

# The Advent **REVIEW** And Sabbath **HERALD**

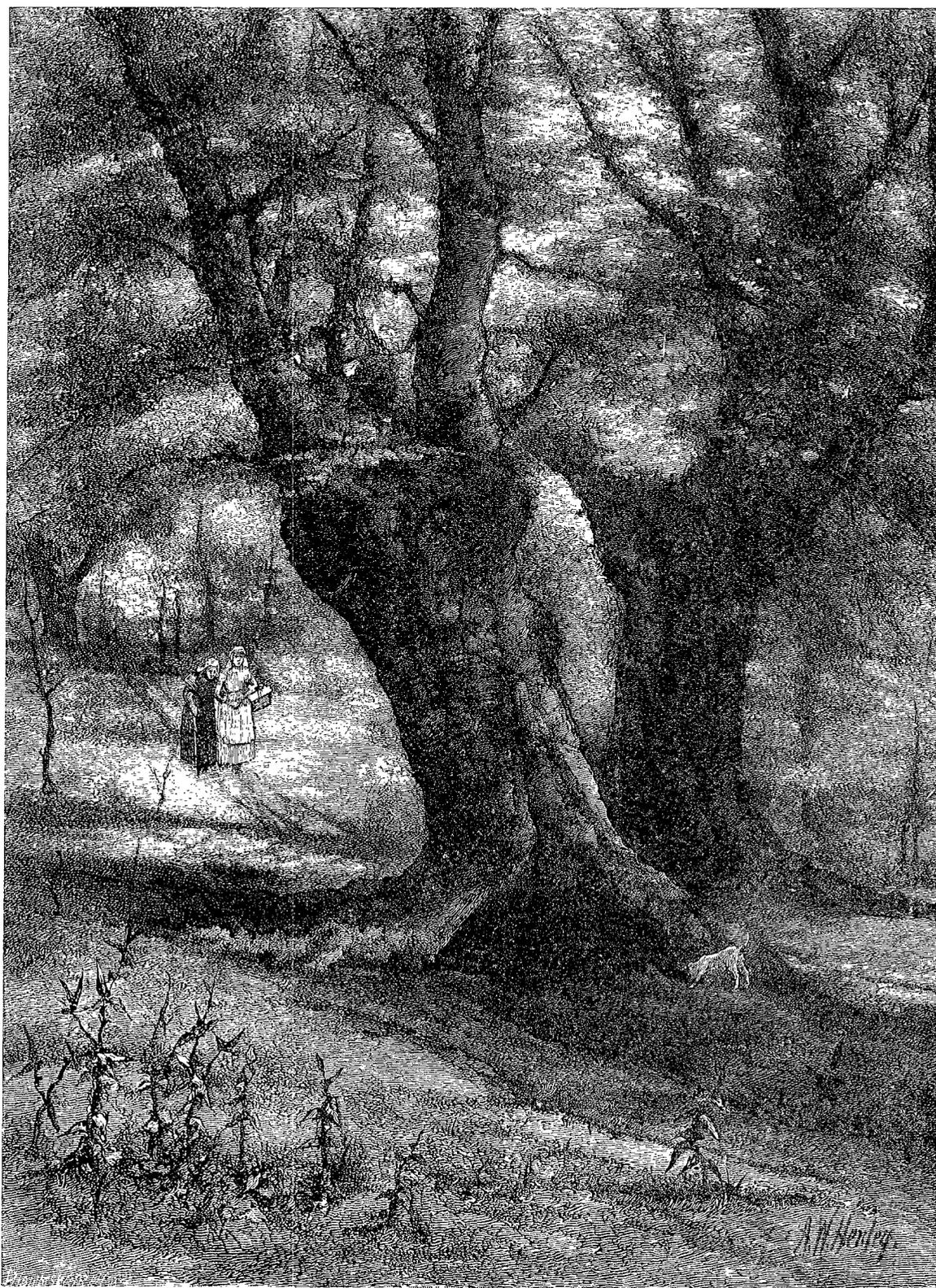


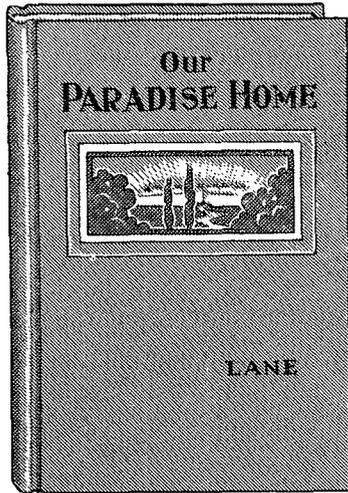
Vol. 80

BATTLE CREEK, MICH., TUESDAY, AUGUST 11, 1903

No. 32

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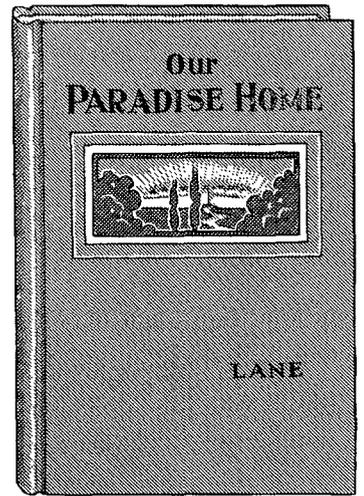


# Our Paradise Home

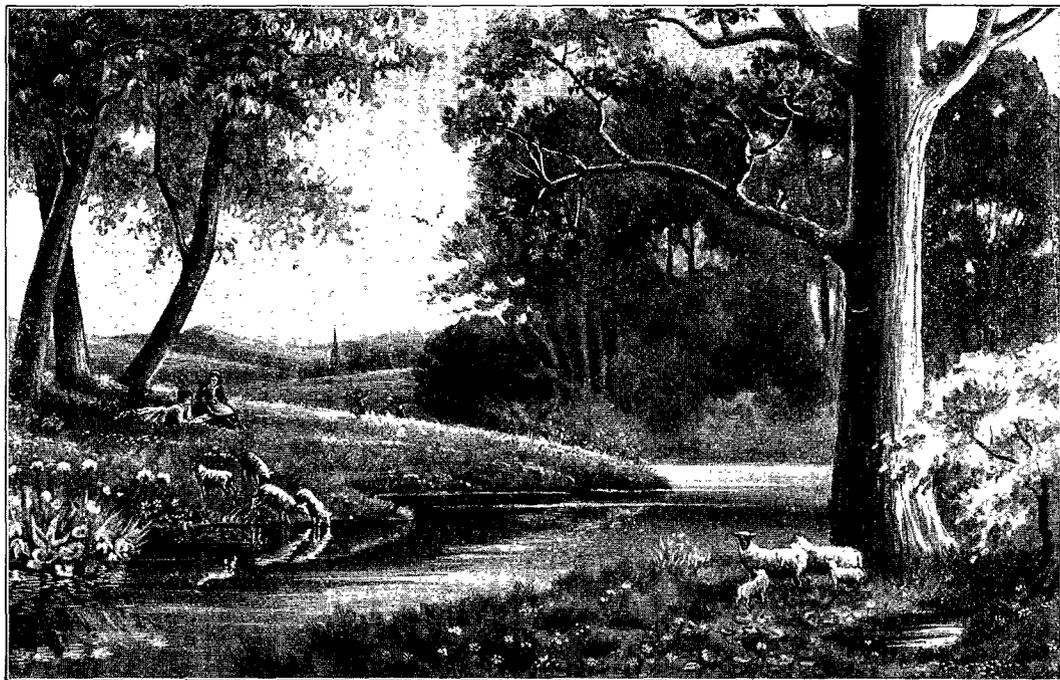
By

S. H. LANE

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IN THE REALM OF NATURE

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# The Advent REVIEW And Sabbath HERALD

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

VOL. 80.

BATTLE CREEK, MICH., TUESDAY, AUGUST 11, 1903.

No. 32.

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## Editorial

### No Compromise

THE principles of the kingdom of heaven and the principles of the kingdom of this world are utterly at variance. They have nothing in common. To accept heavenly principles is to repudiate worldly principles. To follow worldly principles is to reject heavenly principles. "If any man love the world, the love of the Father is not in him." And there can be no compromise in this matter. "For what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial?" There must be an utter repudiation of all worldly principles and policies. There must be no halting, no wavering, no making of crooked paths. The conduct must be as open as the day. There must be no attempt to conceal wickedness under an appearance of good, or to make wrong appear right. The temptation to do evil that good may come, under the plea that the end justifies the means, must be steadfastly resisted, and we must be willing to suffer an apparent defeat rather than to purchase an apparent victory at the expense of right principles. These truths seem self-evident, and yet how often do we see them ignored in practice. There needs to be a new revelation to-day of what it means to be fully governed in the life by the principles of genuine Christianity, and this experience ought to be the result of a whole-hearted acceptance of the truths of this closing message. Beware of any attempt to compromise with the world. Beware of such an interpretation of this message as leaves you in doubt whether there is

any definite message after all. "If the Lord be God, follow him: but if Baal, then follow him." Be honest. Make no compromise.

### The One Work

WE have been called to a definite work. The message of the soon-coming Saviour and of the preparation necessary to meet him in peace must be heralded to all the world in this generation. The simple truths of the gospel which have either been overlooked or perverted must be presented to all the people. A standard of truth must be raised aloft, bearing the inscription, "The commandments of God and the faith of Jesus," and there must be a mighty movement in the earth, calling people back to loyalty to God and to obedience to his holy law. This is the one work for which this people have been raised up, and our strength lies in an unswerving devotion to it. And this work must be carried forward after God's order, and not in harmony with a worldly policy. Any attempt to gain favor and standing in the world by softening down this message, or by hiding the real issue and substituting another of our own invention, will bring weakness and defeat to us, while the real message will move forward and leave us. Every effort of the enemy is being made to confuse and mislead this people, in order that the one work of giving this message to the world may be weakened and delayed. The very circumstances of this time call upon every one who is loyal to this advent movement to devote all that he is and all that he has to its advancement, absolutely refusing to accept any teaching or any leadership which tends to weaken his faith in those simple truths which for more than half a century have constituted the foundation of this advent message. This is no time for a half-hearted faith or a faltering service. "Awake, awake; put on thy strength, O Zion."

### The Impenitent Heart

THE one thing which can resist God successfully is the impenitent heart. All the riches of God's grace and mercy are revealed to it in vain. All the unmeasured love of heaven is lost upon it. All the creative power in the gospel does not change it. It rejects the long-suffer-

ing of God, and builds itself up in its resistance of the divine pleadings. But the impenitent heart finally reaps the fruit of its own doings in a hopeless separation from God, an unchangeable choice of eternal ruin. It is a terribly sad fate to contemplate, and it is almost overwhelming to think that it is overtaking some who have known this truth; but so it is. "Impenitence has taken hold upon some who once acted a prominent part in the work of God. There is on their part a settling down to a fatal hardness of heart, a confirmed resistance of the Spirit's pleading. Should death overtake them as they are now, the dreadful words would be spoken, 'Weighed in the balances and found wanting.' It is possible for men to offer the Saviour outward homage, to be Christians in profession, to have a form of godliness, while the heart, whose loyalty he prizes above all else, is estranged from him. Such ones have a name to live, but are dead. To-day Christ is looking with sadness upon those whose characters he must at last refuse to acknowledge. Inflated with self-sufficiency, they have had all hope that it would be well with their soul. All at once the mirror of detection reveals to them the evil that their hearts have practiced, and at the same time shows them the impossibility of reform. Every effort was made to bring them to repentance; but they stormed out words of defiance, and refused to humble their hearts. Now the bitter lamentation is heard, 'The harvest is past, the summer is ended, and my soul is not saved.'" Very solemn words are these. In this time of testing, decisions are being made for eternity. "Come, and let us return unto the Lord."

### A Turning Point

IT is evident that we have come to a time of special significance in this work. Our present experiences have great meaning in them, and indicate a new order of things. The change which we are making in removing the headquarters of this denomination, under the direct and very specific guidance of the spirit of prophecy, and in establishing a new base of operations in so important a center of influence as Washington, D. C., is the preparation for that experience in this work for which we have long looked and prayed. If we conscientiously

follow the counsel of our Leader, the Captain of the Lord's host, and adopt his plans for the campaign, we may confidently expect such co-operation on the part of the heavenly agencies as means the finishing of this work in a short time. This hope is clearly held out before us in the instruction which has come to us as our guide in this time of much perplexity. This is certainly the time of our visitation, the opportunity offered to us to unite with the divine purpose in stirring the world with the closing message. It is altogether probable that all this might have been accomplished without the experiences which have come upon us in Battle Creek, and without removing the denominational headquarters to another place, if there had been a heartfelt response to the warnings and entreaties which the Spirit of God has sent to us during these years, but that possibility is now out of the question. The developments of the last year constitute a turning point in the history of this movement. Changes are now imperatively demanded which might have been avoided, and we must act accordingly. Any attempt to hide these simple facts and to misinterpret the meaning of our present experiences will only lead to further disasters in this work. Let each one wait upon the Lord for individual guidance, and be sure that he does not make crooked paths for his feet.

### The Hour and the Message

WHAT gave to Luther's voice the power to ring through all Europe with the message of reform? It was not only that the message that he cried was true, but the time had come for the message to be heard. The hour of reform had struck. The Holy Spirit gave to the Reformer's message a power to stir the pulse of mankind because the time was ripe for the Reformation.

It was the same as in the days of John the Baptist. When the Baptist cried his message in the wilderness, all Jerusalem and Judea and all the regions round about Jordan were stirred mightily. The "fullness of time" had come, and God's purpose could no longer be deferred.

So, after the sixteenth-century Reformation, when Protestant Christendom had fallen into formalism and was ready to die, there came a message which rang again through the world with soul-awakening power. It was the great revival under Wesley, Whitefield, and their fellow workers. The time had come for a revival, and the fullness of the time gave power to the message born of the need of the hour.

It was because the hour so long foretold was come that the advent warning swept through the world with the speed of angel heralds in the '44 movement.

And now, with the final signs of the great day of God breaking all about us, the hour has come for the final message of preparation for the coming of the Lord to speed through the world until every ear shall hear the call.

The time is at hand for the witness\* to be borne. God's Spirit is poured out to give to the message the power to convict hearts. In the unentered portions of every field, hearts are being prepared to give heed to the cry. It is a new time. It is the last hour. Eternity is so near that every moment of time vibrates with the intensity of heaven. The hour, the most critical in all earth's history, gives to the most solemn message an urgency and a power that must carry it quickly to the ends of the earth. It is a glorious hour and a glorious message. The very fullness of the time has come. Let the keynote of the message ring out.

W. A. S.

### Fallibility and Infallibility

A GREAT event is stirring the interest of the religious world, especially that portion of it which draws its inspiration from Rome. A new "successor to St. Peter" is being chosen. With much solemn ceremony, behind carefully closed and guarded doors, an election is being held, out of which will come a new head of the papal world, to be hailed as the "vicar of Christ," the spiritual guide of the followers of the cross; one who can lead the church with unerring accuracy in the way of truth.

Only the most extraordinary endowments of character could be in keeping with a position of such eminence and responsibility. Indeed, any possibility of error on the part of the "vicar of Christ" could not be admitted. As well might it be admitted that Christ himself could err, as that he whom Christ has constituted his vicar, to be the visible head of the church in Christ's absence, and "hold the regency of God on earth," as the late Pope Leo declared, could lead the church astray. The papacy perceives this fact, and has dealt with it logically by proclaiming the dogma of papal infallibility.

No man, however, is infallible. No candidate for the papal throne is infallible. He must therefore, in the papal view, be invested with infallibility at his election. But to suppose this requires also that the choice which placed him on the papal throne be also an infallible one. In other words, the two-thirds vote of the conclave of cardinals which elects a new pope must always be beyond the possibility of error.

But no one of the assembled cardinals is infallible; all are fallible men. The sum of their fallibility is still fallibility, and not infallibility. There is no infallibility anywhere in the conclave

before the election, yet there is infallibility there as soon as the election takes place; for the new pope, when speaking *ex cathedra*, can not err. Whence does this infallibility come?

Obviously, it must come from nothing, for it existed nowhere previous to the choice of the pope. But who can bring something out of nothing?—No man, no assembly of men, but only the Creator, can do this. Creative power is the sign of the true God. It is claimed, of course, that the election of a pope is really the act of God, that the choice is directed by the Holy Spirit. But this is only a claim, for which there is no proof. The words of men, the acts of men, can never be of themselves infallibly right.

God alone is infallible. His word alone is infallibly true. Only as any man speaks that word can he speak with infallibility; and this is as much the prerogative of one individual as another. In the gospel, authority and power are in the truth, no matter from whose lips it may come. In the papacy the authority pertains to the office, and the word is counted infallible because spoken by the person in that office. It is our work in the proclamation of the everlasting gospel to-day, to point the people away from that which is merely human, to the Word of God, as being the only word that is infallible, the only sure ground of faith, and the only source from whence can come salvation.

L. A. S.

### Delivered From an Armed Host

ONE more experience may well be quoted from the story of John G. Paton's life in the New Hebrides. By faith, men of God in olden times were able to turn "to flight the armies of the aliens." While enemies plotted against the helpless servants of God, prayer reached the throne of the universe, and angels were sent to turn back the hosts of evil. Still the same angels watch over the people of God. In the following paragraphs, Mr. Paton sketches an experience that came to him near the close of his first years on Tanna. The time had evidently come to flee, as Christ had commanded. The savage people, save in one friendly village, were bent on taking the lives of the teacher and his converts. The missionary says of his flight:—

On reaching Nowar's village unobserved, we found the people terror-stricken, crying, rushing about in despair at such a host of armed savages approaching. I urged them to ply their axes, cut down trees, and blockade the path. For a little they wrought vigorously at this; but when, so far as the eye could reach, they saw the shore covered with armed men rushing on toward their village, they were overwhelmed with fear; they threw away their axes and weapons of war, they cast themselves headlong on the ground, and

knocked themselves against the trees as if to court death before it came. They cried,—

"Missi, it's of no use. We shall all be killed and eaten to-day. See what a host are coming against us."

