can dispose of amazing quantities of molasses and fat pork without difficulty, while the same persons taking a rest during the summer months will contract severe indigestion on such a diet.—*Pacific Health Journal*.

No Service More Divine

How criminal is the negligence of the father and the mother who do not provide the right attractions at home for the children because they themselves are so deeply immersed in business or society that they have no time for the discharge of the greatest duties which ever come to any human being! No children belonging to homes of the sort about which we are talking need run the streets after dark if the right spirit is in the father or mother. . . . There are many children lost, wandering in the mazes of the world's temptations and sins, gone astray, many of them, through ignorance of the world's ways, or the strength of inherited passion. Let us try to save them, imitating the example of him who braved the storm on the mountains that he might bring home the one sheep that had wandered from the fold. But it is better to prevent than to save. Let us call for higher ideals of home life; for a deeper sense of responsibility on the part of those to whom God has given the

greatest of all gifts, a little child. Let it be known and realized in every American home that there is no service more divine, more worth the doing, than rearing to a noble manhood or womanhood a little child. Better than to win a great fortune, or to write a great book, or to be known and talked about as a social or a political success,—better than all this is it to be a good father or a good mother.—*E. S. Parsons, in Pittsburg Christian Advocate*.

Bread

BEAUTIFUL loaves of bread,
Crusty and golden brown,
Whose wholesome fragrance maketh glad
The heart of king or clown;

Outside, the hue of the wheat,
As it bent in the sun of June,
Or lay in heaps of yellow bronze,
In the light of the harvest moon;

And inside, sweet as the scent
Of tasselling heads of corn,
And light as the sprays of the valley-mists
That float in the wake of the morn.

In homes of wealth and ease,
The board is richly spread;
But what would the choicest viands be
If there was lack of bread?

And in the humble home—
The cottage small and grey—
The poor man's wife, in cotton frock,
Cheerily works away.

Her eyes are clear with health,
Her dimpled cheeks are red,
She sings a tender, old-time song
As she kneads her sweet brown bread.

Homely and wholesome bread—
This is our need each day,
From the millionaire in his mansion grand
To the beggar beside the way.

The daily physical want
Of nations from pole to pole,
A humble type of the heavenly Bread,
That feedeth the hungry soul.

And do we comprehend
When our daily prayer is said,
How great the gift we ask of God,
When we ask for our daily bread?
—*Good Housekeeping*.

THE young home-maker who can not cause one penny to do the work of two, who does not delight in simple but easy contrivances to further the health and comfort of those inside her home walls, has lost a keen pleasure out of her life.—*Mary Jewett-Telford*.

"SAVIOUR divine, unerring Guide,
That we may keep life's narrow way,
Be near us, ever by our side,
From morn till eve, each coming day.

"Help us to raise thy banner high,
To keep its lustrous folds unfurled,
Till it shall fill the heart and eye
Of all who make this needy world."

THE WORLD-WIDE FIELD

Tidings From the Neglected Continent

J. W. WESTPHAL

THE South American field is divided into three distinct fields: the Brazil Conference, embracing the republic of the same name; the River Plate Conference, embracing the republics of Argentina, Uruguay, and Paraguay; the West Coast field, including Chile, Bolivia, Peru, and Ecuador. The first named contains nearly one half of the territory of South America, with nearly one half of its population—about 17,000,000 souls. The River Plate Conference occupies 1,339,196 square miles of territory, and has a population of 6,400,000. The area of the West Coast mission field is 1,397,926 square miles, with a popula-

tion of 10,000,000. Each of these fields is sufficiently large for several conferences and mission fields, which would naturally fall into three union conferences, in harmony with the present division. As the work spreads and becomes stronger, this must be the inevitable result. Of the more than twenty states of Brazil, the work has gained a foothold in seven. There are between five hundred thousand and six hundred thousand Germans in this republic, and about five sixths of the nearly nine hundred Sabbath-keepers are of that nationality. About one hundred and fifty are natives. Very little direct effort has been made for the latter class, owing to the fact that the laborers have generally been unacquainted with the Portuguese language. That there are so many native Sabbath-keepers from so little effort is evidence that there are many souls among the natives of Brazil waiting and praying for some faithful laborer to come to their rescue. The laws grant liberty in the preaching and in the distribution of the Word of God. We are praying that something more definite may be done for these fifteen million Brazilians. Had we more means, we could encourage some who already understand the language to devote their time in labor for them. Our hearts have been made sad when we could not do what it seemed to us might and ought to be done. A goodly number have accepted the message, have been baptized, and have united with our churches, during the last year. Besides the native Brazilians and the Germans, there are also many Italians, French, Indians, etc. The River Plate Conference has not

we look for greater results during another year.

For the West Coast field the least has been done; although it has by no means the least population. But little ministerial effort, comparatively, has been put forth. Much of the fruit is the result of the ministry of the faithful missionary canvasser. Thus far most of the work has been done in Chile, and in this republic nearly all our Sabbath-keepers are located. Elder Balada, our Spanish minister, has been laboring in Peru during the last year. As a result he reports a few keeping the Sabbath. Neither in Peru nor Bolivia does the law permit the holding of public meetings by Protestants, and this has necessarily affected any public effort. The work must be done in private meetings and from house to house. On this account it would seem that the missionary canvasser will be able to accomplish most. Elder Balada now thinks of going to Spain, his native land, or returning to Chile, which will again leave Peru destitute of a laborer. With the exception of a trip into Bolivia by two of our brethren in the interest

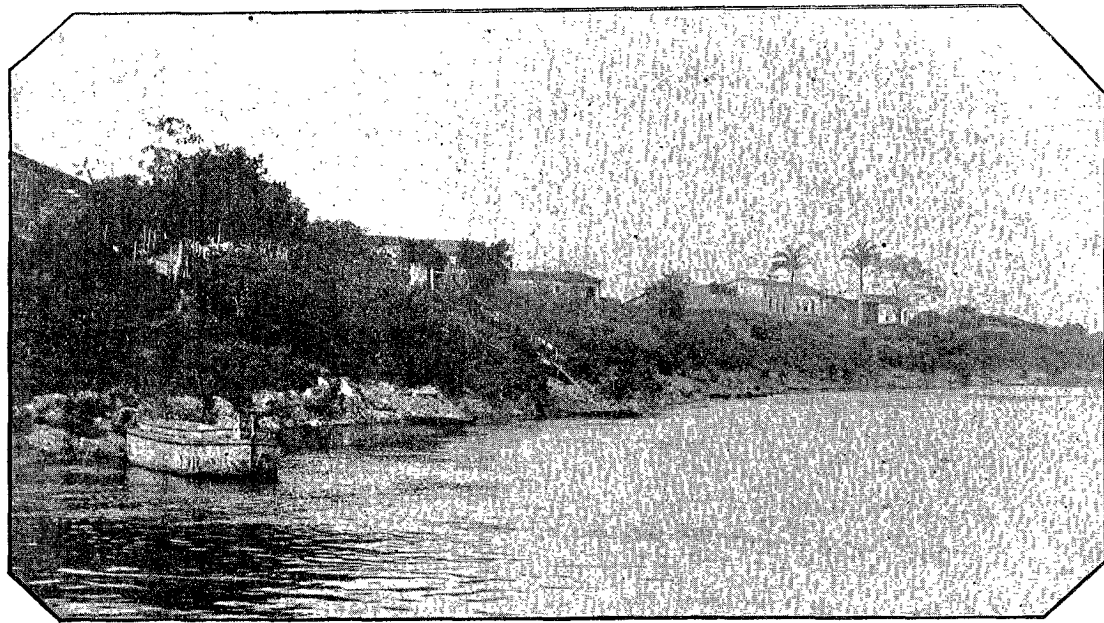
of our Spanish paper, *Los Senales de los Tiempos*, on which several hundred subscriptions were secured, several thousand sold, and many sent gratis, no work has been done for that republic.

Ecuador was the last of the South American republics to open its doors to the gospel. To-day its laws are among the most liberal of the whole South American field. No one has as yet visited that country in the interest of present truth. We are glad to learn that Brother F. H. Davis, one of the pioneer canvassers to Chile, is about to enter this republic as

a permanent field of labor. Brother E. W. Thoman is also planning a trip to the ports of Peru and Ecuador in the interest of the *Senales*.

Special efforts have been made on the West Coast, as well as in other fields, in behalf of their missionary paper, with excellent success. At the close of last year an edition of five thousand was printed monthly, and the subscription list was about eighteen hundred. Several thousand copies were sold during the year, and, not counting the editorial work, the paper was self-sustaining. Since the mailing of papers in both Chile and Bolivia is free, it affords excellent opportunities for paper work. About forty persons were baptized during the year.

In the West Coast field there are four laborers, in the River Plate Conference eleven, and in Brazil ten, besides the canvassers. The West Coast field has four



PAYSANDU, ON THE URUGUAY

grown during the last year as much as our workers had hoped, a fact which has greatly pained them. One new church has been organized, and the membership of the conference has increased fourteen. Some others are keeping the Sabbath and awaiting baptism. Owing to the drought and general hard times, the tithe has fallen off very materially. Elder E. W. Snyder has been laboring in Paraguay, and as a result there are several keeping the Sabbath there. He has now been called to take charge of the office in Buenos Ayres, and consequently Paraguay has been left destitute of a laborer for the present. Special attention has been given during the last year to the canvassing work. Owing to the hard times, it had a hard struggle, but it has made a successful start. With the openings that will develop from this, and a more liberal ministerial effort in new fields, toward which plans are being laid,

organized churches, with a membership of ninety-three, and fifty other Sabbath-keepers. The River Plate Conference has fifteen organized churches, with a total membership of four hundred and thirty, and thirty other Sabbath-keepers. Brazil has fifteen organized churches, with a membership of six hundred and twenty-two, and one hundred and twenty-two other Sabbath-keepers. The West Coast field has two canvassers, the River Plate Conference has six, and Brazil has reported none, although it has several. It will be seen from this, that, while we have great reason for gratitude to God for what he has done, the light must be within sight of but very few of these thirty-five million souls.

