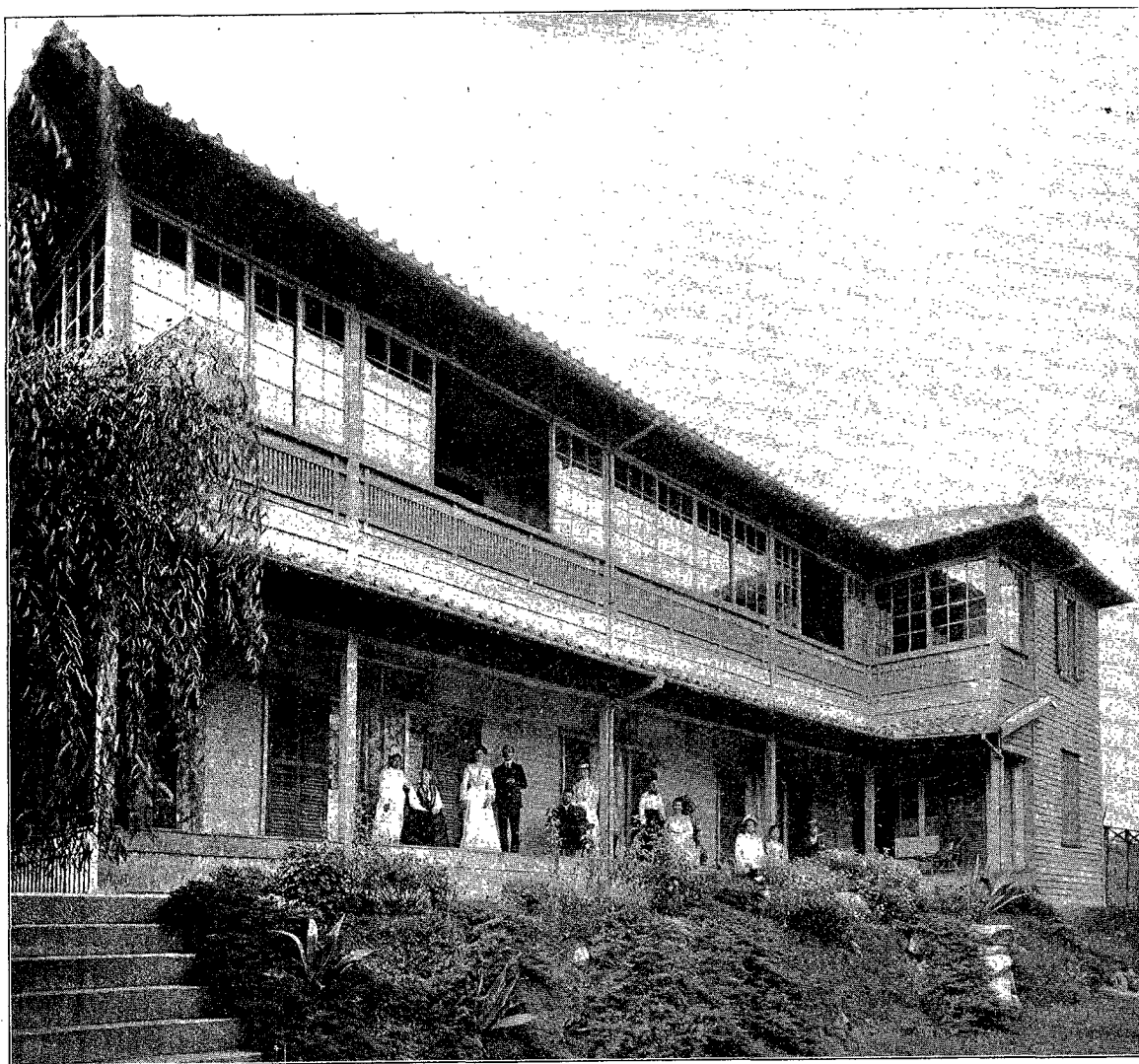


The Advent REVIEW And Sabbath HERALD

Vol. 80

WASHINGTON, D. C., THURSDAY, OCTOBER 8, 1903

No. 40



THE MAIN BUILDING OF THE KOBE (JAPAN) SANITARIUM
(OUR JAPANESE MEDICAL MISSION, PAGE 15)



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The Advent REVIEW AND HERALD And Sabbath

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

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Faith which was once delivered
unto the Saints"