Mothers snatched up little children and ran to hide in the bush. Others waded as far as they could in the sea with them, holding their heads above the water. The whole village collapsed in a condition of indescribable terror. Nowar, lame with his wounded knee, got a canoe turned upside down and sat upon it, where he could see the whole approaching multitude. He said:—

"Missi, sit down beside me, and pray to our Jehovah God; for if he does not send deliverance now, we are all dead men. They will kill us all on your account, and that quickly. Pray, and I will watch."

We prayed as one can only pray when in the jaws of death and on the brink of eternity. We felt that God was near, and omnipotent to do what seemed best in his sight. When the savages were about three hundred yards off, at the foot of a hill leading up to the village, Nowar touched my knee, saying, "Missi, Jehovah is hearing! They are all standing still."

Had they come on, they would have met no opposition; for the people were scattered in terror. On gazing shoreward, and round the harbor, as far as we could see was a dense host of warriors, but all were standing still, and apparently absolute silence prevailed. We saw a messenger, or herald, running along the approaching multitude, delivering some tidings as he passed, and then disappearing in the bush. To our amazement, the host began to turn, and slowly marched back in great silence, and entered the remote bush at the head of the harbor. Nowar and his people were in ecstasies, crying out, "Jehovah has heard Missi's prayer! Jehovah has protected us, and turned them away back."

We were on that day his trusting and defenseless children; would you not, had you been one of our circle, have joined with us in praising the Lord God for deliverance from the jaws of death? I know not why they turned back; but I have no doubt it was the doing of God to save our lives.

This was not so many years ago. A little later the missionaries returned to Tanna, and the gospel triumphed over savage hearts. So God has been preparing many a field for the last message, while the great advent movement has been rising and gathering strength. Now, with the commission to carry the warning quickly through every land, we are to press forward in full assurance that God and the angels are in the waiting fields to give power to the truth. No weapon that is formed against it shall prosper.

W. A. S.

The *service* of Christ is the *business* of my life.

The *will* of Christ is the *law* of my life.

The *presence* of Christ is the *joy* of my life.

The *glory* of Christ is the *crown* of my life.—*Selected.*

### The Removal to Washington

DURING the last twenty-five years, the Lord has been speaking very plainly to us through the spirit of prophecy, warning us against colonizing, and pointing out the evils that would result from centering so much responsibility in Battle Creek. The clearest and most direct instruction has been given, and many times repeated, declaring that we were doing wrong in enlarging our Battle Creek institutions to such proportions. Seventeen years ago the following warning was given:—

"The evils of centering so many responsibilities in Battle Creek have not been small. The dangers are great. There are unconsecrated elements that only wait for circumstances to put all their influence on the side of wrong. I can never feel exactly safe in regard to Battle Creek."

Similar warnings have been sent over and over again. About ten years ago the following stirring words were addressed to this people:—

"Years ago the large responsibility that is centered in Battle Creek should have been distributed. The people are encouraged to center in Battle Creek, and they pay their tithe and give their influence to the building up of a modern Jerusalem that is not after God's order. In this work other places are cut off from facilities which they should have. Enlarge ye, spread, yes; but not in one place. Go out and establish centers of influence in places where nothing, or next to nothing, has been done. Break up your consolidated mass; diffuse the saving beams of light, and shed light into the darkened corners of the earth. A work needs to be done something like that which is described as an eagle stirring up her nest. 'Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity; therefore his taste remained in him, and his scent is not changed.' This is true of many Christians who are coming into Battle Creek. Many have a spasmodic zeal, but it is like a meteor that flashes across the heavens, and goes out."

"Why have not the men and women who have so frequently gathered to the large assemblies in Battle Creek put into practice the truth which they have heard? . . . The work that has been done for them has not been prized as it should have been, or they would have gone forth into the darkened places of the earth, and shed abroad the light which God has shed upon them. . . . Many have gone into the grave in error, simply because those who professed the truth have failed to communicate the precious knowledge they have received. If the light that has shone in superabundance in Battle Creek had been diffused, we would have seen many raised up to become laborers together with God."

"God expects practical work in getting out of Battle Creek. Too many are there now, and too many interests are being piled up in Battle Creek. Were those interests divided and located in other cities, where the light and knowledge might bless other localities, it would be in God's order. The Lord does not

want a second Jerusalem in Battle Creek. There will have to be strong reformations and transformations and transferring of facilities and institutions if the will of God is done. Short-sighted mortals can not discern that crowding so much into Battle Creek is taking away from other localities opportunities and privileges which they so much need, and which God designs they should have."

This instruction has been received, and acknowledged as true. At times feeble efforts have been made to change the order of things, but the real situation has not been remedied. It has continued to grow worse until the judgments of God have begun to fall upon our institutions located in Battle Creek. This has caused many to think seriously. It has aroused our people everywhere, and for months there has been a general feeling that there must be an exodus from Battle Creek. When the Review and Herald factory was destroyed by fire, Sister White wrote as follows:—

"In one year, two of our largest institutions have been destroyed by fire. . . . When the Battle Creek Sanitarium was destroyed, Christ gave himself to defend the lives of men and women. In this destruction God was appealing to his people to return to him. And in the destruction of the Review and Herald Office, and the saving of life, he makes a second appeal to them. He desires them to see that the miracle-working power of the Infinite has been exercised to save life, that every worker may have opportunity to repent and be converted. God says, 'If they turn to me, I will restore to them the joy of my salvation. But if they continue to walk in their own way, I will come still closer; and affliction shall come upon the families who claim to believe the truth, but who do not practice the truth, who do not make the Lord God of Israel their fear and their dread.'"

At the late General Conference at Oakland, when the question of removing from Battle Creek was under consideration, Sister White said:—

"For years the warning has been given to our people, Get out of Battle Creek. But because of the many interests established there, it was convenient to remain, and men could not see why they should move."

"Will those who have collected in Battle Creek hear the voice speaking to them, and understand that they are to scatter out into different places, where they can spread abroad a knowledge of the truth, and where they can gain an experience different from the experience that they have been gaining?"

"In reply to the question that has been asked in regard to settling somewhere else, I answer, Yes. Let the General Conference offices and the publishing work be moved from Battle Creek. I know not where the place will be, whether on the Atlantic Coast or elsewhere. But this I will say, Never lay a stone or a brick in Battle Creek to rebuild the Review Office there. God has a better place for it. He wants you to work with a different influence, and connected with altogether different associations from what you have had of late in Battle Creek."

In view of such instruction as is quoted above, the General Conference at Oakland voted—

“That the General Conference offices be removed from Battle Creek, Mich., to some place on the Atlantic Coast.”

In the Council of the General Conference Committee that followed, the committee took the following action:—

“Voted, That we favor locating the headquarters of the General Conference in the vicinity of New York City.

“Voted, That A. G. Daniells, W. W. Prescott, I. H. Evans, S. N. Haskell, H. W. Cottrell, S. N. Curtiss, J. E. Jayne, W. A. Spicer, and such union conference presidents in the United States as are not named in this list, act as a committee to select the location, and remove the headquarters.”

Before proceeding to search for a location, the committee wrote to Sister White, explaining their plans, and earnestly requested her to communicate to them any definite light she might have regarding the exact place of location. The letters that have come to the locating committee have been so good that I take the liberty to quote from them at length. Here is the first:—

“I have no special light, except what you have already received, in reference to New York and the other large cities that have not been worked. Decided efforts should be made in Washington, D. C. It is a sad thing that the record stands as it does, showing so little accomplished there. It will be best to consider what can be done for this city, and see what ways of working will be the best.

“In the past, decided testimony has been borne in regard to the need of making decided efforts to bring the truth before the people of Washington. I shall find what I have written on this point, if I can, and send it to you.

“May the Lord help us to move understandingly and prayerfully. I am sure that he is willing that we should know, and that right early, where we should locate our publishing house. I am satisfied that our only safe course is to be ready to move just when the cloud moves. Let us pray that he will direct us. He has signified, by his providence, that he would have us leave Battle Creek. In the large Tabernacle there, many meetings, many ministerial institutes have been held. Light and power have been centered there when they should have been scattered far and near, in the many cities yet unworked. Small centers should have been made in many places, to represent the truth. Thus much good would have been accomplished. New members would have been added to the ranks of believers. With an increase of numbers would have come an increase of tithes, providing means to carry the message to other places.

“New York needs to be worked, but whether our publishing house should be established there, I can not say. I should not regard the light I have received as definite enough to favor the movement.

“Let us all lift our hearts to God in prayer, having faith that he will guide us. What more can we do? Let him indicate the place where the publishing

house should be established. We are to have no will of our own, but are to seek the Lord, and follow where he leads the way.”

The Locating Committee met in New York City, May 18. There were present H. W. Cottrell, S. N. Haskell, J. E. Jayne, I. H. Evans, S. N. Curtiss, C. D. Rhodes, D. W. Reavis, and A. G. Daniells.

We formed our plans and organized our movement the best we knew how, and began a thorough search for a suitable place in the vicinity of New York City. We inspected places on Long Island, along the Hudson River, and in New Jersey. We went north along the coast as far as Rhode Island. After looking about for several days, we failed to find a place that seemed really suitable. Only one or two places were found that appeared at all possible, but these were so unfit that we began to despair of finding what was required.

While pursuing our search, though not until two or three members had returned to Battle Creek, a second letter came from Sister White. It was dated May 30, and was addressed to the General Conference Committee. The portion that speaks definitely regarding a location reads as follows:—

“During the past night many things have been presented to me regarding our present dangers, and some things about our publishing work have been brought most distinctly to my mind.

“As our brethren search for a location for the Review and Herald Publishing House, they are earnestly to seek the Lord. They are to move with great caution, watchfulness, and prayer, and with a constant sense of their own weakness. We must not depend upon human judgment. We must seek for the wisdom that God gives.

“God understands our situation. He alone knows where the Review and Herald Publishing House should be established. ‘The meek will he guide in judgment: and the meek will he teach his way.’

“In regard to establishing the institution in New York, I must say, Be guarded. I am not in favor of it being near New York. I can not give all my reasons, but I am sure that any place within thirty miles of that city would be too near. Study the surroundings of other places. I am sure that the advantages of Washington, D. C., should be closely investigated.

“The workers connected with the publishing house must be closely guarded. Our young men and young women must not be placed where they will be in danger of being ensnared by Satan.

“We should not establish this institution in a city, nor in the suburbs of a city. It should be established in a rural district, where it can be surrounded by land. In the arrangements made for its establishment, the climate must be considered. The institution should be placed where the atmosphere is most conducive to health. This point should be given an important place in our considerations; for wherever the office of publication is established, preparation must also be made to fit up a small sanitarium and to establish a small agricul-

tural school. We must, therefore, find a place that has sufficient land for these purposes. We must not settle in a congested center.

“My brethren, open up the work intelligently. Let every point be carefully and prayerfully considered. After much prayer and frequent consultation together, act in accordance with the best judgment of all. Let each worker sustain the other. Do not fail or become discouraged. Keep your perceptive faculties keen and clear by learning constantly of Christ, the Teacher who can not err. Avoid all that would endanger your eternal interests. The foe, keen and wary, stands ready to take the helm if he is given opportunity. He watches his chance to seduce souls to their ruin.

“I have seen heavenly angels watching with intense interest the movements of the people of God. I have seen Satan presenting false securities, while a hand was stretched out, pointing the other way. One reckless movement, one imprudent step, and the surging waves of some strong temptation would have to be met.”

This communication, as all can see, is more definite than the first. In the first are these expressions:—

“He has signified, by his providence, that he would have us leave Battle Creek.”

“I have no special light, except what you have already received, in reference to New York and other large cities that have not been worked.”

“Decided efforts should be made in Washington, D. C.”

“New York needs to be worked, but whether our publishing house should be established there, I can not say. I should not regard the light I have received as definite enough to favor the movement.”

In the second letter written eleven days later, are these statements:—

“During the past night many things have been presented to me regarding our present dangers, and some things about our publishing work have been brought most distinctly to my mind.”

“God understands our situation. He alone knows where the Review and Herald Publishing House should be established.”

“In regard to establishing the institution in New York, I must say, Be guarded. I am not in favor of it being near New York. I can not give all my reasons, but I am sure that any place within thirty miles of that city would be too near. Study the surroundings of other places. I am sure that the advantages of Washington, D. C., should be closely investigated.”

“We should not establish this institution in a city nor in the suburbs of a city. It should be established in a rural district, where it can be surrounded by land.”

“Wherever the office of publication is established, preparations must also be made to fit up a small sanitarium and to establish a small agricultural school. We must, therefore, find a place that has sufficient land for these purposes. We must not settle in a congested center.”

(To be concluded)

THE works of man remind man of himself, and cause him to glory in himself; but the works of nature speak to man of God.

## Note and Comment

IN an editorial under the heading, "The New Slavery," the *New York Times* says of the peonage and convict camp systems which exist in parts of the South:—

That system is evidently enough a revival of the old slavery, without any of the mitigations which domestic intimacy made in the old slavery. The "convict camp system" in vogue in Georgia is likewise the reproduction of all the horrors and barbarities of the old system, without any of the features which went far to redeem and humanize that system. Peonage in Alabama, convict labor in Georgia, both these systems are slavery at its very worst.

Statements like this are sufficient to dispose of an objection sometimes urged against the view held by Seventh-day Adventists, that slavery will exist in the land at the close of probation.

COMMENTING on a recent lynching in Wyoming, which involved the murder of a sheriff by the mob, as well as the killing of two prisoners, the *Cleveland Plain Dealer* says:—

In short, no sooner is the curtain rung down on a bloody tragedy in Kentucky, or Delaware, or Illinois, than the stage is found set for a similar presentation elsewhere. Mob violence in one form or another is a continuous performance."

The *Chicago Tribune* remarks that "lynching is fast becoming a habit." And when lynching becomes the habit of a people, law and order and just government cease to be the habit. Lynching does not belong to government at all, but to anarchy.

And the lynching habit, like other habits, is one that grows. At the first, only negroes were lynched, and that for only one crime, of which they were unquestionably guilty. Next negroes began to be lynched for various crimes. Next white men began to be victims of the lynching mob. Next, negroes were lynched who were not known to be guilty of the crime which had aroused the mob, but only suspected of it. And finally, negroes were lynched who were known not to be guilty; the bloodthirst of the mob, once aroused, demanded a victim, though it was one known to be innocent. This is the stage of development which this fast-growing "habit" has reached to-day.

Governor Durbin, of Indiana, accurately defined the situation in a recent speech, in which he said:—

No government can endure with the court and the mob seeking to exercise identical functions. Either the supremacy of the law must be established beyond question, or free rein must be given to the fury of riotous assemblages engaged in trampling all law into the dust. Anarchy and constitutional government may not thrive within the same geographical limits. We must ultimately

altogether give up the one or the other. If guilty men are to be hanged or burned by "good citizens" to-day under the summary procedure of brute force, then innocent men may be hanged or burned to-morrow by bad citizens operating under the same warrant, because brute force is no respecter of persons or principles, and may as readily be invoked in a bad cause as in a good one. If the mob spirit is to become the national spirit, being contagious, it must either be stamped out or its ultimate supremacy conceded. Then the next step in our political development will be the sway of that dictator who proves himself to be the best leader of mobs.

AN International Buddhist Society was founded in Mandalay last year, and has entered upon an active propaganda for the extension of Buddhism in all lands. "The hope of all hearts," says the report of the secretary-general, is that "from this small beginning our work shall extend over the globe, and the earth be brought beneath the canopy of the Conqueror, the Lord of wisdom and of love." This has been done, so the prospectus of the movement states, in the firm belief that it "will prove a remedy for many of the evils of the present age." It is interesting to note some of the grounds on which this belief is based. The prospectus says:—

The teachings of Buddhism being against the taking of life, their general acceptance would involve the substitution of arbitration for war, of imprisonment for capital punishment, and the abolition of the slaughter of animals—a practice as degrading to those employed in it as it is cruel to helpless creatures.

The ethical system of Buddhism further prohibits the use of intoxicating liquors or drugs, one of the chief curses of this age, the use of alcohol alone being responsible for over twenty-five per cent of lunatics in our asylums, to say nothing of its effects on the descendants of those afflicted by this deadly habit. Buddhism, again, is the sole great religion of the world which places men and women on the same footing; many of the great disciples of Buddha were women, and in Burma, where Buddhism is the dominant factor of the national life, women have more freedom than in any other country in the world. The spread of Buddhist tenets would undoubtedly tend to do away with the injurious distinctions of sex that prevail in the West.

It will be observed that a considerable basis is afforded in these specifications for an appeal to the esthetic and moral sensibilities of many people in civilized as well as heathen lands; for many are opposed to the slaughter of animals for food, to the use of alcohol, and to drugs. It is evident, too, that this advantage to Buddhism comes from the fact that the "Christian" powers of the world are not Christian in fact as well as in name. If the truths of Christianity were honored in the practices of professedly Christian people, no opportunity would be given a false religion to claim superiority for itself in the important matter of promoting temperate living.

The prospectus points out, further, that Buddhism, in its philosophic aspects, presents "an agnosticism singularly in accordance with the more advanced phases of modern thought." This is certainly true; for many ideas which belong to the "advanced phases of modern thought" are purely pagan, though in "Christian" lands they assume a Christian guise. It would not be strange therefore if this Buddhist society's program of implanting Buddhism in the religious soil of the Western world should meet with a considerable degree of success. "Every year," the prospectus tells us, "more and more, intellectual Western minds are discovering the wrong direction of scientific thought, and adopting the more metaphysical attitude of Buddhism" as being "the only logical and possible explanation of the difficulties that confront us." And viewed from any other standpoint than that of faith, this seems true enough.

But probably pagan ideas will continue to flourish best in civilized lands in the guise of advanced Christianity, embodied in some of the latter-day isms which have taken a Christian name. The advance of paganism under such a guise in the nominally Christian countries of the earth constitutes one of the great perils of these last days.

SOME figures on the increase of insanity have recently been compiled in England, to which attention is directed by the press. Conditions there may be worse in this particular than in America and other countries, yet they must represent the general tendency in all civilized lands. The London correspondent of the *Chicago Tribune* says:—

The annual report of the lunacy commissioners shows an enormous increase in madness in England and Wales. In 1859 the number of insane was 36,762, a proportion to the population of 1 in 536. There has been a steady increase up to Jan. 1, 1903, when the insane numbered 113,964, a proportion of 1 to 293 of the population. The rate of increase since 1894 is specially noted, the leap being from 92,067. There never had been such an increase in numbers of insane as in the year ending Dec. 31, 1902, the increase over 1901 being 3,251.