Thus there is spread before us an unlimited field, with many difficulties peculiar to it, which makes it one of much perplexity. Our literature in both the Portuguese and Spanish is very limited, and greatly needs to be enriched. With this in view, the committee has considered the matter of starting a publishing fund, by means of which necessary literature might be produced that would meet our need, but we are painfully conscious of the fact that this will take more means than we can raise here. When this need is met, we shall have the means to reach those who can read. Then we are confronted with the question of how to reach the much larger number who can not read. Being Catholics, they have no confidence in the Bible. It appears to me that their confidence must be won through the medical missionary work: not necessarily nor primarily medical missionary work from an institution; but we need doctors, nurses, and others who will live among the people as Jesus did, who will be teachers sent from God, teaching the truth in all its parts, and who, like Jesus, will heal the sick. Could we have physicians like Livingstone in his work in Central Africa, who would be bearers of the great threefold message for this time, who would pass over a considerable range of territory regularly, doing real Samaritan work, lifting the people, and thus wooing them to Him only for whom we labor, there would be room for any number. Could such men be connected with the gospel minister, and be content to labor in apparent obscurity, we can but believe that our illiterate field would soon resound with the glory of God's message of mercy. This field needs men and women who will become one with the people, meeting them in their huts and hovels, teaching in public and from house to house, willing to endure privations and hardships, content to live on what there is, and never losing sight of the value of a soul.

A Missionary Heroine

At Rangoon I attended a service at the chapel of the American mission. Over one thousand adults were present, and the preacher, twenty-two years of age, who had arrived at Rangoon the day before, preached with marvelous fluency. He was a missionary's son. As a child, he lived with his father and

mother in the jungles of Burma, where it was the business of the father to follow the Karens, who were nomads, on their wanderings. Cholera came, and the missionary died. It seemed the plain duty of the widow to return to America with her only child, that he might be educated. But the thought came, "If I leave these Karens, who is going to look after them?" She saw it to be her duty to let her son go home by himself, while she remained in the jungle to carry on the work. For seven years and a half she toiled, doing herself the full work of a missionary all alone. She preached, baptized, buried the members when they died, administered the sacrament, and saw a great harvest. All the time she prayed, "God, save my boy." One day a letter came. He was converted; he wrote, "I think I will be a missionary." She replied, "That is what I want; come and take up your father's work." The day before she had welcomed her boy, and now she sat hearing him preach. I said to myself, "If ever Christ had a heroine, this is one."—*Selected.*

A Letter from Honan, China

E. PILQUIST

God is what he himself says he is — a God of love and mercy. We receive a share of his mercy, and acknowledge it with thankful hearts. We are lonely here in the midst of heathendom and darkness, but not alone. We meet with trials, disappointments, and discouragements of many kinds, but we are glad to walk in the footsteps of our fathers as they walked with Him who is the Way.

I have been out traveling some this spring. Every week, and sometimes every day, we have urgent calls to preach the truth to the people at different places. We have, through the help of God, been able to open three preaching stations in other cities, besides our headquarters here in Sin Iang. To-day I have a letter from a place about three hundred *li* from here (a *li* is about one third of a mile), asking me to come speedily and teach the people the Bible truth. In that place we have a company of ten, who willingly have received the word of truth. In another place, one hundred and twenty *li* from here, also a large city, we have rented a preaching chapel for about one dollar gold a month. There we have meetings regularly. About ten Bible students meet once each day and twice on the Sabbath. I send them Bible lessons written on a sheet of paper, and in that way they are able to study by themselves when I have no time to be with them.

In another city fifty *li* from here, we have a good street chapel, which we have rented for \$1.40 gold a month. There are also a few there who are walking in the light of the Bible. At still another mountain village we have rented a street chapel for \$1.50 gold a year. We have in that place ten Bible students.

You can see from this what an opening we have here; and at the same time we have the boys' school at our station, and daily meetings for the people who will

attend. The staff of workers are the school-teacher — Mr. Fan — and the evangelist, Chai. He is a true Christian. My wife also takes part in the work. While I am out traveling, she leads the meetings at home. She also travels with me sometimes. Then she and the two girls ride on the wheelbarrow while I walk. There are no sleeping cars this route, only shaking, dust, and mud. We are here to work, not to seek pleasures. I am glad we are able in this way to proclaim the last warning message to China's dying millions. We may be able to add one or two men to our staff of helpers to fill some of the vacant places. I am doing all I can to teach and train good Christian men to help me in the work.

By this mail I send you three copies of our new hymn-book, "Songs of Truth," also a few copies of the first Sabbath calendar issued in China. We have an edition of two hundred hymn-books and two hundred Sabbath calendars. The hymn-books contain one hundred and thirty hymns. Care has been taken to make the

光緒二十九年歲次癸卯

眞道會詩歌

耶穌降世一千九百零三年

TITLE PAGE OF GOSPEL SONG BOOK IN CHINESE

hymns true. I have compared every word in the book with the Bible. We want to sing the truth, as well as preach it here. The hymns are printed from wooden blocks. I employed a man to engrave on wood the hieroglyphics, which were over twenty-three hundred, for the book. The calendars are cut and printed in the same way. The text on the calendar on the upper side is a testimony given by the evangelist. Below are the ten commandments, in Wenli.

Now what we want is more missionaries for China — not for the coast. We want missionaries who can become Chinese. We need a doctor here. There is one in the province now; but the population of Honan is over twenty-two millions; and two doctors among twenty-

two millions—is it too much? We hope that Dr. Selmon, of Battle Creek, will come here.

We need a printing press very much. Almost all the Chinese can read. We do not want to print large books, but small tracts containing only Bible readings. The people must have the Bible and learn how to study it. The other missionaries will not print any Adventist literature. Then we have boys in the school who are large enough and are willing to work at printing a few hours every day. Kindly do what you can to send me some sort of a hand-press, with a small assortment of English type and figures. The Chinese can be bought cheaper here, either in Shanghai or in Japan. If the press is large enough to print two pages of the new hymn-book, it will help us along splendidly. If a missionary is to be sent out early this year, then the press may be sent with him.

We desire to be remembered before the throne of grace. We need the fitness of Christians, so that we may be able to work on a few days more.

turning to Sin Iang Cheo I was invited by a foreigner (Norwegian Lutheran missionary) to go east from here to a place called Ulitien and open a preaching chapel, and teach those who might come to listen, lessons from the catechism. There I found this sort of teaching: "The seventh day of seven is called Sabbath, this day was kept holy by the Jews only. The first day of the seven is kept holy by the followers of Jesus." I did my best to teach this, but still I was in thick darkness, and did not understand its meaning.

"Then I commenced to read the book of Genesis the second chapter first and second verses. I also read Matt. 5:17, 18 and Rom. 3:29, 31. Although I read these clear statements, still I did not understand its teaching because I was in darkness. Still I kept the teaching in the Bible in mind for some time.

"Last year the eighth month (September) I took leave of my place and went back to Sin Iang Cheo. There I found Pastor Pilquist, a Swedish missionary, distributing Bibles. One day as I was in a certain place another man by my side pointed to Pilquist as he passed by, and said, 'That man [Pilquist] keeps the Sabbath.' As soon as I heard this, it was as though a flash of lightning had come down from heaven. I went forward and found it accordingly. My heart was pacified, and I found that we were of the same mind.

"Before long I was invited to help Pilquist to write characters. Then we used one half of the day writing, and the other half we studied the Bible. Things which formerly were so cloudy in my mind were cleared up so that I could understand and see things about the Sabbath perfectly clear and bright like the morning.

"Every Sabbath when we gathered for worship and knelt down in prayer, my heart was exceedingly sorrowful by thinking that I, in former days, had not kept the Sabbath, also by knowing that to destroy the

commandments of God is a great sin, I felt condemned. But the Saviour is my Redeemer. He gave his life for me. On the third day he rose from the grave. In forty days' time he was with his disciples, and guided their minds by explaining the books of Moses and the prophets. He also commanded his disciples to go forth and teach all nations the doctrine of repentance. From the Mount Olivet, in the broad daylight he went up to heaven. At the end of this dispensation he will in like manner return, to give all those who believe in him life everlasting.

"From this time my heart is fixed, and I will reverently keep the commandments of God. Therefore I will now openly in this Sabbath calendar bear my testimony, and I wish to let all those who know me, and those who do not know me, hear of my conversion."

Mission Notes

A SILK factory in Japan is carried on by Japanese Christians. They not only observe a day of rest, but conduct daily morning and evening devotional services in the factory, which have proved a great blessing to the employees.

A MISSIONARY of the Church of England writes from northern Nigeria: "From my house I can walk straight away until I have walked the whole length of England and Scotland combined five times before I could see another missionary; and if I then saw one, he would be in a ship going to Uganda."

SLOWLY but surely the shackles of popery are being loosed from that most Catholic of the South American countries, Ecuador. "The minister of war," says a late report from that republic, "has willingly granted the Protestant missionaries permission to labor without hindrance among the soldiers in the barracks and in the military hospitals. The same privilege is extended to them for work in the prisons by the minister of the interior and police. This official has also given special orders that the public authorities are to maintain order at Protestant meetings, and to see that the evangelists are respected, and that freedom and safety in their work is guaranteed to them."

A CENTURY ago foreign missions were unknown. There were only 170 missionaries of all Protestant denominations, while now there are over 15,000. The contributions then amounted to about \$250,000 annually, while now the sum raised by the church for foreign missions is \$15,000,000. The work of the missionary was then the subject for the sneers and witticisms of the world, and many in the church, as well; but lately it has been solemnly declared that missions are "the primary work of the church, the work for which the Christian church was consecrated by our Lord." The testimony of hundreds of thousands of converts bears witness above all other human utterances to the century's missionary triumphs.—*Union Gospel News*.