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Editorial

The Closing Work

THE generation which witnesses the coming of the Lord will be used in doing the closing work of the gospel which will prepare the way of the Lord. This closing work will mean such a preaching of the pure gospel of salvation through faith in Christ that every unsaved one will be without excuse in the day of judgment. This closing work will be a reform work. Every hidden truth will be brought to light. Every perversion of gospel truth will be exposed. Those gifts which belong in the church, but of which it has been deprived for centuries, will be restored. All the inventions and traditions of men, which have been allowed to assume so important a place in the church, will be swept aside, and the gospel in its simplicity, that gospel which convicts and converts the sinner, will be taught with authority. "At the eleventh hour, when the work grows harder, a variety of talents will be brought in. The workers called at this hour will prove faithful, and will receive their penny. Sacrificing men will step into the places made vacant by those who were not willing to do that which would have fitted them for a place in the heavenly temple. These workers will continue to come in. The Lord will provide openings and facilities. He will call upon the youth to fill up the places made vacant by death and apostasy. He will give young men and women, as well as those who are older, the co-operation of heavenly intelligences. These will have converted characters, converted

minds, converted tongues. Their lips will be touched with a live coal from the divine altar. If they will continue to walk humbly with God, if they will do that to which the Lord has appointed them, they will be enabled to carry his work onward and upward." These are the experiences which await us in the near future in this closing work. Let all believers, young and old, be quick to hear and quick to obey the voice which calls them to their places in this closing work.

With Intense Earnestness

THOSE who really believe that this is the last generation, and that they will live to see the return of our Lord, will certainly give themselves with intense earnestness to the work of sounding the warning message in all the world. To do less than this would be criminal, and would involve responsibility for the loss of souls. The work of preparing the way of the Lord will not be completed until the gospel of the coming kingdom has been proclaimed with a loud voice throughout the whole world. In this work divine agencies are to co-operate with human instrumentalities; and humanly speaking, much depends upon the zeal and consecration of the instrument. It is the constant effort of Satan, the enemy of God's kingdom, to bring every possible influence to bear upon us to deaden our appreciation of the solemnity of the time and the importance of the work, and to check any spirit of real zeal for the hastening of the Lord's work in the earth. We must recognize this working of the enemy, and not permit him to accomplish his purpose concerning us. We can not afford to allow any other interest to absorb our attention, or any other purpose to absorb our energies, so that we can not give our best efforts to the work of saving souls from the impending ruin. "The great day of the Lord is near, it is near, and hasteth greatly," and the great mass of the inhabitants of the earth are being deceived and robbed of their rightful inheritance. O for men and women of intense earnestness, but with a zeal according to knowledge, who could be used mightily in establishing the kingdom of God in the hearts of the people! The third angel's message, proclaimed in the demonstration of the Spirit, will accomplish this result. Let the message be given with intense earnestness.

The Inner Life

IN his teaching Jesus placed the greatest emphasis upon the actual indwelling of that life which would reveal itself in conduct in harmony with right principles. To Nicodemus, the formalist, he said, "Except a man be born again, he can not see the kingdom of God." To the Pharisees he said, "Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness." To his disciples he said, "Every plant, which my heavenly Father hath not planted, shall be rooted up." All genuine religious experience is the direct result of a work wrought by divine power within a man, and is the fruit rather than the cause of the inner life. "It is God which worketh in you both to will and to do." This is the teaching of the inspired prayer of the great apostle: "Now the God of peace, . . . make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ." And so the Saviour said, "Without me ye can do nothing." No mere outward activity can take the place of this inner life. No mere fleshly zeal to push to apparent success plans of our own devising, even though they may be professedly aimed at the furtherance of the Lord's work, can supply the lack of the genuine principles of righteousness implanted in the heart. What a spectacle it is when satanic principles and methods are adopted in their work by those who claim to be laborers together with God. The very sanctuary of God thus becomes the stronghold of the enemy, and the most sacred trusts are betrayed. But such is the deceitfulness of sin. Only a personal acquaintance with God and his truth, and a settled purpose to submit our lives to his rule, will save us from this terrible snare of the enemy. An indwelling Saviour is the only Saviour who can save us from our sins. The life current must be from within outward. "A good tree bringeth not forth corrupt fruit." The inner life determines the quality of our Christianity. "This is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." "Ye must be born again." The life of Jesus must be made manifest in our mortal flesh.