The number of persons to become insane in 1902 alone was 22,581, almost 500 weekly. The increase is found almost entirely among pauper lunatics. The increase in 1902 in England was composed of private 188, criminal 48, pauper 3,015.

Chief among the causes of this alarming increase is the use of alcoholic drinks, to which twenty-three per cent of all cases of insanity among males is due. The high tension of modern civilized life is also believed to be an important factor, though to what extent is not shown by figures. It is evident that at this rate of increase no very great lapse of time would be required to turn the world into a vast insane asylum, no longer suitable as an abode of rational beings.

## 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 Comfort

God holds the key of all unknown,  
And I am glad.  
If other hands should hold the key,  
Or if he trusted it to me,  
I might be sad.

What if to-morrow's cares were here,  
Without the rest?  
'Tis better to unlock the day,  
And as the hours swing open, say,  
"Thy will be best."

The very dimness of my sight  
Makes me secure;  
For, groping in my misty way,  
I feel his hand, I hear him say,  
"My help is sure."

I can not read his future plan,  
But this I know:  
I have the smiling of his face,  
And all the refuge of his grace,  
While here below.

Enough. This covers all my want,  
And so I rest.  
For what I can not, he can see,  
And in his care I sure shall be  
Forever blest.

—Selected.

### An Open Letter

SANITARIUM, CAL., July 5, 1903.

MY DEAR BRETHREN: Our people far and near need to ask themselves how the Lord regards their neglect of important centers in America. There are many places in this country in which the truth has never been proclaimed. Many years ago there should have been a sanitarium in Washington, D. C. But men have chosen their way in many things, and the places to which the truth should have found entrance, by the establishment of medical missionary work, have been neglected.

The Lord has opened this matter to me decidedly. The publishing work that has been carried on in Battle Creek should for the present be carried on near Washington. If after a time the Lord says, Move away from Washington, we are to move. We are pilgrims and strangers in this earth, seeking a better country, even a heavenly. When the Lord tells us to move, we are to obey, however inconvenient and inconsistent such a command may seem to us to be.

How shall we answer to God, I ask, for failing to proclaim the truth for this time in the capital of our nation? A representation should have been made there of our truth that would favorably have impressed those who have so much to do with framing the nation's laws.

Why have not those who have taken a leading part in medical missionary work been burdened to carry to Washington the message of temperance in eating, drinking, and dressing? There would have been less difficulty in giving the

message in this place than in some other places.

There are many places that need gospel medical missionary work. Plants should be made in these places. God designs that our sanitariums shall be a means of reaching high and low, rich and poor. They are to be so conducted that by their work attention will be called to the message that God has sent to the world. Many will not heed the call of mercy; nevertheless it is to be given to all, that whosoever will may come to the water of life and drink.

"I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

The truth for this time is to be proclaimed in all parts of the world. If men and women fail to act their part, God will give voices to the stones, and they will proclaim the warning.

May God help us to give the stirring message for this time. We have no time now to amuse ourselves with the enemy's sophistry, or to apologize for his work. My brethren, keep off Satan's ground. Do not tamper with what you ought to denounce firmly and boldly in words the meaning of which can not be mistaken. If you tempt Satan to tempt you, you will most assuredly be deceived by his reasoning. If you tamper with that which you ought to denounce, you will fall victims to your own ignorance and folly.

God's Word portrays the fate of those who receive not his warnings. They receive not the love of the truth that they might be saved. "For this cause God shall send them strong delusion, that they should believe a lie." Retribution for past sins comes upon them. Their feet are so entangled in inconsistencies that they can not discern at what they stumble.

The gospel of Christ Jesus is of heavenly force. The message for this time is a most decided one. I call upon those to whom God has entrusted his work not to link their arms in the arm of Satan. Do not allow him to make a confidant of you. Keep away from his specious devices. We have great and solemn truths to give to the world, and they are to be proclaimed in no hesitating, limping style. The trumpet is to give a certain sound. Some will come to hear the strange message out of curiosity; others, with a longing to receive true knowledge, asking the question, "What shall I do that I may inherit eternal life?"

Thus men came to Christ. And mingling with his hearers were angels in the form of men, making their suggestions, criticizing, misapplying, and misinterpreting the Saviour's words. Christ presented the truth in the form of parables. This was the only way in which he could rebuke sin without causing personal offense.

In this time evil angels in the form of

men will talk with those who know the truth. They will misinterpret and misconstrue the statements of the messengers of God.

The question is asked, Why is it that hearts are not moved by the proclamation of the gospel of Christ?—It is because Satan is linked up with the religionists of to-day. Good seed is sown in the hearts of the hearers, but the soil was not prepared, and the seed does not spring up to bear fruit. The enemy comes with his suggestions and insinuations, and the words of life that were spoken lose their force.

Many will hear the message, but will refuse to heed; nevertheless the warning is to be given to all in clear, plain tones. Not only is the truth to be presented in public assemblies; house-to-house work is to be done. Let this work go forward in the name of the Lord. Those who engage in it have the heavenly angels as their companions. They will resist the attacks made by the enemy on those who are co-operating with God.

Christ has a message to give to the world through his messengers, which, if received, would change the character of society entirely. The wilderness of thorns and thistles would be changed into a garden of beautiful flowers and fruit-bearing trees.

Christ has laid down the conditions of acceptable service. "He that loveth his life shall lose it," he says; "and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honor."

It is Christ's method of serving that is of value in God's sight. The service of those who serve in the world's way is worthless; for it is all for self. The selfishness of human nature takes control. They do not serve as Christ has given them example.

Let us study the life and death of Christ. Let us do all in our power to work out the plan of God. What tongue can tell, what pen unfold, the mighty results of looking to Jesus and living his life! How few of those claiming to be Christians have any real right to that sacred name!

Satan watches eagerly to find Christians off their guard. O that the followers of Christ would remember that eternal vigilance is the price of eternal life! Many have a slumbering faith. Unless they are invigorated, revived, quickened into action, their souls will be lost.

Self must die, and Christ must be enthroned in the heart as all and in all. The thoughts must be stayed on him. Then the life will be an honor to his name. The soul will receive power from on high to resist Satan's specious devices.

Have Seventh-day Adventists forgotten the warning given in the sixth chapter of Ephesians? We are engaged in a warfare against the hosts of darkness. Unless we follow our Leader closely, Satan will obtain the victory over us.

"Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God."

ELLEN G. WHITE.

### **The Holy Spirit\***

(Concluded)

It was forty days after Christ was raised from the dead before the disciples were in condition to receive the outpouring of the Holy Spirit. During this time the Saviour gave them a chance to study his life, and really to learn his relation to them. Then it was ten days after he ascended to heaven before the day of Pentecost. He left them to examine themselves, and when their hearts were cleansed so that he could come in, then the Holy Spirit came like a rushing wind, and sat on their heads as cloven tongues of fire, giving them a special commission to go to all the world and preach the gospel.

I expect we shall see something of that kind again, and somebody will experience it. When God does that to us, what will it do? There are many texts in the Bible showing what it will do. I love to read John 14:26 because I believe it, and because I have experienced it in my own heart: "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." Now do we believe that, my brethren? He will bring things to your remembrance; that is, he will strengthen your memory. The Holy Spirit will do it. Just as surely as God has spoken the word, he will do it. Why does he not do it, then, you say? I answer, Because you do not believe it. A few days ago I was looking over some old personal Testimonies that I have, and I came across one that was written to me when it was difficult for me to retain anything in my mind, because I became confused so easily. It was about the time that Sister White first went to Australia. I had forgotten all about that Testimony, but in it were these words: "The Holy Spirit will make your memory as strong as it ever has been in the past." I praise God that he has done this very thing for me. He is willing to do it for you, and for all the sons and daughters of Adam who will consecrate their lives to him.

The best thing you can do is to study the Word until you have trained the mind to believe it. The mind needs to be educated in divine things, just as a child's mind has to be trained to know

the alphabet. Some of the world's wisest philosophers at the present time do not know the first letter of the Christian religion. We want the mind trained to believe what God says, and when he tells us ten times over that he will give us the Holy Spirit, we want to believe it. If we do not believe it, there is trouble somewhere, and we should find where it is, then put it away, so that we may receive the Holy Spirit. God longs to give it to us.

Another thing that the Holy Spirit will do: in John 20:20, 22, we read, "And when he had so said, he showed unto them his hands and his side. Then were the disciples glad, when they saw the Lord. . . . And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost." Do you think they received it? When the Saviour said that to them, the Holy Spirit did come on them to a certain extent. "Then opened he their understanding, that they might understand the Scriptures." Luke 24:45. You remember how the Saviour appeared to his disciples first, then to the two on their way to Emmaus; you know that he walked all the way, and opened to them the Scriptures, from Moses, the prophets, and the Psalms, concerning his work, his death and resurrection, and then when they came to Emmaus, how they constrained him to come in and tarry with them over night. You remember how they urged him, even after he made as if he would go farther. The Saviour never comes where he is not wanted. He holds out the blessings, and if they are not wanted, he does not come in. And, too, you remember that when their eyes were opened so that they knew him, and he had vanished from their sight, they said to each other, "Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures?" That was receiving the Holy Ghost. He opened their understandings so that they could comprehend the old theory that they had ever believed concerning the mission of Christ, so that it was really a new truth to them. Their eyes were opened. So in these last days, when the Holy Spirit is poured out, those who receive it will say, "Did not our hearts burn within us?" Their understandings will be opened to know the truth for this time.

The Holy Spirit will do more. It will bring peace, and joy, and love. It will change the heart, and there is a greater miracle in the change of the heart than in a resurrection from the dead; for a changed heart means the bringing into subjection of the old man, and the creation of a new one: whereas, when a man is raised from the dead, God speaks the word, and it is done. There is a reality in the religion of Jesus Christ that is not in the world—something that the schools of the world can not give, because it comes from God himself. My dear friends; shall we have it? Shall we take it?

But so many say, "I have sinned." What of it? Stop your sinning, and go to believing. If the truth you have be-

lieved is from heaven, begin to act on it. The very first word in the commission is, "Go"—go to every nation under heaven. Mark has the same commission, and in it we are told to whom to go,—to every creature in all the world. That means your next-door neighbor; that means the largest cities; that means the smallest hamlet; that means to darkest India, and all the foreign fields. Brethren, you have no business to have the name of Christian if you live for this world, for yourselves. It is too late—it is altogether too late in this day—to think of it. The Lord is coming, and we are to prepare for that event by uniting with Christ in giving the light to others. Let us be lights, and not be planning how to make ourselves a home, and all that, but rather plan how we can help to carry out God's purposes in the earth. I am so thankful, my brethren, that I have a personal acquaintance with my Saviour, and this we all may have. When we walk in the light of the truth that he has given us, we become channels through which he can work.

I have kept the Sabbath for over fifty years, and I have seen many souls shipwrecked on the rocks of skepticism, and my soul is drawn out this morning in a longing desire to say something, or do something, that will help such ones; but where the heart is closed because of unbelief, the Lord can not come in to help. These are times when we need to be held by an anchor, and anchoring in Jesus Christ is anchoring in the truth of God. It is to see Christ in the truth and in the circumstances that surround us. Christian experience means to see Christ always in everything. The soul that can see Christ is the one that is anchored. The waves may lift the buoy up, and roll it around this way and that, but it always comes back to its original resting place; for it is anchored fast.

God has helped us in our work in the great city of New York. We have sought him for his Spirit, and have received it. Every opening of his providence that we see, and every success that crowns our efforts, makes us long for more. This morning my soul goes out after God. I desire that my life shall be a likeness of my Saviour; I want to see him as clearly as Moses did. The word that God spoke to Moses, Moses believed. When the children of Israel were hedged about by the high mountains and the Red Sea, God said to Moses: "Go forward!" Moses did not stop to say: "Lord, if you just divide these waters, we will gladly go through." No, he did not say that, but he acted on God's command, stretched out his rod over the waters, and right there in that warm climate, the waters froze. It was the coldest walk the children of Israel ever had in the wilderness. In the simplicity of his heart, Moses did not know anything better than to believe just what God said; and the people of God that have been hid in him in all ages have not known anything only to obey him, and when he said to go forward, they went.

\*A sermon preached by Elder S. N. Haskell, at the Tabernacle in Battle Creek, May 2, 1903.

One more text: "I will pour out my Spirit upon all flesh." How many?—"All flesh." Does that mean the sinner? Then the sinner will get the Holy Spirit. How will the sinner get it? The Lord sends a message by his people to the sinner, and puts his Spirit upon the sinner to accept that message. Thus the sinner is not without the Spirit. Then since this is so, can you not expect that when you get the Holy Spirit, somebody will be saved. When the Lord sends a man out to preach, there are some who are to be saved. And thus the work will go forward until the end. But so many of us lack faith; we see the difficulties that are in the way. And there are great difficulties, and they will increase more and more. For as the prophet says: "If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses?" Shall we not rather have our anchor so securely fastened that none of the storms of life will move us from our moorings? Another text: "Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field." Zech. 10:1.

Suppose I am laboring in New York, and you are laboring somewhere else, and we pray for rain; the Lord says he will send it. "Every one grass in the field." Now what does that mean? Put one other text with it, and you will see what it means, without any comment of mine: "For I will pour water upon him that is thirsty [not a little sprinkling now and then], and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring." Now notice the next verse: "And they shall spring up as among the grass, as willows by the watercourses." If you have ever been in California, and have seen the irrigating ditches that run through the dry ground, and how green the grass is, and how the willows spring up along their banks, and how dry and parched everything is away from the watercourses, you can appreciate this. What we need is such a relation to God that he can pour upon us his Holy Spirit. And now the next verse: "One shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel."

Dr. Paulson wrote us from Chicago about a woman who had written to him regarding the temperance question. This woman came to my wife and said, "I would like to have you give me readings on temperance, but I am settled in my faith. I do not want to change my faith." My wife told her that she would be glad to give her readings on temperance, and the woman was delighted with a reading given her on Bible temperance. She came another day, and my wife had another reading with her. And she kept coming; but during all this time not a word was said on any point that would unsettle her faith, but books were loaned her, giving the truth clearly. One day she said: "People say that you keep the

seventh day as the Sabbath. I would like to know some of your reasons for doing so." A few days later she came to us, and said, "I am so distressed about the Sabbath!" Then we began readings with her on one point and then another, till finally we came to the sanctuary question; and we found that from books which she had read, she was more intelligent on it than some were who had taken lessons for months. She became greatly exercised, and wanted us to pray for her, and the result was that in a little while she accepted the Sabbath, and now she is thoroughly grounded in all the truth.

When God says, "Go forward," then in the name of God go forward; and if there are obstacles in the way, as there will be, just remember that we are dealing with our Saviour, who has promised ten times over that he will give us his Holy Spirit.

Another thing the Holy Spirit will do: it will give you wisdom and grace; it will give you every good thing; and do you want anything more than that? You will get everything that is good. In Matt. 7:11 we have a parallel scripture to this, where, instead of saying that he will give us the Holy Spirit, he says that he will give us all good things. Then all "good things" is equivalent to the Holy Spirit; so when you have the Holy Spirit, you have everything that is good. That is the kind of Saviour we have.

These are some of the promises to those whose souls are thirsty, like the dry ground that can not be satisfied without moisture; and that moisture must be the Spirit of the living God.

May the Lord add his blessing. O my brethren and sisters! who of us are going to stand? I ask, in the name of the Lord, who of us are going to stand? There are souls here that will shine in glory, and it is quite probable that there are souls that will suffer the plagues. It is quite probable that there are souls that will come up in the second resurrection, and some that will come up in the first resurrection. Where will you be? Where shall I be? May God help us to make our peace with him. Do not rest if there is a cloud that obscures your sky. Take hold of God by living faith. When God put his bow in the heavens, he said, "I will look upon it," and therein is his glory. His presence is its silver lining. There is a rainbow to every cloud, but you may not always see it. Through the prophet Isaiah he says he will cast all sins behind his back. When this is done, can he see them?—No. One thing more about this whole matter, and that is, God forgets something. It is as much a mark of infinity for God to forget my sins as it is to forgive them; and I bless God for that. Brethren, look out! If you criticize your brethren, it may be that you will criticize some whose sins God has forgotten. The best way is not to criticize at all, but go forward, doing the work that he has given you to do, for Jesus' sake. Amen.

NICODEMUS stood very high; he was one of the church dignitaries; he stood as

high as any man in Jerusalem, except the high priest himself. He belonged to the seventy rulers of the Jews; he was a doctor of divinity, and taught the law. There is not one word of Scripture against him; he was a man who stood out before the whole nation as a pure and spotless character. What does Christ say to him? "Except a man be born again, he can not see the kingdom of God."—*N. Y. Christian Advocate.*

### Precious Personal Experiences

D. T. BOURDEAU

EXPERIENCE is knowledge obtained in obeying the truth while passing through trials. This knowledge is infinitely more precious than mere theoretical and intellectual knowledge, because it is the basis of genuine hope, of that hope which "maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Rom. 5:3-5. It is attended with the sweets and blessedness resulting from testing the truth by practicing it in affliction. Such as do this, see the preciousness of the truth as they could not possibly see it if they simply possessed a theory of the truth. They see this through the cheering and approving blessings consequent on obeying the truth under most trying circumstances.

Experience is what we need in order to pass through the fiery ordeals awaiting us in the near future. But we should remember that we can never obtain experience if we are disposed to shun the very trials through which it is secured; for without trials there can be no genuine experience. Trials are suffered to come upon us to show us the weak points of our character, that we may overcome them by conforming more fully to the truth, through which we are to be sanctified. As we progress in the formation of Christian character, and, consequently, in sanctification, the Lord blesses us, so we can say, How beautiful is the character God would have us form, and how precious are the truths and Spirit through which that character is to be wrought out!

Experience may be truly said to be multiple. In other words, we are to obtain several experiences in passing through various trials in the work of forming righteous characters. In view of this fact, should we not, with Paul, "glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope" (Rom. 5:3-5), and with James count it all joy when we fall into divers temptations, knowing that the trying of our faith worketh patience? James 1:2-4.