A STRONG anti-foreign sentiment prevails throughout China. Foreigners everywhere are under the protection of Chinese soldiers, who may turn Boxers at any time. But never has there been a more hearty welcome to the missionary than at the present time. There is a manifest searching after truth on the part of some, which only the Word of God will satisfy. The Lord will have his message to go to the ends of the world, and China is not to be neglected. We have evidence that the time has come to enter China, because of the increased interest in missionary efforts in that field. A goodly company of our own young people have volunteered for service in Inland China, among them being four physicians. Help is needed for the transportation of the workers and for securing supplies. Every one may have a part in giving the last message to the four hundred millions of China.

一千九百零三年
西曆
單
息
安
光緒廿九年
癸卯

信陽眞道會堂

守安息日淺論

命	候	十	帝	上
一	二	三	四	五
六	七	八	九	十
十一	十二	十三	十四	十五
十六	十七	十八	十九	二十
二十一	二十二	二十三	二十四	二十五
二十六	二十七	二十八	二十九	三十
三十一	三十二	三十三	三十四	三十五
三十六	三十七	三十八	三十九	四十
四十一	四十二	四十三	四十四	四十五
四十六	四十七	四十八	四十九	五十
五十一	五十二	五十三	五十四	五十五
五十六	五十七	五十八	五十九	六十
六十一	六十二	六十三	六十四	六十五
六十六	六十七	六十八	六十九	七十
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九十六	九十七	九十八	九十九	一百

SABBATH CALENDAR

Below I give you a translation of the text on the Sabbath calendar:—

"I, the servant *Chai*, my surname is *Litsie*, my present name is *Li-kie*, used to be the prodigal son of Sin Iang Cheo, Honan. When I was a young man, aged twenty, I graduated and became a B. A. At that time I was involved in all kinds of unrighteous acts.

"From the time my mind was changed to some degree, I went from one preaching hall to another, and listened to the doctrine. I noticed that in all the different halls the ten commandments of God were hanging on the walls. I noticed that the fourth said: 'Remember the Sabbath to keep it holy.' At that time I, the servant, was very stupid, and could not understand the saying of the Sabbath commandment.

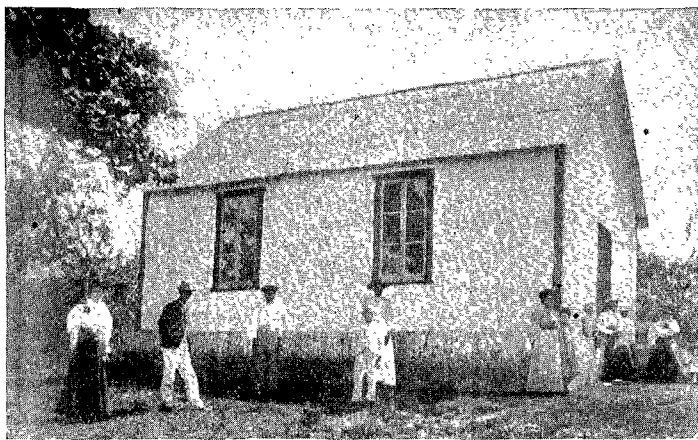
"Last year in the early spring I went down to Shanghai for a trip. After re-

THE FIELD WORK

Jamaica

EIGHTEEN months have passed since my last report relative to the progress of the great message in Jamaica. The silence has not been because of nothing to report; far from it, for the Lord has certainly been blessing the work. From a mission field Jamaica has grown into a conference, which was organized by Elder W. A. Spicer at the beginning of this year. At the present writing, all

moderate the rapidly increasing members has demanded quite a share of attention, and much perseverance. There have been as many as eleven churches building at the same time. At several places where the buildings were nearing completion, the brethren, on hearing of our contemplated departure from the island, said they would put forth extra efforts and finish them, that we might have the privilege of participating in the dedication; and in the short space of seven



A JAMAICAN CHURCH

branches of the work, which are being handled here, have fallen into line, and are running well under the new arrangements. In fact, never since my connection with the work here, has it made such progress as during the last six months. Over one hundred have been baptized, making the number of baptized Sabbath-keepers now in the island about thirteen hundred. Only those who, so far as we know, are trying to live up to the light of the truth are counted; many others not yet baptized are keeping the Sabbath. The opposition that waxed strong last year has largely given way, and a spirit of inquiry and investigation seems to be quite general throughout the island. It is impossible to fill a tithe of the invitations that are received to "come and teach us the truth." In many places the lay members are urged to tell what they know about the soon coming of the Saviour. A spirit of devotion has taken possession of the majority of the members. The tithe and offerings since the first of January have amounted to about one thousand four hundred dollars, which is fifty per cent more than for any corresponding period in the past. There is no excitement; that condition of mind seems to be taking possession of the people, that I have thought would exist under the outpouring of the latter rain.

Church Buildings

Whenever a company is raised up in any place, in order to establish the work it has seemed to be a necessity to erect a church building; for halls are unknown, and the schoolhouses, being controlled by the different denominations, can not be obtained, and the people object to attending services in private dwellings. To erect places of worship to accom-

moderate the rapidly increasing members has demanded quite a share of attention, and much perseverance. There have been as many as eleven churches building at the same time. At several places where the buildings were nearing completion, the brethren, on hearing of our contemplated departure from the island, said they would put forth extra efforts and finish them, that we might have the privilege of participating in the dedication; and in the short space of seven weeks, eight buildings were completed and dedicated,—at Warsop, Santa Cruz, Contented Hall, Big Woods, Glengoffe, Trinityville, Moore Park, and John's Hall. These buildings have an average size of about thirty by eighteen feet, with walls ten feet high. The material is

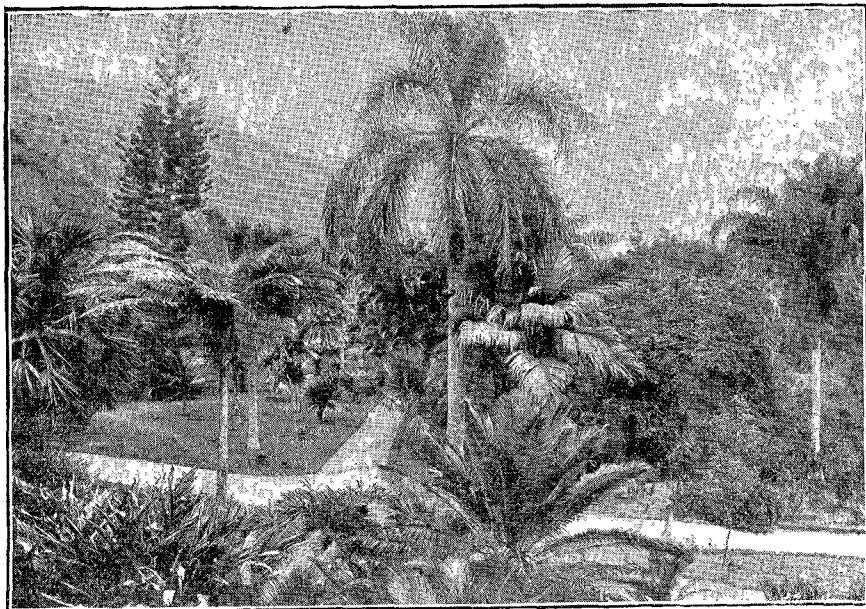
Spanish walling, in imitation of cut stone on the outside, and hard finish on the inside; the roofs are of shingles or corrugated iron; the woodwork is painted

height of six feet. The limestone was piled on top of the wood, then the wood was fired, and the lime was burned in that way. "All the timbers and boards for the building were sawed out of the trees by hand. The whole of the materials were conveyed to the spot on the heads of the brethren and sisters, from far distances and over difficult places. Thus the whole church has been carried on their heads. Not one farthing has been paid for labor; about one hundred and ten dollars in cash was used." The expense of putting up one of these buildings is nearly equal to that of one twice the size in Michigan. Not a penny of assistance has been received from outside the island. The completion of so many churches in so short a time has caused considerable talk among some not of our faith, and it is a real source of encouragement to our people, for they see what can be accomplished when they roll up their sleeves and go to work. There are now twenty churches in the island, and five more are building.

The Sabbath-Schools

At the close of 1901, the Sabbath-schools numbered twenty-nine, with a membership of 1,053; at the present time there are thirty-nine schools, with a membership of 1,172, being an increase of ten schools, and 119 in membership. The donations have increased from \$136.25 in 1901 to \$299.22 in 1902, and \$157.89 for the first six months of this year. At the close of 1902, the expenses of the schools were all paid, and the treasurer turned over \$96.70 to the field.

Four day-schools are in operation, with an attendance of about one hundred and twenty. At the present time teachers are needed for at least twelve other schools. How much we need a school for the training of teachers and laborers in all branches of the work.



SCENE IN THE BOTANICAL GARDENS, KINGSTON, JAMAICA

in two or more colors, making a very neat as well as durable building. The expense of putting up one of these buildings is well told in the words of the chairman of the building committee of John's Hall church. "The materials for a lime kiln were obtained one and one-half miles from here down in the valley." The wood was cut from six to eight feet long, and was piled in a circle to the

The Canvassing Work

Three times under the old system of the canvasser paying for the books after making his delivery, has the canvassing work gone to the wall in this island, leaving a debt against the canvassers of over \$2,000; and at the close of 1901 there was not one canvasser in the field; all had become discouraged, and said it was impossible to deliver the books. About

one year ago we began experimenting on the cash system, by requiring that the money accompany the order for books. It succeeded so well that the new conference voted for the cash system. It has been adhered to without deviation. The results have been truly gratifying. There are now nine canvassers in the field, and all are profuse in their praises of the new plan. Some of them deliver one hundred per cent of their books, and none have reported a delivery of less than eighty per cent. The people take the books and pay for them without complaint. It seems evident that the Lord is approving of the carrying out of his plan to "owe no man anything."

Now comes the regrettable part, to me at least. I had thought to remain permanently in this island, unless called away by the Mission Board. But six years of rugged mountain traveling, together with increasing age, has told upon me to that extent that I decided after much prayer and deliberation to resign, and take a short period of rest. I do not expect again to find a field where the associations with the laborers will be any more agreeable, or the people any more willing to accept the blessed message.