A Special Message

THE prophecies make it clear that a special gospel message is to be given to the world in the last days, just before the coming of the Son of man on the white cloud. This is the last call to the gospel feast. This is the final offer of salvation before the close of probation. Amid the strife and commotion which indicate the full development of evil in the earth, there is a power which will control these adverse forces until the purpose of God can be accomplished in sending the warning message to all the world. Through the giving of this message, the body of people known as Seventh-day Adventists has been called out from the churches and the world, and to this message it owes its existence. This people has been raised up by this message, and to them has been accorded the privilege of heralding this message among the nations of the earth. We shall throw away our opportunity and forfeit our privilege if we allow ourselves to be turned aside from this distinctive work.

There are many charitable and philanthropic movements in the world which are seeking to ameliorate the terrible results of sin, and with whose aims we ought to have a hearty sympathy; but in his providence the Lord has raised up leaders and provided means for carrying forward these movements. It would be a mistake for us to attempt to take their work off their hands, or to compete with them in the same line of effort. The Lord has called us to another work.

Jonah was not sent to Nineveh to establish a philanthropic enterprise for the benefit of its inhabitants, although there was doubtless a splendid opening for such a work. He was instructed to proclaim, "Yet forty days, and Nineveh shall be overthrown." His message saved the city, and nothing else would have saved it.

The apostle Paul did not go from city to city to organize charitable associations among the people, and to affiliate with them in such a work. His distinctive message separated those who received it from all their former associations, and his route through the different countries was marked by churches which he had raised up.

Martin Luther was not called to reform the methods employed by the papacy in doing its extensive charitable work, but to give a message which would overthrow the papacy itself. Neither papal diplomacy nor the power of the state could turn him aside from his divinely appointed task, and the Reformation of the sixteenth century was the result.

William Miller was led of God to teach the prophecies to the world, and to preach the immediate second coming

of Christ. He gave himself wholly to this work, and laid the foundation of this advent movement. After the passing of the time in 1844, additional light was given to the faithful believers, especially upon the Sabbath and the law, and the sanctuary question; and these truths, together with the great doctrine of the near personal advent of our Lord, have constituted the pillars of our faith since that time. And these are the truths which need now to be proclaimed with a loud voice in all parts of the earth. In them are included all the truths which constitute a complete gospel of salvation for body, soul, and spirit.

The literature which sets forth these distinctive truths in a simple and forcible way should be scattered everywhere in all languages. Preachers whose souls are on fire with these truths, and who feel a burden to save souls from the impending ruin, ought to go forth in all lands to speak with authority. The world should feel the power of this message. This people should arise with a heaven-inspired determination that nothing shall turn them aside from the purpose to lighten the earth with the glory of this final message. There is not a day to lose. We are already years behind the purpose of God.

Our forces have been much scattered, and our efforts have been to a large degree fruitless for years, because we have been persuaded to smother this message in gospel generalities, and to adopt worldly methods and policies of reform instead of striking directly at the root of the evil. Our present situation ought to stir us mightily, and with genuine repentance for our unfaithfulness we ought to devote all that we have and are to the one purpose of giving our special message to the world in the quickest possible time. This is the only hope of this movement. To this work God is now calling us. Who will respond?

Governments Can Not Be Christian

No remedy for the evils which show themselves in church and state in these last days is to be found in the effort to Christianize the civil government. Civil governments can not become Christian, and when they do become ostensibly so, they are invariably unchristian. A profession of religion by the civil government, which manifests its will only by the exercise of force, inevitably involves the persecution of dissenters from that religion.

Christianity is the manifestation of the life of God. It is God made manifest in human flesh. As God was in Christ, reconciling the world unto himself, so Christ is to-day in us, his followers, that we may continue the ministry of reconciliation. Christianity is this, and only this, and the only mani-

festation of Christianity that can be in any government or nation must be found in the individual lives of its people.

Civil government aims at justice. It is instituted to preserve the rights of the people, and can do this only by being strictly just to the full extent of its powers. Christianity, on the other hand, is a system which combines justice with mercy, justice falling not on the transgressor but upon a vicarious substitute, and the violator of the law obtaining mercy. To mete out justice to the transgressor would defeat the whole purpose of Christianity. Its purpose is not to inflict the penalty of the law on guilty men, but to save them from it.