With sadness did I with others learn of the burning of our Sanitarium, and see the main building of the Review and Herald reduced to ashes; but as I have reflected upon these calamities, inquired into their meaning, and prayed to God to overrule them to his glory, the heavy gloom that hovered over my spirits has been dissipated by the settled conviction that with humility and consecration on

the part of our managers and on the part of our people, we would yet see these sad events, through the great mercy and infinite wisdom of him whose counsels are unsearchable, result in greater blessings and victories than would have been realized had they never occurred. Let our prayers still ascend to the throne of grace, that God may bless with grace and wisdom those who have the special management of these institutions, that these glorious results may appear to the joy of all who have the cause of God at heart. In doing this and in cherishing this hope, I have enjoyed great freedom in the Lord.

I believe that the removal of the Review and Herald and of the office of the General Conference to a more prominent center, will give greater publicity to our message and work, and will be made eminently subservient to the carrying forward of the work of the last gospel message far more expeditiously than in the past. Experience has taught us that with our laborers a change of fields has, in many cases, been an advantage, both to the laborers and to the cause. Why may not this be true with regard to our publishing institution, which by being placed at or near some great center, may gather freshness and increased power and influence, while being a greater blessing to its new neighbors and new constituents and patrons than it could have been under former circumstances?

And why may not the contemplated change prove to be a great blessing to those who have so long had this institution in their midst, in that it will give them the precious opportunity of nobly exemplifying the law of equal love for others through self-denial for their sakes, that others may share in some of the blessedness that they have so long enjoyed? May we all pray that God will lead those upon whom it will devolve to locate the Review and Herald Publishing Company, to choose and decide in harmony with his will, so that we shall have reason to rejoice in standing by what is done. I firmly believe that God will lead in so important a matter, and I enjoy my faith as if the thing were already realized.

One blessed experience that God has given Mrs. Bourdeau and me since I reported last, has been to dispose of our humble home in Battle Creek, that we might go where we could be more useful, sustain our daughter in her medical work, and again take up our evangelistic work as in former years, and before I was held in Battle Creek by an accident that God in his wise providence suffered to come upon me. It was right for us to spend a season in Battle Creek to educate our children; but we felt that the time had come for us to sell, and leave that city. In this God heard our importunate prayers, and wrought miraculously, for which we praise him, asking him to give to others in Battle Creek a similar experience.

Of late I have been meditating on the power of godliness that transforms the character, and causes the truth received in the heart and practically carried out

in the life, to advance the closing work of salvation among men. Brethren, let us by faith and full consecration to God, lay hold of this power, and magnify the riches of grace in laboring for those outside the ark of safety, that we may hasten the return of our blessed Lord; enjoy abiding peace even when passing through fiery trials, and have the refreshings of the latter rain. This is our privilege. God wants us to improve upon it and enjoy its blessedness now, that the whole earth may soon be lightened with the glory and power of the third angel's message, and that God may cut his work short in righteousness in the earth. Rom. 9:28. We must have this power of godliness now, that Christ may be fully formed in us, and that we may hasten to do the work he has assigned us.

About forty-three years ago, before we had a regular conference organized, I made a trip with our beloved and lamented brother, Elder G. W. Sperry, visiting the few companies and scattered believers in New England. One morning upon awaking with the Spirit of God resting upon him, this brother said to me, "I have had a wonderful dream. I saw the angels going west, and then they returned east with mighty power. It was the loud cry of the third angel. And the work soon wound up in glorious triumph." If Brother Sperry were here, he would discern that the last part of his dream is being fulfilled. Do we discern this as being in perfect consonance with the sure word of prophecy?

Never was my interest in the closing gospel work for mankind as intense as it now is. My faith, hope, and courage as to the more rapid advancement of this work and its near and final consummation, increase as I gather the numerous evidences that the end is imminent. Surely we can now lift up our heads and look up, knowing that our redemption is indeed very near. Luke 21:28. As never before we can now behold by faith Jesus hastening to finish his mediatorial work for saint and sinner, that he may soon return to our earth to take his people to their heavenly home. Shall we not co-operate with him in the final work of preparation? It is too late for us to plan and act as if we were going to make a long stay on earth. Let us sacrifice for the salvation of others, and lay up treasures where thieves can not break in. With so glorious a prospect before us, is it not better to sacrifice for God and his cause than to hide our talents in the earth, to have them perish with it and with us in the day of God's just wrath that hasteth greatly?

MOMENT by moment the Christian lives. If we gain a victory to-day, that is no proof that we shall gain another to-morrow. It is a proof of the power and goodness of God, who ever lives to bless; but if we reap the benefit of his mercy in the future, it can only be by continual yielding and consecration. Our breath moment by moment is an evidence that God is with us; but the breath that we breathed yesterday will

not profit us to-day; we need a fresh supply. Much less can we be benefited by that which somebody else has breathed. So for a person to base his confidence on the fact that he belongs to a denomination that at some time in the past had marked evidences of the presence and power of God, is to build his hope for bread to-day on money that was spent last year. It is a grand thing to have entrusted to us the ark in which are the oracles of God; but we may have this, and still be accursed captives of sin. Far better is it to have our own hearts the temples of the Holy Spirit of truth.—*Selected.*

### Temptations Necessary

JESUS had the highest sign of approval that heaven could bestow, and then followed the temptation. In this world it is necessary that for a season we be "in heaviness through manifold temptations," in order that the trial of our faith may be found unto praise and honor and glory. 1 Peter 1:6, 7. "My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." James 1:2-4. Therefore "it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren." Heb. 2:10, 11. Jesus, having taken on him "the form of a servant," must needs pass through all that the lowest servant has to endure. Having taken human flesh, he must bear all the infirmities of the flesh, and it was for that purpose that he came. Temptations are necessary to keep us humble, and to teach us our dependence upon God. Let the sorely tempted one remember from the experience of Christ that temptations do not prove that he is not a son of God. Remember, too, that the Spirit of God led Jesus into the wilderness of temptation.

"In that he himself hath suffered being tempted, he is able to succor them that are tempted." Heb. 2:18. "The chastisement of our peace was upon him; and with his stripes we are healed." Isa. 53:5. His victory is our victory, for it was our sins that he bore. Therefore if we keep in mind his temptations, his trial and his victory, we may save ourselves much trouble. "This is the victory that hath overcome the world, even our faith." 1 John 5:4, R. V. The chief temptation that Christ had to endure, the one that was twice repeated, was to doubt that he was really the Son of God. Do not make the mistake of considering this a light matter. It was a life and death struggle, and Jesus was sorely tempted to doubt the words that he had heard at his baptism, "This is my beloved Son, in whom I am well pleased," and to doubt his mission. After forty days of fasting in solitude, seemingly forsaken by both God and man, and seeing no face but those of

the ravenous beasts, doubts would very easily be suggested. But he did not yield to them. By his victory, we may repel the temptation as soon as it is presented. Remember that he "was in all points tempted like as we are" (Heb. 4:15), and that no temptations came to him but such as are common to men. But every temptation came to him that ever comes to any man. Do not forget, therefore, that no man ever has a feeling of despondency or doubt that did not oppress the Lord Jesus. Read the twenty-second psalm, and you will see something of what he passed through, and how he came out. Just as surely as he passed through the struggle a conqueror, may we also, even though we have many times been overcome by the tempter, be "more than conquerors through him that loved us."—*Present Truth*.

### Not Beyond Help

CLARENCE SANTEE

IN these days when the judgment work is drawing to a close, and when the destiny of all hangs upon a short work, there is a tendency on the part of many conscientious persons to believe that they have sinned too long, and that their cases are hopeless. This was Satan's last great lie when some of the angels who had joined him in rebellion were about to turn again to God. We read, "But Lucifer had another deception ready. The mighty revolter now declared that the angels who had united with him had gone too far to return; that he was acquainted with the divine law, and knew that God would not forgive. . . . So far as Satan himself was concerned, it was true that he had now gone too far to return. But not so with those who had been blinded by his deceptions. To them the counsel and entreaties of the loyal angels opened a door of hope; and had they heeded the warning, they might have broken away from the snare of Satan."—*Patriarchs and Prophets*, pages 40, 41.

There is no soul who desires, truly desires, to live a better life, who has gone too far in sin to return to God, and have the snare of Satan broken. Let me ask, What is the unpardonable sin? Consider with me one text that gives an idea of what it is: "Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression." Ps. 19:13. "Presumptuous sins" are known sins persisted in, in this way presuming on the mercy of God. He says, "Let them not have dominion over me." To have dominion presupposes the fighting of a battle; the victory has been won; the vanquished has laid down his arms. It is not necessary that a man be as strong as his antagonist, to contest the dominion. As long as he resists, the dominion is not assured. And as long as presumptuous sins do not have the dominion, the Spirit of God says that we are "innocent from the great transgression." "The great transgression" must be the

unpardonable sin. It does not refer to different sins, but it is "the great transgression,"—one that towers above them all. It is the climax.

Then I will say again to that one who still longs for the better life, You are not beyond hope. You have not yet surrendered *all*. The dominion is not yet assured. If you have done that which would cause you to be pushed out as unfit for companionship, the pure and holy angels will still be with you. Did they see you do the wrong?—Yes, but they are not prejudiced against you. If you are willing to turn, they will help you. God has promised, "Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." Isa. 30:21. This voice will always be heard "behind thee," because the Spirit of God will call the erring one back to the place where he left the right way. Many undertake to step into the way farther on, leaving the past sin uncorrected, but it will not bring success, nor the peace of God. Return and take up the duty at the point where the Spirit calls, and you will again be in harmony with it.

While none need feel that their case is hopeless, yet this does not warrant delay. If sins persisted in will finally bring us to "the great transgression," then every step in that course is one step nearer the last one. To-day, there is assurance and hope, and that is all the time with which we have to do. That the final limit in every case will very soon be reached, is evident to all who will with an unprejudiced mind consider the evidences that the Lord has given. Think of some of these. In Matt. 24:29 the Lord speaks of signs which were to herald his coming. He speaks of the sun and moon being darkened, then the stars falling, then the shaking of the powers of heaven. The shaking of the "powers of the heavens" is spoken of in this place, also in Luke 21:26, 27, in close connection with Christ's second coming.

The Lord says, "Yet once more I shake not the earth only, but also heaven." Then this occurs but "once more." This will occur in close connection with Christ's second coming, and after probation has closed. "And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake. . . . And every island fled away, and the mountains were not found." Rev. 16:17, 18, 20. Another writer says, "The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake." Joel 3:16. "The powers of heaven are the sun, moon, and stars. They rule in the heavens. . . . The powers of heaven shall be shaken at the voice of God. Then the sun, moon, and stars will be moved out of their places. They will not pass away, but be shaken by the voice of

God."—*Early Writings*, first part, page 33.

The signs in the sun, moon, and stars are to be the special signs of the nearness of the close of probation, with the added statement, as recorded in Luke 21:25, 26, that after the falling of the stars, there would be seen "upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth."

We have seen all these, and to what point do they bring us? We read in Matthew: "Now learn a parable of the fig tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it [“he,” margin] is near, even at the doors." Mark also says that these signs will be evidence to us that "it is nigh, even at the doors." What occurs when he is "at the doors"?—He comes in to see the inmates. "And when the king came in to see the guests, he saw there a man which had not on the wedding garment." He comes in to see if we have a wedding garment, which garment is a righteous character. Rev. 19:8.

Then can we not see that this coming in means the coming to *our* names in judgment? In James 5 we read of the labor troubles, the strikes, and the disagreements between the rich and the poor. Then after admonishing his brethren to *then* "be patient," the apostle adds, "Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door." Verse 9.

From this we see that when he stands before the door, it is as a "judge." This is also evident from the fact stated, that if the heart *then* is found with grudges and hardness, the coming in will be to condemn. It is also evident that he is speaking of the judgment of the living, as he speaks to those who can exercise emotions, can carry grudges. The dead are unconscious and can not do these things. Eccl. 9:5, 6.

Then we are again brought to the conclusion that, while there is hope for every soul who desires life, there is no time to loiter, and thus presume on the mercies of God; for in so doing, every step shortens the distance, and makes one step less, to the unpardonable sin. Some have already been long in the path of "presumptuous sins," knowing the right, yet risking disobedience. The path for *all* is very short to a final decision, and some will make that decision before others.

There is but one way. Do what the Lord points out as duty to-day, *just now*, and the outcome will be blessed of God; for he will send every angel out of heaven rather than let one soul be defeated who will trust in him.

"PETER'S temperament made Peter's sin possible. There is an ebb and flow in every noble nature."



**"Smile, Woman, Smile!"**

My dear, dead mother scarce would recognize  
This haggard face; these dreary, mirthless eyes;  
The anxious brow, beneath the graying hair,  
Once glossy brown, her pride and special care.  
Friends of my youth would startled gaze  
To see the changes—less of time and place  
Than circumstance. A lonely, bruised heart,  
And weary, painful days, all bear a part  
In changing her whom they of yore  
Called "Sunshine-maker"—now, alas,  
no more  
Courtied and praised for bonnie, blithe-  
some ways,  
As in the old and happy girlhood days.

Smile, woman, smile! What if thy heart  
be sore,  
Burdened and sickened, saddened to the  
core?  
Smile, woman, smile! For friends de-  
part  
When faces shadow forth the tingling  
smart  
Of secret suffering.  
Smile, woman, smile! Expected 'tis of  
thee  
To set thy griefs aside. Know, friends  
do flee  
From saddened faces such as thine, nor  
care  
To linger but to have thee share—nay  
bear  
Their sorrows.

*Smile, woman, smile!*  
For Jesus knows; and in a little while  
Love, rest, and home—where lonely  
wand'rings cease—  
Where friendship deepens, and where  
joys increase—  
Where pain and sadness are fore'er un-  
known—  
Where no tears fall, before God's great,  
white throne—  
Heaven's bliss shall amply make amends  
to thee  
For all the ills and grief which now  
must be!

—Helen A. Steinhauer, in *The Pathfinder*.

**Christian Sociability**

MRS. L. D. AVERY-STUTTLE

How shall we promote Christian sociability?—By being sociable. Even the dumb animals—horses and dogs and kittens and birds—are sociable; the Lord made them so. Why?—because he loves sociability. He himself is a social Being. How do I know?—Witness the creation of the new earth, when the "morning stars sang together, and all the sons of God shouted for joy."

Do we realize that the name the Most High gives himself is Love? Do you remember how often the Creator came on a visit to Adam and Eve in the garden? Does he not love to see his creatures sociable? Has he not said that we must not forsake the assembling of ourselves together, and that we must not forget to entertain strangers?

"Yes," some one says, "I always try to entertain my friends, and I even feed a tramp sometimes." "Blessed is he that considereth the poor." But to "consider" anything we must *think* upon it. How many kindly thoughts do we bestow upon the poor? How often through the day do we speak a word of kindness to some struggling heart?

Sister A is a new neighbor, and we have not been formally introduced; so, when we meet her on the street, though we know well enough that she is our near neighbor,—perhaps a sister in the church,—we are suddenly so interested in the tops of the trees, or the grass in the street, that we fail to see her at all, while, mayhap, her poor heart is weary to breaking, with cares so heavy and responsibilities so great that a single smile or a word of cheer might give fresh courage to a breaking heart, and make the world look brighter all the day long.

Sisters, let me tell you a secret: It pays, O it pays, to be courteous. The apostle knew what he was talking about when he said: "Be pitiful, be courteous."

It is quite easy for us to be pitiful if any one has a misfortune, but did you never notice how hard it is for some people to be courteous to others who are in the same business that they are in, especially if these others are successful? Some of the saddest moments of my life have been spent in wondering why some who write such fine poems or such logical prose fail to recognize the genius of some other perhaps equally as gifted as themselves; or why a naturally kind-hearted doctor seems wholly blind to the talents and success of his brother physician.

Ah, we have all seen it, and I suppose we all have the cruel demon of envy to suppress in our own hearts. We may be sure that the disposition to criticize and speak words of scorn concerning another, is from the earth, earthly.

O my sisters! let us be loving to one another. A friend once told me that a certain sister of the church had always so held herself aloof that my friend really supposed that the lady felt nothing toward her but the coldest indifference. One day my friend had occasion to call upon her. In the course of the

quiet conversation, what was my friend's surprise to notice a look of glorified tenderness stealing over the calm face, as she said: "My friend, you may think it strange of me, but I want to tell you before you or I shall die, how much I love you!" You can imagine the effect. God bless the noble natures who break through the ugly crust of conventionality, and reach out after poor, lonely hearts hungry for a word of cheer.

"But we don't know," says one, "who these lonely, unfortunate people are." Then do as Job did,—search them out. How many of us do that?

In a crowded city last winter, there lived a poor woman,—so poor, so weary, so sick, so destitute,—all alone. When her landlord demanded the overdue rent, her heart grew numb and faint. The few dollars which were due loomed up to her feverish imagination like a mighty mountain. Did she have any friends?—O, I suppose so! but they had not done as Job did. They had neglected to search her out. One morning the landlord rapped loudly on the door of the little room, intending to turn the poor creature into the cold streets. His knock was unanswered. He pounded again with his heavy stick. Had the woman gone? Had she the audacity to run away without paying him? The door was broken down with no further delay, and the landlord peered into the little room. There, on a miserable bed, covered with a thin old shawl, was the frozen body of the poor tenant. The sightless eyes, in which there seemed to lurk a pitiful appeal to humanity, were turned to the plasterless wall. The death angel had ejected the friendless tenant. Let us hope there will be room in some of the golden mansions for the poor creature who had no pity shown her here.

Let us seek to promote sociability in the church. The minister of the gospel should consider the world his parish, and never wait for a formal introduction to his parishioners.

O! let us love human souls, for whom so great a price was paid! and let us not be so fearful lest somebody may discover that love. Believe me, O believe me! instead of detracting from our dignity, it will add thereto.

Let us find out the sorrows and discouragements of the young, and the griefs of the aged; for in finding them, our own will surely vanish or become lighter. Let us not wait for them to guess of our love and sympathy. Do you remember that the angel Gabriel once undertook a great journey,—a distance so vast that the mind of man stands appalled before its immensity,—and all this, to tell a simple-hearted, honest man that he was "greatly beloved"? Wonderful occasion! blessed, thrice blessed messenger!