So I can truly say, It is with feelings of deep regret and sorrow that I sever my relations with the brethren and sisters, and bid good-by to the beautiful island of Jamaica. F. I. RICHARDSON.

St. Vincent, West Indies

KINGSTOWN.—After the close of the meeting at Trinidad, I accompanied Brother D. E. Wellman to Antigua, and was present at the dedication of the meeting-house just built in that place. We left Port of Spain, on Monday, February 16, and arrived at Antigua, Thursday. The dedicatory services took place on Sunday, the 22d, at 2 P. M., when the house was well filled. A program had been prepared, and all present seemed to enjoy the occasion.

Brother Wellman has accomplished a good work for Antigua, but not without close planning and hard work. He has combined a living place with the meeting-house, which will be a saving of many dollars for rent. No debt has been left on the premises, to burden the members and cause discouragement.

We were made glad by the many who have recently yielded to the claims of the living God, by obeying his truth for this time. The Lord be praised for it all. E. VAN DEUSEN.

Michigan

MENDON.—To the glory of God, I would say that the Holy Spirit is working in the church at this place. I spoke Sabbath, June 20, on the importance of being honest with God in tithes and offerings. At the close of the discourse a lively testimony meeting followed, when many said they would be more faithful in paying the Lord his own. At the close of the meeting we gathered on the bank of the beautiful St. Joe River, where one sister was buried with her Lord in baptism, and raised to walk in newness of life. May God's Spirit continue to work upon the hearts of his chosen people.

Sabbath, June 27, I again spoke on the tithe, and the blessing of God came in. Let us be faithful to the Lord, who has promised to bless abundantly. I believe that unfaithfulness in the payment

of tithe is one reason why many of us do not receive the Holy Spirit. How can God pour out his Spirit upon us when we are not honest with him?

Sabbath, July 4, was another good day for us. The Spirit of God visited us again, and some who had been on the background renewed their covenant with God, and two others for the first time asked for prayers. This being the day for quarterly meeting, a goodly number took part in the ordinances. I spoke on the importance of uniting as one in Christ. May God's chosen people arouse and do all they can to spread the last message. My soul cries out, Come, Lord Jesus, and come quickly. B. HAGLE.

Nebraska

SABBATH, July 4, I attended the quarterly meeting at Red Cloud. It was a day of much encouragement to the church. Four were baptized, and three united with the body of Christ. Letters were received from absent members, telling of their love for the truth. It had been feared that these had given up their hope, and their names were about to be dropped from the record. How much perplexity it would save the church if every absent member would report once a quarter!

Sunday, the 5th, quarterly meeting was held at Alma. Sickness hindered some from attending. July 6 I met with the Ragan church, at the home of one of the brethren. All seemed of good courage. A church has been purchased from the Lutherans at this place, and will soon be moved into town, making a central place for worship. So the work moves steadily on. May the Lord help us all to "keep tenting toward the highlands." GEO. H. SMITH.

South Africa

KIMBERLEY.—Many times the work here has looked as if it would go down on account of financial difficulties, but the prospect now is the best it has ever been since we arrived here three years ago. Our bath and treatment rooms were rebuilt at a cost of more than nine thousand dollars. A large share of the expense is paid, and the debt of six thousand dollars has also been paid. With our new treatment rooms comes an increased patronage from a better class of people. Our income for the past few months has been about six hundred dollars a month.

But what gives us great joy is that the medical side of our work is coming up rapidly. Calls are coming for medical treatment. Seven physicians are sending us patients. We are called to the homes of some of the best and most influential people, to give treatments. Among these are government officials, members of the legislative assembly, merchants, and mine managers.

Our health remains good, although the summer heat is trying. We are deeply interested in our work, and rejoice to see it advance. There is no other place so attractive to us as our field of labor.

J. V. WILLSON.

JOHANNESBURG.—I have just returned from a trip up north. Brother De Beer and myself left here May 11, at 7 A. M., for Pietersburg, traveling all day by rail over rolling prairies and around hills. We arrived in Pietersburg at 8:20 P. M., found a place for the night, and next morning started early on our bicycles

for Brother De Jager's. We traveled all day in the glaring sunshine, but to start with had taken the wrong path, so after going twenty-four miles on a fair road, it finally ended in a Kafir's path. We followed this path for twenty miles or so, and during this time became very thirsty, so turned into a Kafir kraal and got a refreshing drink. We forgot all about the color of the water or the people, our thirst was so intense. Passing kraal after kraal, we finally reached the main road again, but toward evening, through some misunderstanding, turned on the wrong road again, and went about nine miles out of our way. It was now dark, and we were far from home. We had about concluded to remain out of doors all night, when a young man came along with his wagon, two yoke of oxen, and five Kafirs, on his way to Pietersburg, and he kindly put us on the right track again. When we reached the main road, it was 10 P. M., but here we found a little store. The storekeeper gave us a few blankets, which we spread on the bare ground in a Kafir's hut, thanking God for this resting-place. In the morning we rose up early, and continued our journey until noon, when we reached our destination.

We found two families rejoicing in the truth. They had been waiting for several years for some one to come and administer baptism. They were Dutch people, but Brother De Beer was with me to interpret. Six children and one son-in-law of Brother De Jager's were buried with the Lord in baptism. The Lord came very near, and we had a blessed time together. They are all earnest, devoted Christians, walking in all the commandments of the Lord. Their home is on the mountainside about seventy miles from the railroad station.

Sunday at 2 P. M. we started on our journey homeward, traveled twenty-six miles by moonlight, reaching Pietersburg toward evening, and Johannesburg the day following. The Lord's work is onward. Remember us in your prayers.

A. W. KUEHL.

The Iowa Camp-Meeting

IN the REVIEW of July 7 quite a full report was given of the business proceedings of the Iowa Conference during our last session at Colfax, May 28 to June 7; but nothing has appeared giving the spiritual part of the meeting. To many of us it seemed the most spiritual meeting ever held in Iowa, so far as our knowledge goes. During the three days' meeting for the workers, which preceded the regular meeting, each laborer sought to put away everything that could separate from God, that he might be baptized anew with the Holy Spirit for service.

It rained almost continually from the beginning of the workers' meeting till the close of the camp-meeting. For two days all railroad traffic from both east and west was cut off from Colfax. Many of our people who expected to attend the latter part of the feast, did not come when they could, and therefore could not come when they would. May it not be thus in the gathering to the wedding feast of the Lamb.

From outward appearances it would seem that this stormy and rainy period was a most deplorable condition of affairs at this time when God's people were to assemble. Satan would have been pleased had we made the conditions

even more disagreeable by grumbling and fault-finding. "Howbeit our God turned the curse into a blessing." For ten days we were shut in from the outside world by the hand of God, that by prayer and supplication we might put away sin, and be of one mind, of one accord.

The camp-meeting was held on the Chautauqua grounds, less than a mile from the city. Situated on the hilltop, the abundance of rain soon ran off, and left the grounds in a fairly good condition.

Elders Geo. I. Butler and S. N. Haskell were with us several days. These aged and tried servants of the Lord came to us full of faith and hope, and their messages were full of courage and good cheer. This being Elder Butler's home State, he was received with extended arms and open hearts, especially by those who had known him in former years. We pray that the power of our God may continue with these aged servants till Jesus comes.

Elder Luther Warren came on the grounds during our workers' meeting, and remained throughout the camp-meeting. His labor was more especially bestowed upon the young people, of whom about one hundred and fifty were present. He spoke once each day in the large pavilion. The converting power of God was with his servant from the first, and as the Spirit of God did its office work in reproving "of sin, and of righteousness, and of judgment," there was a turning to God with fasting and weeping. The heart was rent, and not the garment. Sins were confessed and put away. The hearts of the fathers were turned to the children, and the hearts of the children to the fathers.

The first Sabbath was a day of gloominess, a day of clouds and storm from the elements without. But God's people were shut in with him, his glory overshadowed them. The Sun of righteousness had driven the storm clouds from the soul, and the whole congregation with but few exceptions moved forward toward the mercy seat. This blessed work continued until the close of the meeting. As this regenerating work went on in the large pavilion in the hearts of parents, the sons and daughters were separated from the large congregation and taken to the youth's tent. Here the converting power of God rested upon the youth, the "hope of the third angel's message." As this melting, convicting power of the Spirit came upon them, convincing of sin, they gathered in companies of from three to five in different parts of the tent, pleading for victory over besetting sins. Glorious victories were gained by many. The wearing of gold, feathers, and flowers, that outward adorning of the body to satisfy pride, was put off, and the Lord Jesus Christ was put on with no provisions for the flesh, to fulfill the lusts thereof. Rom. 13:14.

Such earnestness was manifest on the part of the youth to be free in Jesus that the meeting on two occasions continued until after midnight. After the last service Sunday night the youth went to their tent for a parting service, while the older ones remained in the large pavilion. This youths' meeting was one never to be forgotten by those present. Those who had gained glorious victories over besetting sins, and those who longed for deliverance, could be seen here and there in little companies in the wood surrounding the tent, and also in the tent, plead-

ing for complete deliverance from every sin. And from the testimony borne, and the sweet peace resting on the countenance, it was evident that God had given the heart's desire. Each told of the bands with which Satan had bound them, and claimed the victory in Jesus' name. This meeting continued until two o'clock in the morning, and thus the meeting closed with the shout of those who had obtained the mastery.

May God help us as ministers and people in our churches to put no stumbling-block in the way of our consecrated youth; but together may we press forward in the glorious work of the third angel, and at last have a triumphant entrance into the city of our God. Forty-four were baptized as the result of this meeting.