God, in the exercise of his infinite wisdom and power, has instituted a system of government which can combine justice with mercy, and be grandly successful. To this end agencies are required which are altogether above and beyond any that can be created or directed by man. In the first place, in order that God might be just, and at the same time be the Justifier of them that believe on Jesus, there was required the death of the Son of God. Such a vicarious sacrifice is altogether unknown to any earthly system of government. Then again, angels, divine messengers from the throne of God, are required to be ministering spirits to the followers of Christ on the earth. And more than this, there is required the Holy Spirit to convince the world of sin, and to be the infallible teacher of truth and the Comforter of God's people in their earthly trials. All these superhuman agencies are required for the administration of God's divine system in which mercy is shown to the transgressor. No such agencies are at the command of any earthly government. Human governments can exercise only human power through human agencies. They are therefore altogether incapable of imitating or administering Christianity. They can not even attempt to be Christian without defeating the purpose of their existence.

Christianity provides forgiveness for the transgressor; this is its vital purpose, without which it would be entirely useless to mankind. "If thy brother . . . trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him." How long could civil government exist without falling to pieces if it should forgive the transgressor, the violator of its laws, as often as he might say, "I repent"?

Civil government and Christianity — the divine government — are essentially different. The one is of man, conceived in human wisdom and administered by human agencies; the other is of God, conceived in divine wisdom and administered by divine agencies. The purpose

of the one is to preserve rights; that of the other is to save souls. Civil governments, however, while they can not be Christian, are not necessarily unchristian, and will not be so while their aim is to uphold justice; for justice is not against Christianity, being itself a necessary part of Christianity. But justice is only a part of Christianity, and alone can not constitute Christianity at all. When civil government tries to be more than just, it succeeds only in being less than just to some of those under its laws. The hope of the world to-day is Christianity, not civil government in any form, or anything that can be done through civil government, but the extension in the earth of the divine system of government, which saves the transgressor from his sins.

L. A. S.

The Certainty of the Triumph

THE triumph of this message of preparation for the coming of Christ is assured. In holy vision, the apostle John saw the message actually speeding through the earth, sounding out to every nation, kindred, tongue, and people.

He saw also, in vision of the future, the band of the blood-washed saints, called out by the final message, standing on Mount Zion. He heard the songs of the ransomed, and their shout of triumph over the beast and his image.

There is no uncertainty, no shadow of doubt, about the triumph of this message in this generation.

But there is a snare to the unwatchful in the very certainty of the victory. It is very easy to say that the truths for which this movement stands are impregnable fortified by all the word of the living God, and that the hand of Providence is clearly manifest in the rise and progress of the movement; and then to sit by practically as a spectator, looking at the progress of the message, and reiterating the certainty of its triumphant conclusion.

The message will triumph, but every soul who triumphs with it will know by experience the labor and the travail, the burden and the conflict, by which a people is to be prepared for the coming of the Saviour and the warning borne to all the world within one generation.

Just as certainly as the truth is true, the mere spectator, or the half-hearted straggler in the campaign that is now on, is surely lost if he does not speedily arouse and let the intensity of the conflict surge into his own soul. Heaven is in earnest. The certainty of the triumph involves the certainty that God will find a people willing in the day of his power to let the intensity of heaven into their own lives.

We are not onlookers in God's work, but a very part of it if loyal to-day.

W. A. S.

The Service of This Generation

THE special service for us to accomplish in this generation is the sowing of the seed of truth world-wide in our time. It is God's message to the world. Wherever there are men and women, there this seed must be sown. This message must be given to the world in order to accomplish God's purpose. It must be given to the world in the body that God has given to it in this generation. The truth for this generation, the seed that is to be sown in this generation, that is to bring the right harvest for this generation, must be the truth of God in the body which God himself has given to that truth for this generation, and that is the third angel's message. We may preach eternally on truth in the abstract, about goodness in the abstract, and righteousness in the abstract, but the people of this generation can not embody these principles for this generation, according to God's word, unless we bring them to the people in the very setting that God has given for this generation. This generation is hungry for the third angel's message.