Did any one ever do you a favor, and then, when prosperity came to you, did you fail to recognize him? Perhaps he is in trouble; once, he befriended you when everybody seemed "down on you." Has your memory become so defective that you do not remember him? Shame!

shame! A case in point: A very dear friend, a kind-hearted old lady of over eighty-six years, a widow, saw one day upon the streets of Chicago a poor, ragged lad. That blessed white-haired mother in Israel made her way to him, asked him several questions, and learned that he was penniless and alone. He was nothing to her; she had never seen him before; she was poor herself, but she had a heart in her bosom,—a motherly heart. God bless the precious, motherly women! Well, she took the wanderer home, fed him, bought him a neat suit of clothes, and found him a situation. "Made a man of him," you say. No; he has the disposition that is the curse of the world. He is a prosperous man to-day. But when he meets his benefactress on the streets of Chicago, he does not recognize her! Again we cry: "Shame, shame!" and all the voices of nature echo it.

One day I felt lonely. My heart beat heavily with sadness and disappointed hopes. It seemed there was no good I had ever done or could do. In the midst of a sad reverie the mail carrier brought me a kindly message from an entire stranger, who lived away in the mountains of far-off Switzerland. It was a simple acknowledgment of a grateful soul to whom a message from my poor pen had brought a benediction. I was not lonely any more that night. It seemed that, after all, I had not lived in vain.

God bless the men and women who remember the Bible injunction, "Honor to whom honor is due." How glad should those be in whose heart there rankles no memory of love withheld and appreciation unspoken to those who have fallen by the way, and whose ears are forever deaf to their words of sorrow. The mission of giving a word of cheer, of manifesting a hearty good will toward all, and of breaking down the icy walls of reserve, is a work of which an angel might be proud.

Let us seek out the little ones. God bless them! When I look into their sweet eyes, I can not wonder that "of such is the kingdom of heaven." Let us pay more attention to these lambs of the fold. They will respond in a thousand sweet ways that will melt the frost out of our cold, icy, reserved natures. And it shall come to pass that "instead of the brier shall come up the myrtle tree," and we shall no more cry, "My leanness, my leanness!" and the blessing of Him who has said, "Love one another," shall be ours.

### "Be Not Afraid, But Speak"

A YOUNG lad went to work in a foundry, where the men used often to swear in their conversation. For a few days the lad feared to remonstrate with them, but having heard a sermon on the text quoted above, he resolved to be brave, and speak out. On the Monday morning he quietly said, "Please excuse me, I am only a boy, but I should be so glad if you wouldn't swear. I think you would soon find it easy to talk without doing

so, and it would please God." Instantly one of the men exclaimed, "Three cheers for Charlie. Them as will join me in doing as the plucky little chap wishes, say 'Aye, aye.'" And every man in the room shouted, "Aye, aye."—*Selected.*

### Where's Mother?

BURSTING in from school or play,  
This is what the children say;  
Trooping, crowding, big and small,  
On the threshold, in the hall—  
Joining in the constant cry,  
Ever as the days go by—  
"Where's mother?"

Mother with untiring hands,  
At the post of duty stands;  
Patient, seeking not her own,  
Anxious for the good alone  
Of the children as they cry,  
Ever as the days go by—  
"Where's mother?"  
—*Selected.*

### "The Church School Presents a Heaven to Go to Heaven In"

M. BESSIE DE GRAW

THIS was the thought presented by Elder Haskell in his lesson before the students of the summer school at Berrien Springs, Monday evening. The statement is a striking one, and we listened intently to the development of the thought. "There will be families in heaven," said Elder Haskell. "There will be no births there, but there will be families. God is the Father, and Christ the elder Brother, of all those who are saved. This is but carrying out God's original plan, for at creation all created beings constituted the family of God.

"When sin came into the world, this part of the family was separated from the rest. Christ was born into a family, that he might show to the world that God wants to save families. The family of Christ will be brought together in the new earth, and will be made up of those who are bound together, not by fleshly relationship, but by the blood of Christ. This thought is taught all through the Word of God. Thus God would restore families, and he has chosen the Christian teacher to co-operate with parents in the building up of Christian families. This is the way the Christian school presents a heaven in which we may go to heaven.

"In the sixty-eighth Psalm we read, 'God setteth the solitary in families.' We may be without family relationship on the earth, but if we are Christ's, when we reach heaven we shall have a place in some family. No person will be saved independently of other people. We shall belong to the family of the one who has had the greatest influence on our lives. Every one who is saved will have children. These will be children in the faith.

"Do you want to know how the families will be made up in heaven? We are told in the eleventh chapter of Deuteronomy. In verses 18-21 the Lord tells us to teach the law to our children. We are to teach them when sitting in the house, and when walking by the way,

that our days may be 'as the days of heaven upon the earth.' Thus when we teach God's law to our children, heaven will begin upon earth, and it will make our families like heaven.

"If our children had early been taught in this way, they would not to-day be drifting into the world. Parents have missed an opportunity to establish a heaven upon earth. There is but one remedy, and God has told us what this is. We are to gather in, not only our own children, but the children of our neighbors, and teach them God's truth. The only way this can be accomplished is by greatly increasing the number of Christian schools. The teacher in the Christian school should consider herself a missionary just as truly as if she were in India or Africa. This is what God has said, and when we so teach, the school will be a little heaven upon earth. I know of no more joyous place on earth than a home where the father and mother and children are bound together by the blood of Christ. I have had parents come to me, saying, 'I have little influence over my boy. Will you not do what you can for him?' When parents acknowledge that they have lost their influence over their children, some one else must become the father of those children, and in heaven they will belong to the one who leads them to Christ.

"Every Christian teacher goes into the schoolroom to supplement the work of parents. Teachers and parents should unite for the salvation of the children. It is because God has given this plan that I say that the Christian school presents a heaven in which we may go to heaven."

The lesson impressed itself strongly upon the minds of those who are preparing to teach. Can there be any higher calling? Can it be questioned whether the work of the Christian teacher has anything to do with hastening the coming of Christ? God is making up that family for heaven, and it makes us as teachers feel that we want to live very close to the Saviour's side, that we may be instrumental in bringing to the birth thousands of children who shall make up that heavenly family.

"A TONE of pride or petulance repressed,  
A selfish inclination firmly fought,  
A shadow of annoyance set at naught,  
A measure of disquietude suppressed;  
A peace in importunity possessed,  
A reconciliation generously sought,  
A purpose put aside,—a banished thought,—  
A word of self-explaining unexpressed,—  
Trifles they seem, these petty soul-restraints,  
Yet he who proves them so must needs possess  
A constancy and courage grand and bold;  
They are the trifles that have made the saints.  
Give me to practice them in humbleness,  
And nobler power than mine doth no man hold."

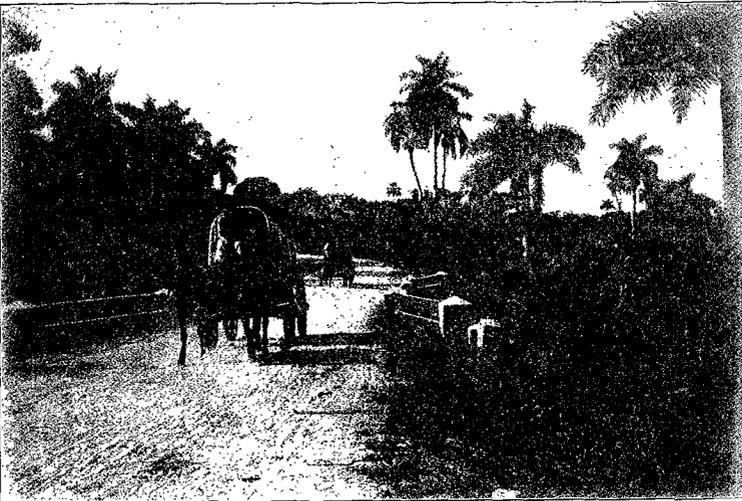
# THE WORLD-WIDE FIELD

## Cuba—an Unentered Field

W. A. SPICER

THERE is a wide open door for our work in Cuba. I could plainly see this from the few days spent in the island on my homeward trip from the West Indies last winter. This "Pearl of the Antilles," the largest and most populous

fleet made its dash for the open sea in the late war. All about are memorials of war time, suggesting how ready the children of this world are to pour out treasure and the life's blood in fighting for the things of this world. Even more ready should be the children of the kingdom to pour out the choicest treasures and to endure hardness in the glorious service of Christ our leader. And here is a country close to our shores, where we have not as yet made any conquests for the third angel's message.



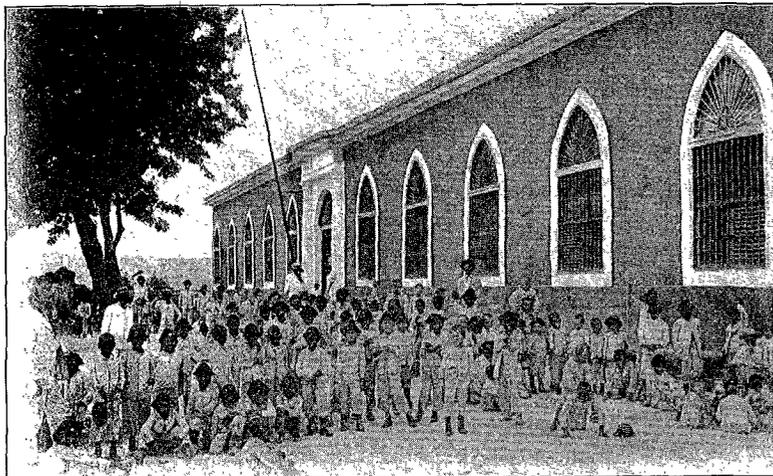
A CUBAN ROAD

of the West Indies, lies about ninety miles off the Florida reefs. For years we have heard the din of the furious struggle for political liberty which has been desolating that fair land. The struggle began in earnest just about the time that our message was rising. Now it is ended in the independence of the island from Spanish rule, and apparently the country is settling down to an era of peaceful, industrial development. Now is our time to go in with the message of soul-liberty by the gospel of Jesus Christ.

I entered Cuba by the extreme southeastern port of Santiago, making the trip across from Jamaica in a little trading schooner. There is a stirring of new life and enterprise in this region, and doubtless the little sailboat will ere-long give place to a coasting steamer, and Cuba will be brought into closer touch with the islands to the southward. We were glad enough to glide into the beautiful bay of Santiago, after two days and a half of tossing about on the Caribbean. Morro Castle Fort, built high in the rocks at the right of the entrance, guards the narrow channel. It was down this passage that Cervera's

shores and rocky headlands. At the head of the bay, the city of Santiago forms a crescent around the water front, and runs back upon the hills. Considerable shipping rides in the harbor; for the province of Santiago is rich in minerals, and in timber and agricultural resources.

As our boat furled sails and dropped anchor off the city front, we were surrounded by boatmen soliciting patron-



BOYS' ORPHANAGE SCHOOL, SANTIAGO

age and driving bargains, in broken English. A great impetus was given to the learning of English by the American occupation of Santiago, and no doubt within a few years it will be very commonly spoken by the younger generation. Santiago is a Spanish town. The

old town, with its narrow, crooked streets, and walls of bluish tint, reminds one of pictures of old Seville. General Wood and his American soldiers made a new city out of it, the people tell us. Formerly it was a fever hole, the streets unpaved and muddy, and the pigs rooting about beneath the windows, these scavengers representing about the only sewerage system for the large town. Now the main streets are paved, and the whole aspect is one of neatness and thrift. The city has a population of forty thousand.

Strange tales the crooked little streets of the old town could tell if they had voice, for Santiago was the second city founded by the Spaniards in the new world. It was planted by the son of Columbus, on the second expedition of the Spanish fleet. The old plaza, or square, round which the ancient town was built, is still the heart of the city. These plazas are the breathing places for the people in the tropics. On the evenings when the band plays in the Plaza de Almas, half Santiago, apparently, comes out to promenade up and down, and round and round the square, or to sit on the benches and mounted cannon in the little park in the center of the plaza. It is a gay, thoughtless crowd, intent on merely passing away the time. There is nothing rude or boisterous about it; the people are polite, well dressed for the most part, and characterized by an air of grace and natural culture. Whether Spanish, Cuban, or creole, the easy manners of old Spain cast a pleasant spell over the evening crowd.

The stores do a thriving business late into the night. The leading shopkeepers are Spaniards, who make their money in Cuba, and then retire to Spain to spend their days. It takes a practiced eye to distinguish between the Spaniards and the Cubans of pure blood. The latter are the descendants of the old Spanish settlers of Cuba, generations ago, who have lost all connection with the home land. These white Cubans compose the mass of the population. The negro population, originally brought in as slaves, form about one third of the inhabitants. The American hotel proprietor gave the negro population a good name for sobriety and industry under proper conditions. The industries of the country have been ruined by revolution for so many years that this

creole element has learned somewhat turbulent ways. They formed the bulk of the revolutionary forces, inasmuch as they could hold out indefinitely among the hills and forests, and so sustain the guerrilla warfare.

Santiago is the chief seat of the

Romish Church in Cuba. The great cathedral of San Pedro, with its square towers, flanks one side of the central plaza. I did not find it open while in the city. The attitude of the Spanish clergy during the fight for independence alienated the sympathies of the people to a great extent, and while on Sundays there are considerable numbers of women attending service, the church apparently has little influence over the masses of the population. The situation gives perfect liberty for the Protestant missionary. There is a Baptist church in Santiago, and the Methodists have just begun operations. The minister now holds services in his own house. Various denominations are beginning in Cuba, just as we have to begin in new places, by house-to-house work and cottage meetings. Then follow the little chapel and the school. I was told that advance guards of the Salvation Army had held street services in the city. They were allowed to do so freely, and sometimes the singers were invited into the private houses of the citizens to sing the gospel songs. We have so long associated Cuba with the repressive power of Roman ecclesiasticism that one can hardly understand that now the shackles are broken, and there is perfect liberty to preach the gospel of free salvation.

A school system is being rapidly built up by the government. Santiago was just finishing a thirty-thousand dollar high-school building when I was there. Spanish is, of course, the language of the schools, and yet I was told that English is given a place in many of them. Apparently the Cubans have yet to form the reading habit. I saw no bookstore in all my wanderings about Santiago. A fellow traveler also remarked upon this peculiarity. No doubt there are book-supply depots, but they are certainly not conspicuous. Romish domination has not encouraged education, and a large percentage of the people can not read. Already, however, the change has begun, and we ought to have at least one or two workers distributing good Spanish and English literature in the cities and country districts of Cuba.

Many Americans are going into the province of Santiago, establishing stock raising, agricultural, and other industries. The currency of the province is our American money almost altogether. The people prefer it to the Spanish silver, which is still used in the western provinces. A splendid military road runs over the hills westward from Santiago, and now that the farmers are recovering from the desolations of war time, the mule and ox wagons come lumbering into the cities with farm and garden produce. The palms along the roadways indicate the tropics, and yet the heat in Cuba is not intense, and the nights are cool. The climate is not at all a severe one. Though the Cubans preserve a light and trifling exterior, they at any rate have known how to suffer long and stoically amidst the throes of revolution; and one sees abundant evidence of a

warm-hearted hospitality and spirit of comradeship, which shows that there is a gentle, earnest, loving side to these Cuban peoples. I must speak later of the central and western provinces.

### World-Wide Missions—The Opportunity

THE word "opportunity" means an open door, and the door of opportunity for giving the gospel to all mankind is wide open to-day in every land.

God's providence has broken down national barriers. A hundred years ago India was closed to the gospel, and the first missionaries that arrived in Calcutta were deported by order of the East India Company; but God has broken up that company, and by the most tremendous force has prepared the way of the gospel in all parts of India.

One hundred years ago China was sealed against the foreigner, and Morrison, the first missionary, had to wait outside of Canton for one quarter of a century. Even twenty-five years ago there were but a few treaty ports open along the coast of China, and a little fringe of missionaries, while the interior was utterly closed. To-day every province of China is open and occupied.

It is only a little while since Japan opened her doors to Western visitors. To-day she is in the van of civilization in the Orient. Korea, the hermit nation, was utterly secluded until less than a generation ago; to-day she offers the most favorable mission field in the world.

Many of us can remember the geographies and atlases of our school days, when the heart of Africa was drawn as an unexplored and probably uninhabited page of black; to-day all Africa is open, and teeming with life.

Some years ago Cuba and the Philippine Islands were hermetically sealed against the admission of Protestant missionaries. To-day Cuba is free, and dotted with Christian congregations, and the Filipinos are welcoming the gospel to their towns.

The modern explorer and the advertising agent have blazed a pathway through every hidden corner of the heathen world. Eighty-five geographical societies are to-day pressing forward into the very heart of earth's hidden lands. The commercial drummer has painted his advertisements on the trees and mountains, where even the missionary has not gone. Railroads, steamboats, and ocean cables are bridging every gulf that once divided distant nations. The first missionaries required a year to reach their fields. They can accomplish their journey now in a fortnight or a month. The flags of civilized nations assure them of protection on every heathen shore. A million men are working in the international postal union of the world, and keeping up communication between all quarters of the globe. In this and similar ways God has been going before and preparing the way for the message of the cross.

The work of Bible translation is the greatest of these. The first missionaries

had to make a language for the people among whom they went. The missionaries to-day find not only a written language, but the Word of God printed in it and ready for distribution among the people in hundreds of human tongues, reaching about three quarters of the inhabitants of heathen lands in their own language. The headway thus given to the modern missionary is of incalculable value. Moreover, he finds a certain tone of public opinion in heathen countries which has been slowly created in favor of Christianity through the lives and teachings of previous missionaries. The present generation is entering into the labors of other men who toiled and suffered in loneliness and apparent fruitlessness.

The soil has been prepared by the Holy Ghost. The time was, not long ago, when the conversion of a heathen was looked upon as a kind of prodigy, and it was a grave question whether such a thing was possible. To-day the soil of every heathen land has been mellowed and fertilized by showers of blessing and glorious revivals. The heavens have been stored with prayers that are being answered every day, and the very air is charged with spiritual forces which the first missionaries looked in vain to find in the devil-blighted realms of heathen night.