B. L. DIEFFENBACHER.

Comments on the Four Western Camp-Meetings

At the earnest request of the General Conference Committee, holding its meeting in connection with the Review and Herald election of officers at Battle Creek, Mich., in the early part of April, the writer attended with Elder Haskell the four camp-meetings of Iowa, Minnesota, North Dakota, and South Dakota. The occasion was one of interest, inasmuch as he had been absent from the work in this great Northern field for nearly fifteen years. Previously to that, or for about the same length of time, he had attended, year after year, the annual meetings of these conferences then organized, and had a very large acquaintance all over the whole American field. Hence the occasion was especially interesting, because of meeting with hosts of friends and renewing many acquaintances.

Great changes had of course occurred during this long absence. Little children had become active laborers in the work. Those who were in middle age are now adorned with gray hairs, many had grown old, and others had passed away.

Our meeting in Iowa was very small, in consequence of the fearful storms which prevailed at that time. Enormous floods, partially submerged cities, railroads disabled for days, a vast amount of property destroyed, and many lives lost were the order of the day. It was reported that the streams were the highest ever known in the State. The spring was late, and the planting of much corn had been hindered. Large numbers of our people who were intending to be present found it impossible to reach the grounds, as the trains ceased to run.

By a happy selection, the camp was placed on rolling ground, so the water readily ran off. The branch of the Skunk River, that ran by the camp, seemed to be a mile wide. Elder Haskell got within twelve miles of the camp, and was held there fifty-six hours. The brethren seemed very cheerful in spite of all the unpleasant surroundings, and I did not hear of any sickness or any casualties.

As the two meetings of Minnesota and Iowa, adjoining States, were appointed for precisely the same time, it was impossible to attend both and remain in Iowa through the whole meeting. The personnel of the conference was greatly changed. Old men were few; young men were in nearly all the leading positions. Nearly half of the members of the conference were women, which was

rather a rare feature in the conferences I had attended before.

Elders Spicer and Warren were both present at the beginning of the meeting, Elder Spicer leaving at an early stage for the Minnesota meeting. It was my privilege once more to be united with Elder Haskell in labor, after many years of separation. We had in the past labored together in perhaps hundreds of camp-meetings. It was very gratifying to find him strong in the Lord, and in a fair degree of health for one of his age. Our association was very pleasant indeed through all these meetings.

In regard to the raising of funds, Iowa was about to establish an intermediate school, and means were solicited for that purpose. The Southern work was presented at considerable length. The result was three hundred and forty-five dollars in pledges and cash. The writer thought this was something of a contrast to meetings held more than a score of years before, when from three to five thousand dollars was not an uncommon amount to be raised for important objects in the cause. Of course the reader should not forget that the meeting was very small at the time this amount was raised, probably not over three hundred being in attendance, because of the storm.

Having received an urgent invitation from the president of the Minnesota Conference to be present at least a few days at their annual convocation, Elder Haskell, Sister Haskell, and the writer left the camp-ground Thursday afternoon preceding the close of the meeting, and thus had a little over two days in which to attend the Minnesota camp-meeting. The storms had not been nearly so bad as in Iowa, so there was a better attendance. While Iowa has a membership of about three thousand five hundred, and Minnesota at present claims about two thousand, there was a much larger attendance than at the Iowa meeting. Over a hundred tents were pitched, and perhaps seven hundred people were present. The camp was in a nice grove, in close proximity to the flourishing city of Stillwater, the meeting being, therefore, on the eastern edge of the State. We met with a very hearty and pleasant reception at the Minnesota Conference. Large numbers of our acquaintances were present, and we could not have been treated more royally. Special provision for the ministers on the ground was made, and everything was done for our comfort that could be desired.

While our time was limited, we enjoyed the stay there very much. People seemed exceedingly glad to hear from the old pilgrims, who were indeed happy to meet with their old friends. The Spirit of the Lord deigned to come in, and his blessing was felt in many hearts. Special vows of consecration were made on the Sabbath, and tears of contrition flowed freely. Quite a large number were baptized. An encouraging response was made to the call for means for our Southern work. Seventeen hundred dollars in cash and pledges was raised, and quite a number of subscriptions taken for our *Southern Watchman*. Of the sum raised and pledged, one thousand dollars was given by one dear old brother whose heart the Lord had touched. The meeting closed with a large attendance from the city on Sunday night, the new pavilion being crowded, and many standing on the outside. Indeed, the people of Stillwater manifested a good interest,

and the meetings were to be continued after the camp-meeting broke up. Elder Haskell and I were indeed thankful for this pleasant meeting with the Minnesota Conference.

Thence we passed rapidly to the South Dakota Conference, which was convened at Madison, a pleasant and prosperous little city in a rich agricultural country. The camp was held in a moderately sized grove, about three or four miles from the town, by the side of a nice little lake. It was really an ideal place for a camp-meeting, especially in an open country like the Dakotas. The grove was pleasant, and the camp was clean and neat, an excellent place for retirement and for seeking the Lord; and the weather, though tolerably cool, was quite pleasant, with only one moderate shower. There was an excellent attendance, considering the membership of the conference, which is about nine hundred, I understand. Fully as many tents were pitched as in Minnesota, and I think the attendance was about the same. There was a large attendance of our Scandinavian friends, and the meeting was in many respects a pleasant one.

There was the best spiritual atmosphere the earlier part of the meeting that I have seen this season in any camp-meeting. A good spirit of unity and love prevailed. Fifty-three were baptized, nearly half of whom were children. Elder Warren was present, and was especially interested in the work among the youth and children. He spoke several times during the meeting.

A little over one thousand dollars was raised for the Southern work. A call was made for two thousand dollars for their intermediate school work, which was responded to quite liberally. Elder Flaiz, the president of the Northern Union Conference, was present for a few days in the earlier part of the meeting, but was called away to College View to attend the institute there. The brethren and sisters left the campground, feeling that they had been abundantly repaid for their efforts, and many of them were happy in the Lord. The writer labors under the impression, however, that had the meeting been conducted, in some respects, differently, it might have been far more profitable, but it was a good meeting.

The last meeting in the series was held at Carrington, N. D., which is a neat little city, seemingly flourishing, out on the broad North Dakota prairies. The camp was pitched close to the town, in a compact body, there being upward of fifty tents. In some respects this was a peculiar meeting. There was a preponderance of brethren of foreign birth in attendance, which is quite uncommon in this country. The majority of those present were of German descent, earnest, devoted people. There was also a good attendance of Scandinavians. Elder F. H. Westphal, of the Union College faculty, took a leading part in the German work, and Elder Louis Johnson in the Scandinavian work.

Owing to the fact that there was no pavilion large enough to accommodate all the people, smaller tents were pitched, and meetings in different languages were going on at the same time, the largest tent being used for the Germans, who were in the majority, the American meeting being held at the same time in another tent. Occasionally both met in the largest tent upon the ground, which made it necessary that quite a number should stand up outside.

Our dear German brethren seemed glad to have Elder Haskell and the writer speak in their meetings quite often, Elder Westphal being an excellent interpreter. To most of our English-speaking people this would seem not to be the most pleasant way to listen to preaching, but the Germans seemed to enjoy it, their hearty amens from time to time giving good evidence of their appreciation of the words spoken. Elder Haskell and I had both practiced this method in Europe many times in years gone by, so it was not a new thing to us, sometimes speaking there to three different nationalities at once, the audience being divided according to their nationalities into comparatively small companies in different parts of the room, and an interpreter in each language rapidly translating.

The meeting was an interesting one, continuing about five days. There being considerable business to be done, the pressure was quite heavy, but all passed off with pleasantness. Although many of different nationalities were present, there was the best of feeling, illustrating the apostle's statement that there is neither Jew nor Greek, bond nor free, etc., but all are one in Christ Jesus. How thankful we ought to be that we have a truth that can override national distinctions, caste, and former religions, and unite us in the Lord as one family.

North Dakota is a young conference, organized only about one year ago, but it is a prosperous conference. It claims a membership of about seven hundred, and I think about seven thousand dollars' tithe. There has been quite a large immigration of Sabbath-keepers from other conferences, which has caused a rapid growth, but the ministry of the word is successful also, and new members have been added. There seems to be more spirituality in these two Dakota conferences than in some of our older States, and the cause seems more prosperous.

Elders Flaiz and Spicer were in attendance, the former being president of the Northern Union Conference, and Brother Spicer the representative of the General Conference Committee. The brethren here were anxious to have an intermediate school organized at once. Brethren Flaiz and Spicer raised about three thousand dollars in cash and pledges, including horses, cattle, etc. The Southern work was presented about the close of the meeting, and seven hundred dollars was subscribed for that. On the whole, it was an interesting meeting, and profitable, I trust, to the friends of the cause present.

The writer would dislike to present any unpleasant features or make unpleasant comparisons. Having been nearly fifteen years absent from the North, it would be natural indeed to suppose that he would see differences more quickly than would those who had been attending from year to year, as important differences are of gradual growth. There is one feature, as far as he has had acquaintance, becoming almost universally present, which, in his judgment, is not for the best. It seems to be understood by many that the local conference has full charge of the camp-meeting arrangements. The local committee, in consultation, of course, with its conference authorities, decides in regard to who shall preach and the general direction of the meetings, while those sent from the General Conference seem to be expected to

fill in simply as they are called upon. This was not the original plan adopted after organization, by any means. From the first it has been desired that in all important State conference meetings General Conference delegates be present to represent that body. It is recognized that our people are one people, and the highest authorities have a responsibility in the management of the work, not merely the local conference. Where General Conference laborers of long experience are present, it would be reasonable to suppose that they have learned something which might be profitable in the management of any State conference. Men who have attended hundreds of camp-meetings, and had charge of the leading responsibilities in the work, ought to be able to understand how camp-meetings should be managed to accomplish the best results. Neither would it appear a consistent thing that some young president, who had had but little experience, should have the leading direction of matters that pertain to the general welfare of the work. In a long experience in the past, the writer has attended many camp-meetings, and it was then the plan that when delegates from the General Conference came upon the ground, there should be a mutual consultation from beginning to end in regard to what would be for the best interests of the meeting.