In order to bring the harvest we wish to see in this generation, we can not be eternally sowing good religious principles that are common to our generation, but the principles must be in the setting that God has given for this generation. These are all set forth in the prophecy for this generation. The prophecies make the body for the setting of this whole seed sowing. It is not a new gospel, but God's old gospel in a new setting, and the old gospel in a new setting makes a new gospel for this generation in that sense. It will meet exactly the needs of this generation. Look out upon the face of the world. Read the record day after day, and ask yourself what will meet the needs of the people and of such a situation as the world is facing to-day. It must be a special application of God's gospel directly to these needs. God has given that which will meet the hungerings of the people of this generation, and it is our privilege to give that message to the world in a way that will meet their hungerings; and when we have rendered to him that service, he will give us the reward that comes with that service. There is just one thing to be done. The world must be sown with the message for this time, and it must be done quickly. The reward of that service will be the joy of the Lord, and that joy begins in rendering that service itself. It might be put in this way: the reward of rendering service in suffering and trial, is the ability and opportunity to render service to the Master in glory. The one hundred and forty-four thousand are spoken of as those who are sealed with the seal of God, "therefore are they before the throne

of God." What reason have they for being there before the throne of God in such a time as that?—They have come through great tribulations, and in passing through that experience they have washed their robes and made them white in the blood of the Lamb, therefore are they before the throne.

And what do they do?—They serve him day and night in his temple. What is the reward of service that is rendered in tribulation, in trial and much suffering?—"Therefore are they before the throne of God, and serve him day and night in his temple." Eternal service is the reward of short time service. Who wants the reward? Let him serve. Who wants to reap the fruit of this message? Let him sow the message. The law is the same as any law of God. He who would share in the triumph must share in the warfare. There is a work to be done. It is not to sit down and wait for the clock to strike the hour. It is to do the work that brings it. Shall we not arouse, using the very best method possible to do the work, arouse to give the message, arouse to serve where God has placed us? He gives to every man his work, and when this whole army of professed believers in the third angel's message becomes an army of workers in the third angel's message, we have struck the keynote. Then angels come down, the church triumphant comes down to unite with the church militant, the church that has the victory comes down to fight with those that are fighting for the victory, and God will lead his army against the foe, and will defeat the enemy, and we shall share in the triumph. Arouse to the service of this generation, to share in the reward of the service for this generation. May the spirit of service, the power for service, the willingness for service, come upon all this people, that each one in his place may render the service that God calls upon him to render, and then each one gloriously, thankfully, cheerfully share in the reward of the service.

Plans for a Great Missionary Campaign

THE officers of the General Conference Committee are planning for a general missionary campaign during the coming fall and winter. These plans will be carefully considered by the committee during the Washington council, October 7-21, and published immediately at the close of the council.

We are anxious that this missionary effort shall be general. It ought to be enthusiastically pushed by every union and State conference in the world. Every church should join in the movement. In short, it should be entered into with the whole heart by every believer in the third angel's message.

Why not? The one sole purpose of the movement is to make known to lost, perishing humanity the great threefold message of Rev. 14:6-14. That message is the everlasting gospel presented by the Spirit of God in just the setting required to meet the tremendous issues of this hour. That message is the hope of the world to-day. Its scope covers the whole ground. Its details meet every issue. There is no perplexing feature in the tremendous problems before the human family at this moment that is not solved by this message. It is the way, the truth, and the life. It is the light and the hope of the world.

Is this saying too much for this message? Is it overstating the facts? The third angel's message is all this, or it is nothing. Being God's message for this generation, it must cover the whole ground. It must meet every issue. If not, it would be incomplete. If there was a single feature in any of the varied forms of the great controversy of this hour not fully met by the message God has given to this generation, then another message would be required. That would be a strange situation. That is not God's way. His wisdom foresaw and his love provided all that is required to meet this crisis of the ages. And the threefold message of Revelation 14 is that provision.

The truth of this great message is the dearest thing in the world. It is the pearl of great price, the treasure hid in a field. Having found it, we should rejoice in it, and, like the woman who found her piece of silver that was lost, we should ask our friends to rejoice with us. But no one can rejoice with us in this truth without coming to know it as we have. This means missionary work on the part of those who know the truth. And this is the meaning of the campaign under consideration.

We feel that the effort we are now planning to make this coming winter must be a great one; it must be effective; it must make an impression; it must reach hearts; it must awaken minds; it must lead precious souls to accept this message, and thus prepare them to meet God.

To this end we shall do all in our power to prepare materials, and give assistance in the way of friendly counsel. Last winter we prepared some special tracts on the coming of the Lord. In addition to these, fresh matter will be prepared to meet the present situation. One of the most serious questions agitating the minds of the American people at this hour is the terrible struggle between capital and labor. This question now has the floor, and will undoubtedly hold it until after the next presidential election. It looks as if the recent stand taken by the president of the United States against the demands

of the labor unions would intensify the bitterness of the present struggle. The situation is truly alarming. What the coming year will bring to this country no one can tell. The Word of God tells of the awful results that will finally come.