The spiritual forces of our age are intensely missionary. The air is full of it. The baptism of the Holy Ghost is falling upon earnest souls, and fitting them for great and heroic lives. There is a spirit abroad that is steadily deepening the conviction on earnest souls that the work of evangelizing the world is the greatest work of this generation, and is possible within our own lifetime.

May God help each one of us to rise to the magnificent opportunity, and meet the solemn responsibility of our age!—*The Christian and Missionary Alliance.*

### Russia's Living Tomb

THE most terrible of Russian prisons is Sahkalin, Russia's penal settlement in the Pacific Ocean. Cursed by nature, doubly cursed by man, this dreadful island is the horror of all Russia. The most hardened criminals turn pale, often faint, when they hear the word as the judge is passing sentence; for throughout all Russia, Sahkalin is feared as a living tomb. All over the empire bands of convicts are in motion, the rattle of the chain, the shuffling of convict feet, and the heavy tramp of soldier guards are heard in every town. From all parts of Russia these criminal rivulets converge toward Odessa. A convict ship awaits them there. Between decks the vessel is fitted with iron cages, like those for savage animals. From one thousand eight hundred to three thousand miserable criminals are packed into the cages, and the long voyage begins. A revolt on board is a frequent occurrence, but is always promptly subdued, for connected with the ship's boilers there are special hose appliances by which scalding steam may be turned into any cage, and the occupants parboiled.—*Selected.*

## Progress in Japan

F. W. FIELD

SINCE our last report from this field, the work has been progressing. Five more candidates for baptism have been accepted. Of these, two are the wife and daughter of a brother who was himself baptized in March; thus this family becomes united in the truth. The other three candidates are young men from Wakamatsu.

The problem of providing some instruction for our young men has been pressing itself upon us of late. So we arranged for Brother Kuniya to devote two hours a day in class work for them. They meet in the class room at my house, and study one hour from the Gospel of John, and one hour from the Revelation. Then I give one hour to a study of Genesis with those who understand English. Brother Okohira is now carrying on this work in Brother Kuniya's absence.

But class work alone does not meet the needs for these young men. All of them are dependent upon themselves for support, and some have been obliged to leave home and give up everything for the truth. Hence the urgent need of providing some sort of work that will furnish them an industrial training, and also some means of support.

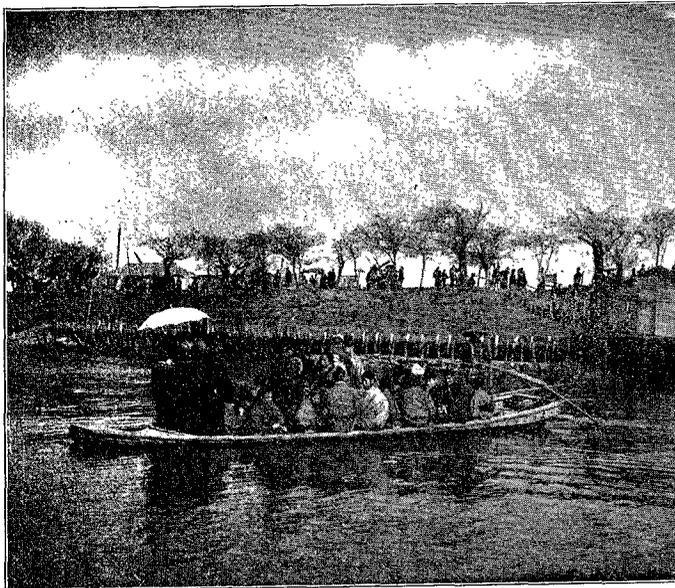
With such facilities they could soon be trained, and go out as workers. We have in mind to connect the health-food work and the publishing work with our training school; but at present we have not sufficient means to carry on these lines of work. However, we are thankful for what has already been given to start these industries, and trust that we shall not need long to delay this important enterprise.

Five tracts recently translated have been received from the printers, and our workers are engaged in circulating them. These tracts present the gospel as related to the Sabbath, the signs of the times, and the second coming of Christ. Our workers appreciate them very much. They range in price from about one cent to four cents a copy. By putting out large editions, we could furnish them much cheaper.

A few weeks ago Brother Matsukura made a trip to the north, visiting his home and the neighboring country. He found an encouraging interest among the people wherever he went. In one village he met a young man who had attended our Bible school at Shiba, Tokyo. This young man received him gladly, enter-

tained him at his home, and encouraged him in his work. There are many young men who have heard the gospel in our Bible classes, and we trust that the truths learned will not be forgotten. But best of all, Brother Matsukura reports that his relatives are now quite favorable toward the truth; and while he was at home, his mother fully decided to obey the Lord. We rejoice with him; for his people were for some time much opposed to his being a Christian.

Recently Brother Kuniya started out on a trip to the southern part of the country, to visit interested readers of our literature, and to spread the light of truth. He labored first near Kyoto, and found a ready sale for our tracts and pamphlets. But just as he got nicely started in his work, a summons came from the military authorities calling him to a two weeks' army drill; so he had



A JAPANESE FERRY BOAT

to return. He expresses the hope that he may be able to do something to advance the truth among the officers and men during his stay with them.

The medical work in Kobe was opened the first of this month (June), with Dr. S. A. Lockwood and his wife in charge, and Dr. Kumashiro and two nurses as assistants. We have quite a definite promise of more help from America for this work sometime this summer. The opening in Kobe seems very favorable, and the workers are of good courage. We shall expect Dr. Lockwood to keep the readers of the REVIEW informed concerning this work.

Of late the church in Tokyo have been considering the matter of building a meeting-house. None of our people are wealthy, and wages are so low in Japan that their offerings to the cause can not be very large. However, it was thought that the time had come for action. So at the last business meeting a building committee was chosen, not to build a church, but to devise ways and means. The committee has recommended the plan of having the members make pledges to pay for a certain number of bricks each week. A good brick costs

about three fourths of a cent. Some have pledged two bricks a week, some five, some ten, etc. We hardly expect to build a brick church; but some brick will be needed, and it was thought that this plan would be stimulating, and enable all to do something definite. Beginning with next Sabbath our regular services will be held in the class room in Hongo. When we build, we hope to secure a more central location.

These are some of the omens of success, and some of the needs, of the work in Japan. We have our trials and perplexities, and ask that the brethren in the home-land remember us in their prayers, and with their sympathy and help, as the Lord may bless them with grace, and with talents of means.

Tokyo.

## Walk in the Light

JOHN LIPKE

THE Lord works everywhere by his Spirit to develop the character of Christ in man. His ways of accomplishing this are manifold. If man submits entirely to the Spirit of God and walks in the light, God will make him a power for good wherever he is. This the Lord has demonstrated to us in the experience of a German brother, who lives near Blumenau, in the State of Santa Catharina, Brazil.

From his youth he sowed wild oats, living only to please self, and did not even believe in God. One of the results of such a life was sickness. On a journey overland he became very sick, and had to lie in a hospital far away from his home and family. As he saw there how death claimed its victims, he was reminded by the Spirit of God that this might be his fate also. He was aroused, and prayed to God for strength to reach home and see his wife and children once more. The Lord helped him to get home. There he treated himself with nature's remedies, and recovered his health. Later he opened a butcher shop, but instead of serving God, he served himself again.

He became acquainted with our people at this time, and said that if ever he became a Christian, he wanted to be an Adventist. But he could not get loose from his prosperous business. One day he read the parable of the unfruitful fig tree, and how the gardener had asked permission to dig around it another year. This caused him to remember his promise to serve the Lord if he would make him well. Then it came to him that if he would not serve the Lord, perhaps he would cut him down, like the fig tree. This led him to sell his butcher shop, and begin farming. Then he accepted one point of truth after another, and became especially intelligent in regard to health reform, as he read much on this subject in books and papers. To-day he is a strict vegetarian. How the Lord can change human beings!

Then he saw that his children must have a school. So he secured a teacher from our school, and though only a

farmer, he boarded her and paid her salary. Other children in the neighborhood came to the school. As he learned more of healthful living, he felt it his duty to treat the sick. He followed the voice of the Spirit of God, and the Lord gave him success. He first took one patient in his home, then another. But as soon as the people found that they could get help, they began to come, until he could not take them all in. In order to accommodate more patients, he enlarged his house. The writer has been often at his home, and has been made to wonder at the marvelous work the Lord can do through a humble instrument. He used only simple remedies, as air, sand, water, light, and a strict vegetarian diet. He has had success in treating even difficult, almost hopeless cases. For instance, he treated a crazy man, who had been nailed up in a woodshed for five months, then stayed at a hospital for about six weeks, and left it without being cured. Our brother treated him about two weeks, and he went home with a clear mind. Another man, who was paralyzed on one side, and who was confined to his bed, was treated about seven weeks, at the end of which time he could walk, and was able to work with a sickle in the field. When he returned to his home, which was about ninety minutes' walk from our brother's, he was able to go alone, walking the entire distance. A woman had been treated for three years by physicians, but became worse all the time. She was brought from the town, and grew better after a few weeks' treatment.

These are only a few cases. The result of the unselfish work of this brother is also seen in the conversion of souls to the truth. He is a shining light to all his neighborhood. His experience shows, first, what the Lord can do with a human being who walks in all the light that he has given, and, second, that the Lord wants to do a mighty work through every one of his children in these last days.

Think of it! If every Seventh-day Adventist would walk in all the light that the Lord has given, we should be a powerful people, and the Lord would come soon. O my brethren and sisters, let us walk in the light!

*Rio de Janeiro, Brazil.*

"LORD, teach us the lesson of giving,  
For this is the very next thing;  
Our love always ought to be showing,  
What offerings and fruits it can bring.  
There are many who know not thy mercy,  
There are millions in darkness and woe;  
Our prayers and our gifts are all needed,  
And all can do something, we know."

"AN old cannibal chief who was led to Christ by Dr. Paton, said just before dying, 'My soul is growing tall with joy.'"

### Mission Notes

THE latest station of the British and Foreign Bible Society is in Johannesburg, South Africa.

THERE are now in Uganda, Africa, 1,070 church buildings, with a church membership of 100,000. The first baptism occurred in that land only twenty years ago.

THE complete returns for China show that Scripture issues from the Shanghai Depot during 1902 reached the wonderful total of 1,084,000 books, while orders were received for 100,000 copies more than the depot could supply.

IN Africa, four hundred and thirty-eight languages and one hundred and fifty-three dialects are found; into only about seventy of these has any portion of the Bible been translated. Five hundred of them have not even been reduced to writing. The Sudan, with its sixty million people, is still without a single Protestant missionary who can speak the language, though three societies are now endeavoring to begin work there.

TIDINGS come of severe distress in the north of Japan because of the failure of crops and severe cold and stormy weather. The poor peasantry in the famine districts are reduced to living on sprouts, which means slow starvation if help is not afforded. A considerable famine relief fund has been raised in Yokohama, which is rendering temporary relief. Christians and non-Christians in Japan are interesting themselves in the needy, and thus far no appeal has been sent outside their own country.

FOR some years it has been the policy of the American Board of the Congregational Church to make an effort to develop native help in the mission fields, instead of largely increasing their force of American missionaries. They have been very successful, but the time has come when re-enforcements must soon be sent out to take the places of those who have been long in the field. Statistics show that exactly one hundred of their missionaries have been in the work for thirty years or more; three have passed the fifty-year limit, while twenty-six have served over forty years.

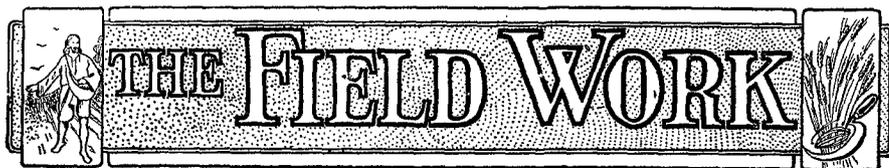
AMONG the evidences that the day of the Lord is at hand, and that every nation, kindred, tongue, and people is to hear the gospel before that day, is the publication and circulation, apparently under sanction of the papal authorities, of a translation of the Gospels and of the Acts. The translation is in the language perfectly familiar to the Italian people. Although there are many notes which bear the church's interpretation, still the people have the Scriptures, and they speak for themselves. The first edition is of one hundred thousand copies, and sells in paper covers for four cents, and in cloth for six cents.

BE systematic, proportionate givers. Let us portion our objects,—the home and foreign fields, current expenses, and neighborhood relief; and portion our gifts, our time, and money, and prayers. The variety of our means is as infinite as the variety of the ends to which we give, and the demand is constant. Under which of these heads does the debt come? —*Exchange.*

THE immediate evangelization of the world, men say, would involve superficial work; let us be slow and thorough. Slow and thorough is one thing; slow and stagnant is another. Superficial work! Who proposed that the world should be superficially evangelized? We have betrayed our Lord under the pretense of doing thoroughly his work in this land, where we have sown the seed over and over again in ground already sown, while two thirds of the human race have been allowed to live and die in ignorance of the fact that there is a Saviour, or any love of God. And in our folly we have forfeited the richest spiritual blessing at home by deliberately transgressing the plainest divine law, "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."—*Robert E. Speer.*

"CONFLICTING reports appear from various sections in China, and from some of these reports it would seem as if the empire was on the eve of another revolution similar to that of 1900. From other quarters the tidings are peaceful and hopeful, indicating the subsidence of the storm which swept with such fury over the land. It must be remembered that China has an immense territory, and that communication between its several sections is difficult and slow, so that an uprising in one district may have little influence, and even be practically unknown, in an adjoining province. The recent outbreak in the province of Szechuen was for a while of serious proportions. Yet that wave of rebellion hardly made a ripple among the people of the northern and eastern provinces. Let us keep in mind the vast area and population of China. This western province of Szechuen has a population almost as great as that of the United States, and an uprising in one of its cities would affect Peking or Shanghai or Foochow far less than a riot in San Francisco would affect New York or New England. Yet the time may come when the vast mass of more than four hundred million, more or less ignorant and selfish, might be so wrought upon that a great upheaval would be inevitable. But as yet there are no signs of any such disturbance." The province of Szechuen, with a population of almost sixty-eight million, is one of the sixteen provinces that have never been entered by the third angel's message. Surely entrance into this vast empire should not be delayed longer.

THE Bible has been translated into the Thibetan language by a Moravian missionary.



# THE FIELD WORK

## Porto Rico

MAYAGUEZ.—We are making some progress in our study of the language. In our short visits among the people, although our conversation is necessarily very simple, we are much pleased with the interest that is being awakened. We long to teach them the Bible, but we dare not launch out much in that direction until we have a better mastery of the language.

A well-to-do man was here to-day, who said, "I am anxiously waiting for you to teach me the Bible." We are holding Bible studies with a family who speaks a little English, and by using both the Spanish and the English Bible, we get along very nicely, and they enjoy it. A native colporteur attends our Sabbath-school when in the city. We are studying the Sabbath question with him.

A man who became much interested in our work through reading the paper, is corresponding with us on the Sabbath question. Although he lives fifty miles away, he says that at his earliest convenience he is coming to see us.

We are of good courage, and like our field. As we come in contact with the darkness and superstition of this people, we believe more truly that the Lord has sent us here to give them the light.

B. E. CONNERLY.

## West Africa

CAPE COAST CASTLE.—Our work is moving along quite well, and we are being greatly blessed in many ways. At our street meeting last Sunday our congregation blocked the street entirely. It is wonderful how the Lord has gone before us.

Many things that one would not expect to find on the Coast are here. I very much needed a portable organ, for street and other uses. To my surprise my neighbor had one. He tells me to use it at any time I like. We thank the Lord. It has been a great help to us in our work. Music is very much enjoyed by the natives. It helps in our street meetings, too. The meetings are very well attended at our hall Tuesday and Thursday evenings.

We greatly need one or two teachers, as it is impossible for me to teach and attend to the other work also. We are having vacation now. We had six classes, the sessions lasting from ten to twelve o'clock in the morning, and from two to four in the afternoon. The work is graded from the beginners to classes in algebra. Many are expecting to attend after vacation. We can not tell how matters will work out, but the work is more than I can do alone.

Our blessings seem more than we can number. Last Sunday one of the well-to-do native merchants called on me, and made us a present of a new chapel organ. It certainly is a good one. It probably cost fifty pounds. The enemy had just taken the one we used the Sabbath morning before. The Lord looks after his work. We enjoy it here, taking all things together, and we have every rea-

son to be of good courage. I do dental work when time permits. In this way we are able to help many.

We have two boys living with us. One is about twenty years of age, and the other a small boy. The older one hopes to go into the work sometime. He is a member of our church.

J. M. HYATT.

## Colombia, South America

BOCAS DEL TORO.—The field which we are endeavoring to evangelize as thoroughly and as fast as we can, is composed of Nicaragua, Costa Rica, United States of Colombia, and several important islands. Brother S. P. Smith writes from St. Andrews Island, where he is teaching school, that they are expecting a visit from us, as a church should be organized there soon. Also on Corn Island, a short distance southwest of St. Andrews, an interest is springing up through the work of some of our canvassers, and five or six are already keeping the Sabbath. At Bluefields, in Nicaragua, there are about the same number keeping the Sabbath, who have never met a Seventh-day Adventist minister. Some are anxious to receive baptism. A few believers in present truth are scattered through Costa Rica. At Pt. Limon there is quite a large company. I am making arrangements to visit some of these places next week.

We have been in Bocas del Toro about four months. I have baptized sixteen willing souls, and organized a church here, with a membership of thirty-nine. Thus far we have confined our labors to this city and to places accessible with our little skiff. We have in this territory about eighty Sabbath-keepers. They are sadly in need of the help that is gained by coming in touch with well-developed members. In the REVIEW AND HERALD of June 30, 1903, there is some wholesome instruction from the pen of Sister White, which, if heeded by the laity in America, would greatly meet the crying need: "It is not the purpose of God that this people should colonize, or settle together in large communities. . . . God designs that they shall be scattered all over the country. . . . The lay members of our churches can accomplish a work which as yet they have scarcely begun. None should move into new places merely for the sake of worldly advantages; but where there is an opening to obtain a livelihood, let families that are well-grounded in the truth enter, one or two families in a place, to work as missionaries." How many will by their example show their belief in this instruction?