Our camp-meetings are a most important feature in our work, really the only opportunity where the general officers of the cause can reach the people to impress upon them the most important principles and plans that need to be kept in mind. Experience is considered a very important matter among the wisest men in this world. It is thought, when the great steamships go out on the waters, that an experienced officer is a necessity. When great armies are sent into the field, an experienced general is supposed to be better qualified to lead than one of little experience. In every important vocation of life, experience counts, and it will be a sad day in this world when experience retires to the rear, and verdancy comes to the front.

Another reflection which may be proper is in regard to the spiritual atmosphere prevailing among our people at this time, in contrast to what it was twenty or twenty-five years ago. From what the writer has been able to learn, the contrast is an unfavorable one. The spirituality of our camp-meetings seems to be on a far lower key than it used to be. In many who even call themselves ministers of Jesus Christ, there seems to be a lack of comprehension of what the depth of Christian experience means. Brethren and sisters, we have been gradually sliding away from that spirit of personal piety, earnestness, devotion, and sacrifice that has been seen in other days. We are living in a time of great financial prosperity. Our people have been making money. Yet years ago it was nothing strange to go into a conference much smaller than many of these, and raise from three to five thousand dollars for an important interest in the cause. The contrast is painful. As we look at it to-day, there needs to be a great revival in the work of God, if the writer has any knowledge in such matters. When are we going to see it? How shall it be brought about? These are questions that should occupy our minds more and more.

GEO. I. BUTLER.

BROTHER N. Z. TOWN reports a company of twenty who are keeping the Sabbath in Misiones, Argentina. Dr. Habenicht and Brother McCarthy are going there to assist them. He also reports the school filling up, so that Brother Arthur Fulton has more than he can attend to. Elder Town will assist in the school until the arrival of Brother Lude, who sailed a few days ago from New York, en route for Argentina.

The North Dakota Camp-Meeting

THE State camp-meeting was held at Carrington, N. D., in the suburbs of the town. It was quite a large camp-meeting, considering the conference was new, and not so large as some sister conferences.

The majority of those present were Germans. There were about sixty Scandinavians, and the remainder were English-speaking people.

There appeared to be perfect harmony among these different nationalities; in honor they preferred one another. There was no jealousy manifested. A spirit of brotherly love existed among all those who came on the ground.

Brethren G. I. Butler and Louis Johnson, my wife, and I reached the campground a day in advance of the meeting. Elders Flaiz and Spicer came the day the meeting opened. Brother Westphal was also present, and labored constantly with the Germans. We should judge that there were not far from five hundred persons present.

It was a typical Western camp-meeting. Some lived in wagons, some in tents, and some secured rooms in the village. There were three pavilions upon the ground, used by the three different nationalities.

There was no high feeling of tension manifested among the people, but a deep religious experience was gained by many. The Spirit of the Lord was present.

God greatly blessed the labors of Brother Spicer among the young. Many of them, for the first time, gave their hearts to God.

The meeting increased in interest until the very close of the camp-meeting. Individuals could be seen here and there praying and laboring for those who had not been converted.

The place of baptism was seven miles from the camp-ground. There were a goodly number baptized, and many others will be baptized when they return to their home churches. All the business meetings passed off harmoniously. The question of raising money for a school in the conference was a live one. I understood that about twenty-six hundred dollars was pledged for a school, and a committee chosen to select a location, and to carry into effect the establishing of a school.

God's original plan was that parents should teach the children. Abraham had a large family, including his servants, but he ordered his household aright. All of them received instruction from him. The schools of the prophets came in to make up a deficiency in Israel when the family school failed. It was designed to educate workers for the cause, and "the sons of the prophets" was the name given to those who attended the school.

It has seemed to us that small schools, and more of them, would be far better than large schools, where a large number is congregated together, unless it be

a school for the education of teachers, or those who are especially connected with the work. The Lord wants little lights scattered all over the world. Church schools should be numerous, so that, if possible, all the young may be reached.

The religious interest in all the tents was good. Many who had already given their hearts to the Lord obtained a deeper experience in the things of God, and there were also those, old and young, who before did not have a religious experience, but obtained it on the ground. God is blessing the people of North Dakota with his Holy Spirit.

There were quite a number of union meetings held, and those who conducted them spoke through translators, so that both the Germans and English should get the benefit of the discourse.

On the Sabbath, Brother John A. Walker was set apart to the gospel ministry. Brother Butler offered prayer, and Brother Flaiz gave the charge. The Spirit of God, in a special manner, rested down upon the people. Brother Walker was elected president for the coming year.

A special interest was also taken in the health and temperance work; in fact, all the phases of the gospel were given proper attention, and the brethren returned home greatly encouraged by the meeting.

S. N. HASKELL.

Current Mention

—The pope's personal fortune, which is said to be smaller than was supposed, has been bequeathed to the church.

—A sanitarium at Bonner Springs, Kan., was destroyed by fire, July 16, the steward and three patients perishing in the flames.

—An express train was wrecked near Liverpool, England, July 15, by jumping the track. Eight passengers were killed and fifteen injured.

—Fighting between Bulgarian and Turkish troops is frequently reported from the Bulgarian frontier, and the mobilization of Turkish troops continues.

—Destructive floods in Silesia, Germany, have done much damage to crops, besides inundating a number of villages. Thirty peasants are reported to have been drowned.

—The Russian government has sent word that it will neither consider nor receive the Jewish petition which was to be presented by the United States relating to the Kishineff massacre.

—Three persons were killed and fifty injured by a railway collision near Lees Summit, Mo., July 12. By a similar accident near Savannah, Mo., July 14, one man was killed and twenty seriously hurt.

—A destructive tornado passed over a section of Nebraska near Cozad, July 14, wrecking nearly every building in a strip of territory ten miles long and three miles wide. One man was killed, and three other persons were injured.

—Generals Joubert and O'Donnell, Boer commanders in the late war in South Africa, are to head a Boer colonization movement to Mexico, for which 100,000 acres of land was recently acquired by them.

—The victims of lynch law are not confined to the black race. A white man who was under sentence of life imprisonment for murder committed two years ago, at Flemingsburg, Ky., was taken from jail by a mob, July 15, and hanged to a neighboring tree; the people of the vicinity being enraged because the criminal had appealed his case for a new trial, and had money and influence at his command with which to defeat the ends of justice.

Silent Messengers

Our Books, Tracts, and Periodicals

E. R. PALMER : : : : Editor

Dawn Is Breaking

THE most striking signs of the times are to be found not alone in the daily record of increasing wickedness and disaster. God's truth is marching on. There is "a sound of a going in the tops of the mulberry trees," and God has gone forth before his people to give them victory. The light of the coming dawn is breaking over the earth. It is time to bestir ourselves. These gladdening signs call loudly for us to be up and doing, like men watching for the break of day.

Do Not Despise the Small Things

THE Lord works in mysterious ways. In other words, he works with small things, and overrules in peculiar circumstances. Reporting the canvassing work in Missouri to the *Workers' Record*, one brother recently said: "I know one man who sold one twenty-five-cent 'Gospel Primer,' and now three are keeping the Sabbath on account of reading it. Another sold one 'Bible Readings,' and the man who bought it did not like it, so traded it for an old pistol; and ten began keeping the Sabbath after reading this book."

Experiences With "Education"

MANY of our readers know that a strong effort is being made to give all our people an opportunity of studying Sister White's latest book "Education." Brother H. M. Hiatt, who is taking up the work in the States of Colorado, Kansas, and Missouri, writes thus of his first effort:—

"I arrived at Fruita [Colo.] June 21, and began work immediately. I found three Seventh-day Adventist families, and sold and delivered to them two copies of 'Education.' I arrived in Grand Junction last night, and out of the eight families here took orders for seven books."

Brother U. T. Cady canvassed among our people in Oakland, selling between seventy and eighty copies. Brother G. E. Johnson sold about the same number in Healdsburg. Sister Ella White sold thirty copies in the vicinity of St. Helena in the same number of hours.

Certainly it is a book which will familiarize our people with the real principles of Bible education, and at the same time will assist them in carrying these principles into their every-day life.

H. H. HALL.

"Go Work To-day in My Vineyard"

THERE is much implied in the word "go." We can not go and sit still. The entire universe of God is in motion, and all his people should be in motion, *doing good.*

The church in Peoria, Ill., gladly received the recent tracts, and I trust all will work with them; and as far as they can, help to warn this great city. Job said: "The cause which I knew not I searched out." I find some honest souls who will read the tracts, and also our periodicals, for which I have some subscribers. I thank and praise the Lord for this, and take courage.

The spirit of prophecy has recently said, "Let no one think he is at liberty to fold his hands and do nothing. That any one can be saved in idleness and inactivity is an utter impossibility." We hope all will take heed to this teaching; and, by God's blessing, we can be instruments in his hands of saving others, and thus save ourselves. We must do this, not selfishly, but because we delight to do it. "I delight to do thy will, O my God: yea, thy law is within my heart." When all have the spirit of the message, "Go work to-day in my vineyard," the world will be quickly warned; and it must be, and will be, in this generation. WM. PENNIMAN.

Home Missionary Work for Missions

A LETTER recently received from the Pacific Press Publishing Company requests that the Mission Board name a mission field toward which contributions may be made by children and young people who wish to earn money for missions by the sale of *Our Little Friend*. The manager of the Periodical department informs us that it is their intention to enlist many of the children and young people among us in the sale of *Our Little Friend*, with the purpose of earning money for a mission field.

We have named Africa as the field to receive these contributions; and we trust that the Lord's richest blessings may rest upon the dear children and youth, whose hearts may thus be turned toward foreign lands during the days of their childhood, while at the same time they are being trained for a world-wide work by these home missionary enterprises.

Another letter from Sister Paulson, of Chicago, states that the publishers of *The Life Boat* would like to assist in building up the ten-cent-a-week plan for foreign missions by the sale of their paper. The paper sells for five cents a copy; and they will furnish it for two cents a copy to those who wish to earn money for the missions; and Sister Paulson suggests that it is only necessary to sell four copies of *The Life Boat* each week in order to secure twelve cents a week for foreign missions. Therefore, only a little effort is required, without any cash expense, to increase the circulation of *The Life Boat*, and thus increase the funds for the world-wide mission work. May the dear Lord greatly bless both these enterprises.