In this field are opportunities for making a livelihood in more ways than one. The people are anxious for reading-matter, hence these countries present an opportunity for wide-awake canvassers. We shall be glad to correspond with any one who would like to inquire regarding the matter. The work here seems to be taking on a steady, healthy growth. Pray for the advancement of the message here.

I. G. KNIGHT.

## British Guiana

KITTY.—Although some time has passed since any report has appeared from this field in the REVIEW, yet we have not been idle by any means.

The prevailing scourge that Barbadoes has had to pass through, reached this colony about three months ago, and is doing its work here, as it did in Barbadoes. The government is doing all it can to check its progress, but it is unable to care for the sick. A large number of men are busy erecting temporary shelter for the sufferers.

This to some extent has prevented us from pushing our work in the city as we hoped to do. Our new church building in Georgetown was dedicated on Sunday, March 15, at 3 P. M. Before the hour had arrived for the services to begin, the house was filled to its utmost capacity, and many were compelled to return to their homes. Among those present were the mayor of the city, and ministers of other denominations. An address was given by the Mayor, and among the many good things he said, one statement deeply impressed me: "I believe the object of the missionaries sent to this colony by the Seventh-day Adventists is to lift up fallen humanity, and I heartily welcome them to the city of Georgetown. May God bless their efforts in this city!" Our own laborers were all present, and took part in the exercises. That which caused joy to fill our hearts was the presence of God's Holy Spirit, to convict souls. There was evidence of an advance step in the work in this colony, and many returned home, viewing this message in altogether a different light. There was no laughing, or clapping of hands; but as the solemn truths for these times were presented, a hearty Amen was sounded from almost the entire congregation.

May 17, although weak from a severe attack of fever, Brother Brown and the writer began seeking for a location for our new tent, which we had made with our own hands. Almost every place we visited, the villages were standing in water. Finding a lot in Kitty village, near Georgetown, which stood about eight inches above the water line, we rented it for six shillings a month, and on the 20th pitched our tent and began work. Brother Giddings assisted in raising the tent, but that night was the last that he could be with us for over three weeks, on account of fever. Brother Hyder came to our assistance the following week, and has labored some among the East Indians. We have tried to persuade the coolies to come to the tent, holding special meetings for them, but to no avail. They tell us plainly that they will not go where the black people worship. If we could have another small tent, 20x30 ft., for them alone, I believe some would be gathered out for God's kingdom.

The rain has been continuous ever since our tent was pitched, six weeks ago; yet the tent has been well filled almost every evening. God has blessed the effort, and several precious souls are rejoicing in that freedom found alone in obedience to God's holy law, through his dear Son. My own soul has also been abundantly blessed. As workers we have learned to love one another more. The first Sabbath, when a general meeting was held for those who were interested in the truth, as soon as the minister had stopped speaking, one of the new mem-

bers was on his feet praising God, and was quickly followed by others, until every one had borne testimony to the praise of God. Hungry souls are everywhere seeking for that which the world can not give. Yesterday, July 5, twelve precious souls followed their Lord into the watery grave. When we reached the seashore, fully fifteen hundred people had congregated to witness the scene. As I saw their anxiety to hear the truth, my soul went out to God to give me food for this people. Others will soon be baptized.

I am glad to say that our company are all enjoying good health at this writing, and we are preparing to build a house of worship in this village.

D. C. BABCOCK.

### Jamaica

#### The Moore Park Dedication

IMMEDIATELY after the dedication at Johns Hall I removed to Moore Park, to complete the church that was partly done. June 21 was beforehand appointed as the day for dedication, giving us only two weeks in which to complete the building. However, with persistent effort, and timely aid from brethren from other churches, and from friends, we had everything ready on time. The day appointed was bright and sunny. Brethren came from far distance, and with the many friends of the district we had a crowded house, and almost as many had to stand outside. The dedicatory address was given by Elder Beckner, and Elder Richardson offered the prayer, the writer also assisting in the exercises. It was indeed a day of praise and rejoicing for the little company who had been struggling for nearly three years to build a church. Now that the church is completed, the cause of present truth has more friends than it had heretofore.

Thus the work is onward in Jamaica. We respond to the call of the hour to give the gospel message to the world in *this generation*, and hasten the time when the ransomed of the Lord shall return to Zion with songs and everlasting joy.

HUBERT FLETCHER.

### Arkansas Camp-Meeting

THIS annual camp-meeting was held July 17-27 in a beautiful oak grove in the suburbs of Van Buren. The weather was all that could be asked for; there were no storms to break into our meetings, and three large tents were pitched on the ground, besides twenty-two family tents. One hundred and thirty persons camped on the ground. The Spirit of the Lord melted the hearts of the people, four were buried with their Lord in baptism, to rise and walk in newness of life. The last Sabbath of the meeting was a good day. At the close of a discourse by Elder Nelson, nearly the whole camp came forward to seek a closer and better acquaintance with God, tears flowed freely, fathers and mothers with tearful eyes asking the prayers of God's servants for their children, wives pleading for their husbands, and husbands pleading for their wives, parents for their children, and children for their parents. The power of God's Spirit was here, confessions were made, and many who had robbed God promised that they would rob him no more.

The accounts of the laborers were

audited, but for the lack of means in the treasury, they were paid very small wages, scarcely more than one third as much as a common day laborer receives, and notwithstanding the small wages allowed them, there was not funds enough to settle with them. It still leaves the conference treasury about two hundred and forty dollars in debt to the laborers. The brethren generally are poor. But if all are faithful in paying their tithes into the treasury, this deficiency will soon be canceled. Two new churches were received into the conference. The laborers go forth with new courage, determined to push the work as never before.

The laborers from abroad were Elder N. P. Nelson and son; Elder Flaiz, of Minnesota; Elder McCutchen, of Texas; and the writer. The canvassing work was looked after by Brethren Hardesty and Cummings. Brother Cummings was chosen as State missionary. Quite a number are giving themselves to the canvassing work. The conference business passed off smoothly. Elder J. A. Sommerville was elected president, Brethren Watts, Griffin, Cummings, and Bender were elected to act with the president as conference committee. Sister Flora E. Heermann was chosen as secretary of the conference and tract society. The Arkansas Tract Society was chosen as treasurer of the conference. Altogether, this was one of the most spiritual camp-meetings held in Arkansas for many years. All go to their work and to their homes with new courage. God bless this people, and grant that a large ingathering of souls may be seen the present year.

H. SHULTZ.

### Colorado

WE are very glad to report that the work is making progress in Denver. Through our united efforts here a goodly number of precious souls are taking hold of the truth. We have two conference Bible workers here, besides myself. Brother Charlie Lightner, who is working for the colored people, and Sister Celia Green, who labors for all classes, are both having fruit of their labors. The church-members are working earnestly with us in our Sunday evening and Sabbath services, bringing with them many strangers. We also distribute many invitations weekly, announcing our Sunday night meetings, giving subject, etc. This we find has greatly helped us. In addition to this we put our notices in all the leading papers of the city. Sabbath, July 18, four persons were baptized, and united with us. Others will be baptized soon. We praise the Lord for the good spirit of love and harmony which prevails in the Denver church. During the late Christian Endeavor convention held in Denver, the church and Young People's Society distributed almost ten thousand copies of the *Sentinel* which was prepared for the occasion. We trust much good will come from this effort.

The work throughout the conference is prospering. We have four tent companies in the field,—Brethren W. Ziegler and H. Aufderhar, at Ft. Morgan; Brethren H. M. J. Richards and Meade MacGuire, at Palisades; Brother Mackintosh, at Pagosa Springs; Brethren Wm. Kennedy and W. Hills, at Mancos. These companies are all sending in

favorable reports. Two of them report several as having accepted the truth. Elder Spring reports four new converts at Glenwood Springs, and a new church building almost enclosed. Elder Watson has been visiting the churches in New Mexico, and brings back a good report. Our laborers in that part of our conference are being blessed. Many of the Spanish-speaking people are accepting the message. Our workers throughout the conference are of good courage.

G. W. ANGLEBARGER.

### British Columbia

SKEENA RIVER.—Leaving Port Simpson, May 1, after looking over the field I located in this place, May 7. The manager of the Balmoral Canning Company, after conversing with me, and making several inquiries as to what church I represented, etc., furnished me a cabin free, and shingles to re-shingle an old church which was built by the English Church several years ago. They had abandoned the place, and partially torn the building down. I did the work alone, receiving nothing for my labor. But I hoped in this way to secure vantage ground another year, if our workers should desire the building.

Some may think it easy to labor in British Columbia among the Indians. They may imagine that there is no opposition, no prejudice, nothing to hinder in the work. But this is not the case. Opposition is as strong here as in Michigan, and the advantages for getting the people to receive the truth are a great deal more limited.

I had been in Port Simpson only about four weeks when the Methodist minister warned me not to advance my ideas of the Scriptures among the Indians; for it would create discord. About four months later, in another conversation, he said there had been strife and even bloodshed because of different doctrines being taught among them, and that if I continued to advance my views of the Bible, he believed the same trouble would be repeated. This time I quietly answered that if preaching God's Word would cause trouble, God is able to care for the trouble. Since coming here, the minister at this place has said that they ought to have the government police make me leave the place. These are only mutterings of the dragon that is wroth with the church, and very soon we may see him rise up in power to "make war with the remnant of her seed, which keep the commandments of God and the faith of Jesus."

The missionaries who have been long among the natives wield a strong influence over them; therefore many obey their teaching, no matter how illogical or unscriptural it may be. However, God is preparing a people to receive the message. I can hardly hope to see much fruit immediately from this short season's work, owing to the fact that the natives have come from all along the coast and interior, also from the southern shores of Alaska, and will soon return to be under their former influence; but favorable impressions are being made, and an influence gained that will be much to our advantage, as we press the work to the other parts of the field; for there will be some who will give us a favorable reception. Many other encouraging features are also to be seen.

I am now preaching in the Chinook, but hope by next winter to be able to speak the Scemallia language. As yet

I am the only Seventh-day Adventist worker in British Columbia laboring especially for the Indians. I hope soon to see others join in the work. I thank God for the faith and courage he gives me, also for the privilege of being a co-laborer with Christ. At this writing there are seven adults who have taken their stand for the Sabbath since I came among this people. Unto God and to Christ belong the honor, the praise, and the glory.

O. E. DAVIS.

### California Young People's Conventions

At the session of the California Conference immediately following the General Conference last April, it was unanimously voted that there should be held a Young People's convention this year. When the time came to make arrangements for the convention, it was found that in order to reach and accommodate the most young people, it would be best to hold two conventions instead of one. Accordingly one was appointed to be held at Healdsburg, July 9-14; the other at Hanford, July 16-21, the first to accommodate those in the northern, the second to accommodate those in the central and the southern, part of the conference.

For two years correspondence had been conducted, first in finding the young people between the ages of sixteen and twenty-two, and next in corresponding with them direct. In this way about five hundred and fifty names had been secured; and we knew that it would be a great advantage to have as many of them as possible together for closer acquaintance and more personal work. At Healdsburg more than two hundred of them met, and at Hanford about one hundred and fifty. Thus in the two conventions we were enabled to meet between three hundred and fifty and four hundred bright, earnest young people.

And they were in earnest too. They did not come together merely for an outing, nor to have a hilarious time; they came with minds and hearts enlisted to find their true place in the cause of God, and to know what they could do to be most useful in the world. Hence from beginning to end, both conventions were really devotional meetings. Not a minute of time, not a particle of effort, had to be spent in keeping order, either in or out of the meetings. All the time was needed, and was busily spent in helping them to find the good things of the word and work of God, which their minds and hearts were longing to know. The result was, of course, that the meetings were only a series of rich blessings to all, that increased from meeting to meeting and from day to day, making these two conventions to be what was declared without exception the best meetings that any of us ever attended.

At Healdsburg A. T. Jones, A. S. Kellogg, M. E. Cady, W. S. Sadler, B. F. Richards, E. D. Sharpe, and Dr. Evans were present; and at Hanford the same, except Elder Richards and Dr. Evans. Meetings were held at 8:30 and 10:30 A. M., and 3 and 7:45 P. M. The first part of each convention was spent in helping the young people to become, as far as possible, acquainted with the promises of God; and the latter part in helping them to become acquainted as far as possible with the different branches of the work of God. No time was spent in organizing societies; but all

the time was spent in getting the young people organized for work, and in helping them actually to enter into the work, or at least take up active preparation to enter into the work. The results were excellent. The meetings were filled with testimonies of praise, confidence, and courage; more than forty decided to enter the canvassing and periodical work—a goodly number without even going home first; and for other branches of the work, and for college, I have not the exact numbers, but many. And even better than this, they all definitely and intelligently decided that wherever they may be, they will be workers with God; and that whatever work shall fall to them to do wherever they may be, whether washing dishes or sewing, picking fruit or plowing, it shall be to them the work of God, and they will “do it heartily, as to the Lord.”

It was a great encouragement to the young people to know that they are needed, and that they are wanted in the work of the church, and that a systematic and permanent effort is being made to help them to find each his place in that work. And with glad hearts they asked that another young people's convention may be held next year. And surely their request must be granted; for there is before the church of God to-day no greater work nor grander opportunity than this of helping our own young people to find their true place in the work of God. God has given to us, has given to this church, the brightest, the cleanest, and the best young people in the world. Simple recognition with a few words of counsel is all that is needed to see them by the scores and the hundreds springing to the noblest and the greatest work that ever fell to the lot of mankind—the work of the third angel's message. And what should or could be easier for the church to do than to make the simple investment of bestowing this recognition and these few words of counsel? Such investment will readily be repaid a thousand fold. And O that the investment may be promptly and universally made! ALONZO T. JONES.

### Current Mention

—A plague of grasshoppers prevails in the vicinity of Haigler, Nebraska.

—Earthquake shocks were reported at Salt Lake City and Ogden, Utah, July 23.

—A railway collision between freight trains near Cumberland Falls, Ky., August 1, killed six men and injured others, one fatally.

—The Catholic federation received a letter from President Roosevelt during its session in Atlantic City, endorsing the work of that organization.

—The country between Lindsborg and Ellsworth, Kan., was inundated by a cloudburst, August 2, twelve miles of railway track being washed away, and several towns flooded. Great damage was done to crops.

—Labor unions in Texas refuse to allow their members who belong to the State militia to take the oath of allegiance to the government and swear to support the national Constitution, as the militia are now required to do by a State law which went into effect July 1. Such members have the alternative of resign-

ing from the militia or being discharged from the union.

—Cardinal Sarto, “patriarch of Venice,” was elected pope on the seventh ballot of the conclave of cardinals at the Vatican, August 4, by a nearly unanimous choice. He takes the title, “Pius X.” His election is well received by the European powers, and no immediate change in the policy of the Vatican is anticipated, but it is believed by some that the relations between the Vatican and the Italian government will be more friendly. One or two new American cardinals are also anticipated, as the new pontiff is not bound as Leo was said to be, by a promise to Cardinal Gibbons that he would create no other American cardinal.

## Silent Messengers

### Our Books, Tracts, and Periodicals

E. R. PALMER : : : : Editor

OUR silent messengers have an influence not fully appreciated. Few have a full conception of what our books and papers are capable of accomplishing. Many people who would not attend our public gatherings, nor listen to the preaching of the message by the living minister, would receive a paper, a tract, or a book, read it, and obtain the instruction it contains. This is a reading age,—one without a parallel in the history of nations,—and could every believer in the message grasp the importance of the times, and means at hand, the gospel could easily be given to the world in this generation.

THE following incident illustrates what can be done with a little consecrated effort, and a small amount of literature: A poor sister wrote to one of our local tract societies for some Sabbath tracts to loan to her neighbors. These tracts were sent to her, and she placed them in the homes of her friends. Soon she was called upon for a more complete work on the Sabbath question, and the tract society sent her a copy of the “History of the Sabbath.” The book has now been loaned to several families, and though only six months have passed since the first delivery of the tracts, four adults are observing the Sabbath as the direct result of this effort. Besides these four, there are several others who are deeply interested, and the “History of the Sabbath” is still in good condition, and is being loaned.

DOORS are open everywhere for the reception of our publications. Every mail brings letters of inquiry from every section of the country.

The promise of the Lord that his word shall not return unto him void, is fulfilled in many of these letters of inquiry. A man in England found a page of “Daniel and the Revelation” in some packing paper which contained the address of the Review and Herald. The matter on this page interested him, and he wrote a letter in which he quoted all the page, and asked if he could secure the book.

Many letters are daily received, inquiring for various kinds of publications, and expressing much interest in the subjects treated in these books.

## One Soweth, Another Reapeth: God Giveth the Increase

I wish to speak a word of encouragement for our faithful canvassers. In my experience in this message I have noticed that it is a fact that where there is a good interest awakened by our ministers, there are to be seen decided traces of the work of our canvassers, performed months or even years previously.

Visit from house to house, and you find our books and tracts. These are opened, and examined leaf by leaf, and as Mary hid Christ's words in her heart, so the words of these silent messengers are hid in the heart. The seeds do not seem to sprout or grow, but they are ready to burst when the first gentle dew-drop falls upon them.

O that our ministers may go forth with words of kindness, following the labors of the weary canvasser! God will give an abundant increase.

When I came to this colony three and one-half years ago, I encouraged canvassers to enter the field. Some have done faithful work through rain and sunshine, many times not having sufficient food to meet their actual necessities; but they worked on, and thousands of pages of our literature have been distributed.

Now we see the results of their earnest work. This has been demonstrated in our work now in progress in the village of Kitty, Demerara, South America. In almost every house we enter these words may be heard, "I know one of your canvassers. I got a book from her, and it is such a good book!"

Thus the seed is sown. Water it gently, and God will give the increase.  
D. C. BABCOCK.

## Seed Sowing

THE importance of distributing literature containing present truth can not be overestimated. Our preachers are few. Our number is small in comparison with other denominations. The Lord says, "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." There is far more grain sown than ever grows. Some produces thirtyfold, some sixty, and some one hundredfold. No one can tell which will grow, or the quantity of the yield. It is God that causes the earth to give forth its fruits.

In the Scripture, seed sowing is taken to illustrate the proclamations of the gospel. Through the human agent, who is to sow the gospel seed, the literature containing the messages of the "good seed" is to be scattered "like the falling of the autumn leaves." Among those divinely appointed agents is the canvasser. He occupies a place in the work of God which no other agency can ever fill. He makes impressions upon the minds of those with whom he comes in contact that are as lasting as eternity. The angels of the Lord stand by his side, and aid him by working on the hearts of those for whom he labors. He is co-operating with the Lord, and becomes a divine agent in communicating light to others. He is the golden pipe by which is conveyed the oil into the lives of others. No position in God's sight can be more honorable. The same is true also with those who act as colporteurs, and who send out leaflets and tracts through the mails.

None need be deprived of the priv-

ilege of sowing the seed. All may have a part. Even children should be so educated that their hearts will be drawn out to engage in this work. Their little minds can be trained to love to work for the Master. A ten-year-old girl came to me once and said, "Josie wants to join the tract society." Josie was her little brother, two years of age. At that time the price of membership to the society was one dollar. I asked her what she would say if, when Josie had grown up, he should decide not to spend his money in that way. After thinking a moment, she said, "Well, he ought to join." A few years later, Josie came to me with one dollar and said, "I want you to take this and put it into the tract society so I can see some souls saved when Jesus comes." That spirit and disposition was worth more than thousands of dollars in gold and silver. With those thoughts in his heart, should he die, he would awake in the resurrection, and look for the souls saved through the work of the tract society.

Educate the children to take an active interest in missionary work. This can not be done unless the parents are aroused to its importance. To this end we appeal to our brethren and sisters to take part in this effort. Let none be satisfied until the missionary spirit is in every Seventh-day Adventist home. It is time for the Lord to work; people have made void the law of God. The reaping is sure to come, and let none be fruitless stalks at this time. Now is the sowing time, soon the harvest will come. None will reap who do not sow. It is God who co-operates with us, and makes the human effort a success.

S. N. HASKELL.

## 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

#### 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  
Ohio, Mt. Vernon.....Aug. 6-17  
Southern Illinois, Newton.....Aug. 27 to Sept. 6

#### CENTRAL UNION CONFERENCE

Nebraska, Grand Island.....Sept. 3-13  
Kansas, Newton.....Aug. 27 to Sept. 7  
Missouri, Windsor.....Aug. 13-23  
Colorado, Salida.....Aug. 20-31

#### SOUTHWESTERN UNION CONFERENCE

Oklahoma, El Reno.....Aug. 13-23  
West Texas, Buffalo Gap.....Aug. 20-31

#### PACIFIC UNION CONFERENCE

Central Montana, Bozeman, Aug. 25 to Sept. 2  
Oregon, Grants Pass.....Aug. 20-30  
Southern California, Los Angeles.....  
.....Aug. 27 to Sept. 7  
British Columbia, New Westminster.....  
.....Sept. 17-27  
Western Montana, Hamilton... Sept. 11-21

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.

## North Michigan Conference

The first meeting of the North Michigan Conference will be held in the pavilion on the camp-ground at Mancelona, August 28, at 9 A. M.  
S. E. WIGHT.

## North Michigan Conference Association

The first meeting of the North Michigan Conference Association of Seventh-day Adventists will be held at Mancelona in the pavilion on the camp-ground, at 10 A. M., Aug. 28, 1903.  
S. E. WIGHT, President.

## The August Advocate

"GET out of the cities, this is my message," is the word which has recently been sent to the church. This is a vital part of the third angel's message. In obedience to it, Christians are preparing for the second coming of Christ. It is a message which bears directly on the education of our children.

The August number of the *Advocate* deals with this problem in a very practical way, especially as it applies to the cause of Christian education. Perhaps you are living in a city, and you say you can not move into the country. Provided this is true, the time has come for you to study the question, and, like the children of Israel when in Egyptian bondage, to pray for your release. Read this issue of the *Advocate*, and place a copy of it in the hands of your friends.

Single copy, 5 cents. In clubs to one address, 4 cents. Address, *The Advocate*, Berrien Springs, Mich.

## To Those Who Have Money to Loan

SOME time ago an article was published in the REVIEW AND HERALD setting forth the fact that if the corporation now owning and controlling the old Battle Creek College property could pay the entire amount due the Review and Herald Publishing Company before Jan. 1, 1904, a discount of \$6,000 would be granted by the Review and Herald. At that time we asked those who had money to loan to let us have it for this purpose, so that the large discount offered by the Review and Herald might be secured. In making this discount the Review and Herald felt that they were making a substantial donation; they also felt that they should not make it unqualifiedly, but only on condition that the entire amount due them is liquidated.

The original amount owing the Review and Herald Publishing Company by the Battle Creek College corporation was about \$50,000. That amount has now been reduced to approximately \$14,000. The Missionary Acre money, which is used to apply on the debts of the Battle Creek College, will not be sufficient to take care of the obligations to the Review and Herald, and at the same time do justice to other creditors.

The interest-bearing debt on the Battle Creek College is being steadily reduced, and the Sanitarium pays an annual rental sufficient to cover all the fixed charges upon the estate.

The undersigned will be glad to correspond with any of our brethren and sisters who may have money which they would care to loan in this matter, and to give further information relative to the same. Address P. T. Magan, Berrien Springs, Mich.

## Vermont Camp-Meeting

ROUND-TRIP tickets for the camp-meeting at Randolph, at the usual convention rates, have been secured over the Boston & Maine and Central Vermont Railroads, from the following stations: Brattleboro, Bellows Falls, Claremont Junction, Windsor, Taftsville, White River Junction, Wells River, St. Johnsbury, Lyndonville, W. Burke, Sutton, Barton Landing, Newport, Walden, Hardwick, Wolcott, Morrisville, Johnson, Hyde Park, Cambridge Junction, E. Fairfield, Sheldon Junction, Swanton, Richford, Enosburg Falls, St. Albans, Burlington, Essex Junction, Underhill, Jericho, and intermediate stations between Essex Junction and White River Junction.

tion, including Montpelier and Barre. Tickets will be for sale Monday, August 17, and will be good Tuesday, September 1. Call for round-trip tickets for the Seventh-day Adventist camp-meeting at Randolph. Those going over the Rutland road should provide themselves with mileages to Burlington or Bellows Falls; also those going over the narrowgauge to Brattleboro. T. H. PURDON.

**To Isolated Sabbath-keepers in Vermont**

IN the developing of plans to help in the circulation of the REVIEW AND HERALD, we have made up a list, as best we could from the different sources of information, of the isolated Sabbath-keepers in this State. What is the purpose of this list? Let us talk it over. Our good paper is published to "herald" to the world the message of Jesus' coming, and we wish to keep abreast with the signs of the times, the light that shines upon our pathway, and so we are asking you if you are a subscriber for this paper now. If so, do you know of a brother or a sister who is not? What can you do to help them to have the paper? Send their names to us, that we may write to them, or put their case into the hands of the publishers, or both. We desire that every family in Vermont shall have this paper.

Again: we have requested the Mission Board to send you a copy of the Readings that are sent to the churches from time to time, and as there are many who can not attend church because they live so far away, and some who are too old to travel, we wish you would co-operate in this work; and if there are others in your neighborhood who have not the Readings, pass them along to them.

Do you know of a sister or a brother who is not able to attend the services of your church, and who can read? Please send us the name.

We shall be pleased to hear from any of you at any time, and hope that many, yes, all, will renew their subscription to that old message bearer, the REVIEW. Address F. M. Dana, Burlington, Vt.

**Rates to the Kansas Camp-Meeting.**

A RATE of one fare for the round trip, plus fifty cents, on all roads in Kansas, from all points within the State, and from Kansas City and St. Joseph, Mo., to Newton, Kan., is granted on account of the camp-meeting to be held at Newton, August 27 to September 7. Tickets on sale from August 26 to 30, inclusive, good to return until and including September 8.

Please do not mistake the following: you can buy a ticket any time between midnight of August 25 and midnight of August 30, at the rate stated above. Again, notice this especially: if the distance is less than fifty miles, call for your ticket at one and one-third fare; if it is fifty miles or more, it will be one fare, plus fifty cents.

As soon as you get this notice, go to the station from which you expect to start, and show the agent the notice, and ask him to arrange for your tickets. If you will do this, you will have no trouble. Do not pay full fare one way and take receipt, with the hope of getting a part of the money refunded; this makes trouble and delay, and the money is seldom received.

The preceding is my understanding of the following letter, just received from the general passenger agent, W. J. Black:—

"C. McREYNOLDS,  
Topeka, Kan.

"DEAR SIR: We take pleasure in advising that we have arranged for rate of one fare, plus fifty cents, except where open rate of fare and one third is less, from all points in Kansas, and from Kansas City and St. Joseph, Mo., to Newton and return, for the annual camp-meeting of the Seventh-day Adventists to be held at Newton, Kan., August 27 to September 7. Excursion tickets to be sold August 26-30, inclusive, limited for return until Sept. 8, 1903.

"W. J. BLACK, G. P. & T. A."  
C. McREYNOLDS,  
President Kan. Conf.

**Address**

THE address of the Ontario Tract Society, until further notice, is 140 S. Wentworth St., Hamilton, Ontario.

**Publications Wanted**

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

Bert Cool, Murdocksville, Pa., REVIEW, Signs, Instructor, Life Boat.

Blanche H. Gwynne, Marshall, Tex., REVIEW, Signs, Southern Watchman, Life Boat.

**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.

FOR SALE.—A 60-acre farm in the Michigan fruit belt. Good buildings, drive well, wind-mill, sugar-bush. Good land for fruit growing or general farming. Situated 1½ mi. from Lawrence, Van Buren Co., on the Pere Marquette Ry., within easy reach of Battle Creek, Berrien Springs, Chicago. Price, \$3,500. Address J. O. Stow, Sanitarium, Battle Creek, Mich.

**Obituaries**

FITCH.—Died at Birnamwood, Wis., June 24, 1903, of lymphatic tuberculosis, Mable E. Fitch, daughter of Brother Oliver J. Fitch. Little Mable was only 4 years, 9 months, and 16 days of age when called from this life, but we sorrow not as others who have no hope. Words of comfort were spoken by the writer, from Jer 31: 15-17.

N. P. NEILSEN.

STRINGER.—Died at Hazelton, Mich., July 16, 1903, of pneumonia, the only child of Evert and Vina Stringer, aged 9 months and 8 days. She leaves her father and mother and other relatives to mourn their loss, but not as others who have no hope, as they expect to meet her at the coming of Christ. Words of comfort were spoken by the writer, from Jer. 31: 15, 16.

B. F. STUREMAN.

FLETCHER.—Died at his home near Royalton, Wis., July 11, 1903, of neuritis, William Fletcher, aged 66 years, 6 months, and 11 days. He was a loving husband and an affectionate father, and fell asleep in Jesus with a bright hope of having a part in the first resurrection. He leaves a wife and eight children to mourn their loss. Words of comfort were spoken by the writer to a large concourse of relatives and friends, from Rev. 14: 13, assisted by Brother Lathrop, of New London.

N. P. NEILSEN.

STRATTON.—Fell asleep in Jesus, at the home of her parents, Mr. and Mrs. E. B. Stillson, of Leslie, Mich., July 15, 1903, Sister Bessie L. Stratton, aged 20 years, 8 months, and 26 days. She was loved by all, and died in hope of a resurrection when Jesus comes. She leaves a husband, and a little daughter about four weeks old. A large circle of mourning friends were present at her funeral. The discourse was given by the writer, from Rev. 21: 4, assisted by the pastor of the Baptist church.

L. G. MOORE.

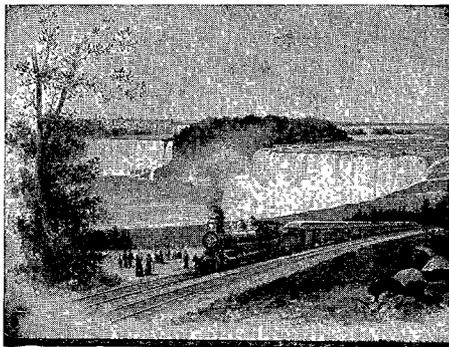
WORDEN.—Passed peacefully away, at St. Clair, Mich., July 21, 1903, from the effects of apoplexy, Francis G. Worden, aged 77 years, 9 months, and 29 days. His religious life began in his youth, and he united with the Methodist Church. He showed faithfulness in the duties of a Christian. In 1862 he and his wife accepted the doctrines taught by the Seventh-day Adventists, and united with this church, of which he was a member at the time of his death. He was laid away to rest by a large attendance of friends

and neighbors. The funeral was conducted by the writer, assisted by Rev. Mr. Tripp, Methodist.  
I. D. VAN HORN.

WHITE.—Fell asleep in Jesus, July 22, 1903, of tuberculosis, Lola Grace, youngest daughter of H. J. and Mary White, of Columbia, O. T., aged 18 years, 1 month, and 6 days. Lola gave her heart to the Lord and was baptized three years ago. During the last few months of her life, she kept the Bible almost constantly by her chair; and enjoyed close fellowship with the Saviour. After giving words of comfort from Jer. 31: 15-17, we laid her away to await the coming of the Life-giver.  
C. SORENSON.

PUTNAM.—Died in Bethel, Wis., July 19, 1903, of paralysis and heart failure, Earl, son of Frederick and Cynthia Putnam, aged 14 years, 11 months, and 12 days. Earl had been in delicate health for a number of years, therefore his death was not altogether unexpected. He was always kind, and of a pleasant disposition. He had not united with the church, yet seemed willing to die. The funeral services were held in the Bethel church in the afternoon of July 21. A large congregation was present, including the faculty and students of the Bethel school. Words of comfort and gospel instruction were spoken from Job 14: 1, 2, and Eccl. 12: 1.

WM. COVERT.



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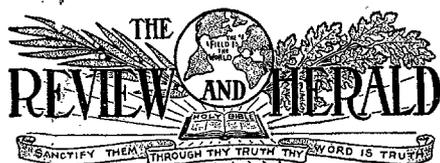
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BATTLE CREEK, MICH., AUG. 11, 1903

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

THE new Roman pontiff, Pius X, is reported to be as much interested in American affairs as was his predecessor Leo XIII.

WE have received, too late for insertion in this issue, an article by Dr. J. H. Kellogg dealing with the educational work in Battle Creek. It will appear later.

THE offices of the General Conference and Mission Board have been removed from Battle Creek. All correspondence pertaining to the work of these organizations, or with those connected with their work, should be addressed to 222 North Capitol St., Washington, D. C.

THE school at Friedensau, Germany, has thirteen students who are from Russia. The Russian language is taught by a lady who was educated in one of the highest schools in St. Petersburg. Students from other countries include some from Hungary, some from Bulgaria, and some from Macedonia and Armenia.

IN our article last week on the reopening of Battle Creek College we stated that Prof. P. T. Magan was one of the trustees of the Seventh-day Adventist Educational Society. We learn from Professor Magan that this is a mistake, and that he has never been a member of that Board. We regret the error, and desire to correct it by inserting this statement.

DR. GEORGE THOMASON, who for several years has been secretary of the Sanitarium and also of the International Medical Missionary and Benevolent Association, is under appointment by the Mission Board for work in South Africa. He will spend the coming winter at the University of Dublin in order to secure the necessary qualification for practice in an English colony.

TROUBLOUS times are threatened again in China, as shown by the massacre of Chinese "reformers," which is proceeding at the instigation of the empress dowager. The reformers are those Chinese who favor the introduction of Western ideas and institutions. Apparently

the empress dowager and her advisers have recovered from the shock of the chastisement administered by the civilized powers, and consider the present an opportune time to begin another anti-foreign crusade throughout the empire. Such occurrences remind us that the work of giving the third angel's message to these great heathen lands should have been begun during the times of comparative peace and quiet, which it is to be feared are now in the past, and that much of what is yet to be done will have to be accomplished under the most forbidding circumstances.

IT will interest our readers to know that the \$500 gift to the Gold Coast fund, reported recently, was from a lady not a member of our church, but interested in our mission work. Is it not a stirring call to those who are fully identified with this message? Our general mission enterprises greatly need large gifts at the present time.

"IN regard to the future, I am filled with disquietude when I think how easy it is to fan these international jealousies, and how difficult it seems to allay them." So said the prime minister of England, Mr. Balfour, in a recent speech at Liverpool. Such feelings on the part of statesmen are characteristic of these times. The predictions of our Lord are being fulfilled.

### Words of Counsel

HEALDSBURG, CAL., July 6, 1903.

MY DEAR BROTHERS AND SISTERS: "Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life? If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church. I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?"

"But brother goeth to law with brother, and that before the unbelievers. Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded? Nay, ye do wrong, and defraud, and that your brethren. Know ye not that the unrighteous shall not inherit the kingdom of God?"

Will not the brethren and sisters of the Battle Creek church, and of the churches in every other place, remember that they

are working as for eternity? Will not they obey the injunctions of God's Word, the teachings of which are to be brought into the life-practice as spiritual food?

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment."

ELLEN G. WHITE.

### Special Gold Coast Fund

[THE Mission Board invites gifts for the erection of the mission station and training headquarters in the interior of the African Gold Coast, where native chiefs have given a healthful site. At least a thousand dollars should be sent on at once to begin the work, in response to Brother Hale's urgent appeals. Gifts may be sent through State offices or direct to Treasurer of Mission Board, 222 North Capitol St., Washington, D. C.]

Previously acknowledged.....	\$598 98
A friend.....	80
H. G. Lucas.....	5 00
Nettie Reynolds.....	5 00
Linda Whitford.....	1 00
Frank Hardy.....	2 00
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Mary E. Ayres.....	5 00
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E. A. B. Smith.....	5 00
H.....	2 50
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A friend.....	1 00
Dr. & Mrs. M. E. Eastman.....	50
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H. C. Carmichael.....	1 53
A friend.....	1 00
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E. L. Richmond.....	2 00
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Mrs. R. E. Abbott.....	2 00
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E. Baker.....	1 00
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J. P. Larsen.....	2 00
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Mrs. Eva Patterson.....	25
E. A. Blodgett & family.....	10 00
A friend.....	1 00