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
Northern Illinois, Streator.....Aug. 20-30
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. 3
Missouri, Windsor.....Aug. 13-23
Colorado, Salida.....Aug. 20-31

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
California, Eureka.....July 23 to Aug. 3
Oregon, Myrtle Point.....July 30 to Aug. 9
Oregon, Grants Pass.....Aug. 20-30
Southern California, Los Angeles.....
.....Aug. 27 to Sept. 7
Western Montana, Hamilton.....Sept. 11-21

EUROPEAN GENERAL CONFERENCE

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.

Indiana, Notice!

THE annual conference will be held in connection with the camp-meeting at Peru, July 30 to Aug. 9, 1903. The usual conference business will be transacted, including the annual election of officers for both the conference and the conference association. We hope to see a full representation from all parts of Indiana.

W. J. STONE, President.

Indiana Camp-Meeting

THE time for this annual gathering, July 30 to August 9, is nearing. Peru is centrally located, and the usual reduction on railways is secured, so we are expecting a large attendance.

Elder Daniells is planning to spend the first week with us. We expect Elder Covert, Professor Magan, and Miss De Graw also. Special attention will be given to the school work, and we hope to see all our young people and children. A dining-tent will serve meals at reasonable rates. Tents will be furnished as usual. Apply at once to Elder W. A. Young, New Britton, Ind., stating size of tent you wish, etc. There are no buildings on the ground. A street car runs to the grounds, which lie at the west side of the city. Now, dear brethren, come to this meeting with minds and hearts open to receive the blessings God has for us. Elder Stone is improving, and I hope he may be with us. I. J. HANKINS.

Northern Illinois Conference

THE first session of the Northern Illinois Conference will be held in connection with the camp-meeting, at Streator, Ill., Aug. 20-30, for the election of officers to serve during the ensuing year, and the transaction of any business that may come before it.

ALLEN MOON.

Illinois Conference Association

THE Illinois Conference Association of Seventh-day Adventists, a corporation of the State of Illinois, will hold its annual meeting in connection with the Seventh-day Adventist camp-meeting and conference, at Streator, Ill., on Wednesday, Aug. 26, 1903, at 9 A. M., for the election of officers, and the transaction of other necessary business.

JAY W. CUMMINGS, Chairman.

Rates to Indiana Camp-Meeting

THE Central Passenger Association have granted excursion rates of one and one-third fare on the certificate plan to the conference to be held this year at Peru, Ind. Certificates should be secured with tickets, and trip be made on one of the following dates: July 29, 30, 31, Aug. 1, 2, 3. Certificates bearing any other date will not be honored; and the full fare one way must be not less than seventy-five cents in order to secure reduction. If through tickets can not be purchased at your starting point, then buy to the nearest point where such ticket can be obtained, and there purchase through ticket to Peru, requesting a certificate wherever you buy a ticket. All certificates must be handed in by noon of August 5. W. A. YOUNG.

East Michigan Camp-Meeting

WE have succeeded in securing a beautiful oak grove with fine buildings, and five hundred chairs, near Flint, for our camp-meeting and conference to be held Aug. 18-28. The camp-meeting will occupy the time from August 18 to 25, and the conference from 26 to 28.

We have the finest grounds we have ever had for camp-meeting. The water is excellent, well one hundred and eighty feet deep. The camp will be nearly surrounded by water. There will be good accommodations to reach the grounds.

The city has been contemplating buying these grounds for a city park. They contain seventeen acres, and are dry, and just rolling enough so that water will not stand upon them. They are many feet above the pond that nearly surrounds them.

I trust we may have a large attendance, as our meeting will be one of the most important meetings ever held in this part of the State, and we shall endeavor to procure the best outside help. The meeting will be preceded by a workers' meeting, beginning August 13.

We hope many of our young men will be interested in this meeting, and will come to help arrange the camp. For the past few years our ministers have been obliged to labor so hard in preparing the camp that when the meeting began, they were tired out, and the meeting was not so successful as it should have been.

The way our brethren come out to the workers' meeting will determine, to some extent, the advisability of holding camp-meetings in the future.

We shall endeavor to have a full supply of all our publications and health foods at this meeting, also a dining stand and groceries to supply all the needs of the people. There will be chairs and bedsteads, tables, etc., to rent at reasonable terms, also tents. All desiring tents should send their orders at once to Elder A. R. Sandborn, Fair Grove, Mich., R. F. D. No. 1, and their tents will be ready for them when they come on the grounds. Twelve by sixteen foot tents will be rented for \$2.50 during the meeting, and fourteen by twenty-two foot tents for \$3. Let us have a grand rally at this annual feast.

J. D. GOWELL.

Vermont Camp-Meeting

THE annual conference and camp-meeting for the State of Vermont will be held at Randolph, August 20-30. A good location has been secured in the center of the village near the railroad station. The usual accommodations for campers will be provided, such as a dining-tent, run on the European plan, and a grocery stand, etc. Tents and rooms may be rented. Those who desire either a tent or a room should write to the conference secretary, F. M. Dana, 190 N. Winooski Ave., Burlington, Vt., stating plainly what they desire.

Sister Naomi Worthen and C. H. Drown will have charge of the youth and children's meetings, which will be held each day. Elders A. G. Daniells, H. W. Cottrell, and A. E. Place will be present to assist in the preaching; we also expect help in the medical and the educational work. To have the president of the General Conference with us will be a privilege we had hardly dared to hope for, when so many large conferences need the labors of such men.

Brethren and sisters, the Lord has been very good to us in Vermont during the present conference year, and now let us show our appreciation of his love and care by once more assembling in the annual conference to seek his name together. Last fall when it was decided to send Elder Westworth to a distant field, and support him there, it was thought by some that we could not expect as much tithe this year by five hundred dollars as in former years, as the corn crop was a failure in Vermont last year. But instead of the tithe falling off, it has increased, and we have been able to meet all demands, and put a larger force into the field this summer than for a number of years. Those who were in attendance at the camp-meeting last year know how God's Spirit worked in a marked manner, and what a great blessing came to all present as we unitedly followed the leadings of the Spirit. Perhaps the Lord has a greater blessing in store for us this year. Let us all be present to enjoy whatever the Lord may be pleased to give us at this coming annual feast. A few more such gatherings, and the Lord will come to claim his own. Shall we be ready to meet him? J. W. WATT.

Addresses

THE permanent address of J. C. Harris is 62 Smith St., Peru, Ind.

The address of S. G. Haughey is 26 Gainsborough St., Higher Broughton, Manchester, England.

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:—

O. E. Davis, Balmoral Cannery, Port Eslington, British Columbia, *Signs, Life Boat*, tracts.

James W. Brando, 5609 Arch St., Philadelphia, Pa., *Review, Signs, Sentinel, Good Health*.

Business Notices

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

COAL MINERS, ATTENTION.—Thorough, up-to-date, all-round Sabbath-keeping coal miner wanted this fall at Palisades, Colo. None but first-class and faithful men need apply. Steady work the year round to the right man. Address F. F. De Rush, Greeley, Colo.

WANTED.—At once, farm hands. Work for all who will come. Wages, \$35 to \$40 a month and board. Address Henry Korgan, Trumbull, Neb.

WANTED.—A girl to work in family of two, S. D. A. preferred. Woman and child would not be objectionable. Address Mrs. E. L. Morrison, Clarksville, Huron Co., Ohio.

FOR SALE CHEAP.—Bay City Rug Co., doing good business. Good reason for selling. S. D. A. church and church school; city of 40,000. Address H. B. McConnell, 208 3d St., Bay City, Mich.

WANTED AT ONCE.—To adopt a girl ten or twelve years of age; blond child preferred. Will give education in music, also privilege of school education. Mrs. F. H. Dibble, 176 Wakelee Ave., Ansonia, Conn.

WANTED.—In family of two, two healthy, neat, capable women for housework: one as cook, and the other for washing and second work. Highest wages paid for intelligent and faithful service. Address Miss Anna Frazier, 175 S. Lake St., Aurora, Ill.

FOR SALE.—Five-acre tract 1½ mi. from College View; good 7-room house, barn and out buildings; two good wells; orchard in bearing peaches, plums, cherries, abundance of shade trees. Price, \$1,100. Time on part if desired. W. D. McLaughlin, College View, Neb.

WANTED.—A partner who can take the responsibility of the management of the Hygeia Dining Rooms at Chicago; or will sell outright. A flourishing business, affording a splendid opportunity for health and temperance work. Address J. C. Musselman, care College, Berrien Springs, Mich.

FOR SALE.—Property in Battle Creek, on easy terms; viz., 2 new 6-room houses; 2½ acres in 10 lots, beautifully located 1 mile from Review and Herald Office; household furniture, including Farrand organ and Story and Clark chapel organ. Address E. R. Palmer, 267 West Main St., Battle Creek.

Obituaries

BERNARD.—Died at Salem, Ore., Jan. 8, 1903, of consumption, Alice Bernard, aged 41 years. Sister had been a sufferer for over twenty years, and an example of Christian fortitude and patience. She leaves father, mother, four brothers, and two sisters. We hope in that glad morning when the sleeping saints arise to immortal life and beauty at the command of Jesus, again to behold our loved one. Words of comfort were spoken by Elder J. M. Cole. E. J. PATERSON.

OWEN.—Fell asleep in Jesus at the home of her parents, in Washington Co., Iowa, Feb. 14, 1903, of tuberculosis, my dear granddaughter, Lottie M. Owen, aged 22 years, 2 months, 14 days. Her lingering sickness was borne with the utmost patience and resignation. In the spring of 1898 she with her grandparents attended the camp-meeting at Des Moines, Iowa, was converted, and baptized, soon after uniting with the Twin Oaks church, of which she remained a consistent and much loved member till her decease. Mrs. THOMAS A. OWEN.

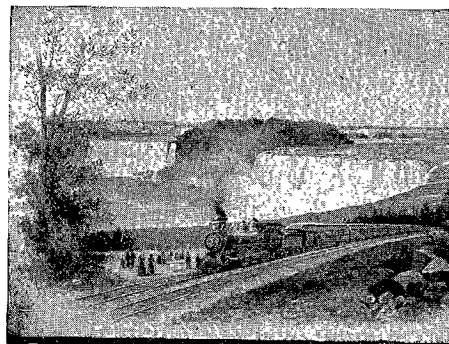
WILSON.—Died at the home of her daughter, Miss S. M. Wilson, in Lakota, N. D., June 17, 1903, of heart failure, Sister Mary Wilson, in her seventy-fifth year. Sister Wilson was born in Lanark, Ontario, in 1828. Nine years ago she came to live with her daughter, Mrs. Mary Baird, and soon after accepted the truth, and has led a Christian life. She died with the peace of God in her heart. She leaves four daughters and three sons to mourn their loss, all but two sons administering at her bedside until the last. The funeral services were conducted by Rev. C. W. Robinson (Congregationalist), based on 1 Corinthians 15. Mrs. MARY BAIRD.

POTTER.—Died at Hazelton, Mich., June 13, 1903, of spinal meningitis, Vera L., only child of Elmer and Mary Potter, aged 7 years, 4 months, and 25 days. Vera was very observing, thoughtful, and a true Christian, seemingly beyond those of her years. At the age of four years she had a

severe fall, and ever afterward endured her intense suffering with patience and Christian resignation. She leaves her father and mother and many other relatives and friends to mourn their loss. Words of comfort were spoken by the writer in the M. E. church, to many attentive and sympathizing friends. Text, 2 Kings 4:26. A. C. BOURDEAU.

BUNN.—Fell asleep in Jesus at the home of her daughter, Mrs. W. R. Ranson, in Keene, Tex., June 30, 1903, of asthma and heart trouble, Mrs. M. J. Bunn, aged 66 years, 4 months, and 20 days. She leaves a son and a daughter and nine grandchildren to mourn their loss. Sister Bunn united with the Seventh-day Adventist church in 1891, and has since lived a consistent Christian life. She suffered long, but bore it patiently till the last, then gently fell asleep, with full hope of a resurrection unto eternal life. Words of comfort were spoken by the writer, from Rev. 14:13. W. W. EASTMAN.

McKAY.—Died at Ellicottville, N. Y., June 30, 1903, of cholera morbus, H. V. R. McKay. Brother McKay was born at Attica, N. Y., March 5, 1822, and was consequently in his eighty-second year at his death. His first wife died in 1879, soon after which he married the widow of Dr. H. S. Arnold, who survives him. He had two sons, one of whom still lives. Stanley A., a prominent minister in the Baptist denomination. Brother McKay was originally a Baptist, and was a man of more than ordinary intellectual ability. He was a Sabbath-keeper for a brief time with his first wife. His wife from whom he is now separated by death was a Sabbath-keeper at the time of her marriage to Brother McKay, and he remained an observer of the Sabbath till his death. At his death he was a member of the Seventh-day Adventist church at Ellicottville, and he will be greatly missed in both home and church. He remained faithful in Christian life till his death. Funeral services were conducted by the writer. J. W. RAYMOND.



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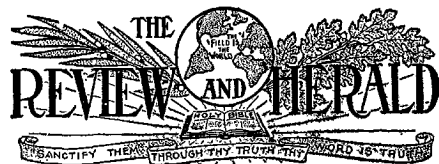
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BATTLE CREEK, MICH., JULY 21, 1903

W. W. PRESCOTT - - - - - EDITOR
 L. A. SMITH } - - - - - ASSOCIATE EDITORS
 W. A. SPICER }

A NEW set of "logia," or "sayings of Jesus," written in Greek, has been discovered in excavations made at Oxyrhynchus. There are six of the sayings, two of which are found in the Bible.

A LEADING Church of England paper, *The Pilot*, says that if the English church is to be reprotentized, ten thousand of its clergy will have to be turned out. Rome has a very strong hold on the English established church, and through that upon the English nation.

ALMOST every week we are in receipt of notices for the REVIEW accompanied by the request that they be inserted in the next issue. Whenever these requests fail to be complied with, it is because they can not be without delaying the printing of the paper. If the paper is delayed, it fails to reach some of its readers until after the following Sabbath, and this is very unsatisfactory to them, and detrimental to the paper's circulation. Please remember, then, that the failure of a notice to appear in the issue desired by the sender is, under ordinary circumstances, due to the lateness of its arrival, and not to any arbitrary action on the part of the editor. Notices received later than Thursday morning are too late for insertion in the "next issue."

OUR missionaries are not alone in urging the importance of pressing back into the interior of the African West Coast. The Methodist bishop of West Africa is urging his society to get into the interior. Reporting from Liberia, the district just west of the Gold Coast, where our work has begun, Bishop Hartzell says:—

I sent one missionary a journey of seven days into the interior, and the stories he brought of healthful valleys and plains, and of fine type of negroes who had never seen a white man, stirred my soul. But what could I do? That missionary was compelled to come home, and I have not sufficient force to man even the station from which he started. Among the natives he found those who were making brass bells and rings and chains, and who were workers in iron, and had wealth in ivory and cattle, but they knew not the value of money, and the only way to trade with them was by exchange in goods. How long must the work in Liberia be practically confined to the most unhealthy coast region, and

the vast open doors beyond be neglected?

Let us help our workers to get the needed mission headquarters in the interior, where life may be preserved and workers may be trained.

Special Fund for Africa

[THE Mission Board invites gifts for the erection of a mission station in the interior of the Gold Coast, where a heathen chief has given our missionaries a healthful site. At least one thousand dollars should be sent on this season. Gifts will be acknowledged here, whether sent through the State offices or direct to Treasurer of Mission Board, 267 West Main St., Battle Creek, Mich.]

A friend.....	\$20 00
A friend.....	50
A friend.....	2 50
W. S. Wright.....	10 00
Mrs. C. Kennedy.....	4 00
E. R. Palmer.....	5 00
F. Ditter, Sr.....	2 00
S. S. Gray.....	10 00
E. Houser.....	5 00

THE European power which is doing most to alter the map of the world to-day is Russia. The activity of that power in Europe and Asia, to which so much of the news of the day relates, is in pursuance of a world policy, which has as much a religious as a political significance. That policy is one which looks to the world-wide dominion of Russian orthodoxy. The policy of the Russian state is dictated not by the czar, but by the Russian orthodox church. The church is the ruling power in the empire.

According to Mr. Wirt Gerrare, who is the author of a recently issued book on "Greater Russia," the real inspiration of Russia's world policy is the idea of setting up the kingdom of Christ on the earth. Other monarchs in past centuries, moved partly by ambition and partly by fanaticism, have attempted the same thing; for example, this was the underlying idea of the "Holy Alliance," formed in Europe early in the last century, America's answer to which was the famous Monroe doctrine; and this dream of misguided Christianity still dazzles the minds of those who to-day have a perverted conception of the nature of Christ's kingdom. Even in the United States, intelligent Christian people have expressed the belief that "the kingdom of Christ is to enter the realm of law through the gateway of politics." Russia believes this, and is striving, in her way, for its realization.

Mr. Gerrare says:—

The world policy of Russia is a gradual growth. It is the Christian ideal. The expulsion of the Turk, the conversion of the Asiatic heathen, world-wide dominion of Russian orthodoxy, are nothing more than the realization of Christ's kingdom on earth. . . . The religious view, that of the orthodox Russian church, is that the Russian creed

is the only correct form of Christianity; that Roman Catholicism, Protestantism, and heretical sectarianism will merge ultimately into "orthodoxy," and then, in an age of general forbearance and consent, the reign of violence will be at an end. Its work is to repress proselytism by the heterodox; to convert the heathen. The territorial expansion of Russia is a means to attaining its ends. The view of the Russian church and of the Russian people is that Asia is to be absorbed by Russia, not always by actual conquest, but as destined, in order that Russia's mission may be fulfilled.

The bearing of this upon Protestant missionary activity in Asia is readily seen. Russian orthodoxy, backed up by Russian civil and military authority, will bar out Protestant missionaries wherever it has the opportunity. Over this prospect Protestant missionary leaders are beginning to be aroused. A leading Methodist journal says:—

The religious phase of Russia's world policy is the most important of all phases of that policy, and to it all others are subordinate. Russia will, if she can, "close the door" of Manchuria and other Chinese provinces, not alone in the interest of Russian trade, but in order that Western missionaries and Western religious ideas may not find entrance to the minds and hearts of the Chinese people, over whom she sometime hopes to rule. She is especially hostile to Anglo-Saxon Protestantism, and would exclude from all territory which she controls American and English missionaries. . . . It is of the utmost importance to American and English trade, and of far more importance to China and the world, that the Chinese door be open to American and English missionaries as well as to merchants.

Russia is seeking to close the door to a vast Asiatic territory, to shut out Protestant missionaries; and in this Satan is seeking to bar the way of the third angel's message in the same territory. These doors must be entered before they are closed. The third angel's message must go now to all the world. "There shall be delay no longer."

THE tree of life was situated in Paradise. Jesus is the tree of life to which sinners have access, and around that tree of life there is still a paradise. Amidst the scenes of strife and violence which fill the earth in these days, filling the minds of its inhabitants with perplexity and fear, the Christian can still bring heaven down to earth by "looking unto Jesus." These times bring no perplexity and fear to those who are looking for him. Are you living up to the Christian's privilege?

THE young people of Guadalajara, Mexico, are publishing a little paper entitled *The Third Angel's Message*, in the Spanish language. They are anxious to secure the names of Spanish-speaking people who would be interested in the paper, to whom they may send sample copies. Names may be sent to Mrs. Dr. J. W. Erkenbeck, Guadalajara, Mexico, Care Sanitarium.