This bitter and unholy war between capital and labor is clearly set forth in the Word of God as a last-day event. It is an ominous sign of the swiftly approaching end. The presentation of the Bible truth regarding this terrible evil is a part of the great threefold message for this time. We can not give the whole message in all its application to the world to-day without proclaiming what God says to both the employer and the laborer. He foresaw this time, and revealed to his prophets the true remedy for this serious evil. None of the leaders on either side of the conflict have found the remedy. Each party has right on its side, but both have wrongs. Both take extreme positions, and both are missing the way. God's Word shows the way, and we who have that Word and know that way must make it plain to the mistaken millions about us.

When could there be a better time for us to deliver this phase of our message to the world than just now, when the conflict is so hot that it is engaging the earnest attention of every thoughtful citizen? Now is our time to speak and work.

In another column will be found a further statement of plans and opportunities for service.

A. G. DANIELLS.

The President and the Labor Unions

THE reply of President Roosevelt to the demand of the labor unions for the expulsion of foreman Miller from the government printing plant has been given, and as was to be expected by those acquainted with the character of the president, he refuses absolutely to reverse or modify his former decision. To the representatives of the labor unions he says:—

As regards the Miller case, I have little to add to what I have already said. In dealing with it I ask you to remember that I am dealing purely with the relation of the government to its employees.

I must govern my action by the laws of the land, which I am sworn to administer, and which differentiate any case in which the government of the United States is a party from all other cases whatsoever.

These laws are enacted for the benefit of the whole people, and can not and must not be construed as permitting discrimination against some of the people. I am president of all the people of the United States, without regard to creed, color, birthplace, occupation, or social condition.

My aim is to do equal and exact jus-

tice as among them all. In the employment and dismissal of men in the government service I can no more recognize the fact that a man does or does not belong to a union as being for or against him than I can recognize the fact that he is a Protestant or a Catholic, a Jew or a Gentile, as being for or against him.

In the communications sent me by various labor organizations protesting against the retention of Miller in the government printing office, the grounds alleged are twofold: first, that he is a non-union man; second, that he is not personally fit.

The question of his personal fitness is one to be settled in the routine of administrative detail, and can not be allowed to conflict with or to complicate the larger question of governmental discrimination for or against him or any other man because he is or is not a member of a union. This is the only question now before me for decision; and as to this my decision is final.

It is stated by representatives of the Central Labor Union in Washington that the labor federations will not oppose the nomination of Mr. Roosevelt in the national political convention, and that they will make no fight against his election to the presidency. At the same time it is declared by some of them that the president has by his decision in favor of an open shop, "set back union organization twenty-five years." Further developments in the matter are to be expected.

L. A. S.

A Call to Every Seventh-day Adventist in America

I WOULD like to speak to every Seventh-day Adventist in the United States about the special number of the *Signs of the Times* which the managers of that paper are preparing to bring out. It is to be a double number of thirty-two pages and cover. It will be dated December 15, but will be printed and ready for circulation early in November.

The subject to be dealt with in this special number is one that is now commanding the attention of this nation; namely, the conflict between capital and labor. Speaking of their plans to make this number one of great value, Brother C. H. Jones says:—

It is our purpose to secure an article from Mr. Geo. F. Baer, representing the side of capital and the remedy for the difficulties now existing, and another from Mr. Samuel Gompers, representing the side of labor, giving his ideas as to the solution of this difficult problem; then without comment, or taking sides with either party, give what the Bible says concerning the present situation, remedy, and the final outcome. We think we can make it a most interesting and important issue, and the paper ought to have a circulation of at least a million copies.

It will be beautifully illustrated throughout, the first page of the cover containing a special design, representing capital and labor striving with each other for the mastery, and overriding the masses. Other illustrations will follow, showing the dignity of labor, rep-

representing Christ at work as a carpenter, Paul as a tent-maker, Peter and John as fishermen, etc. Then there will be a few portraits of eminent philanthropists who have used their money wisely for the benefit of mankind, under each portrait giving a brief history of the person, how he used his money, etc. Then there will be illustrations showing views of the late labor demonstrations in the large cities, the hope of the Christian, etc.

In another article in this number of the REVIEW I have given some of the reasons why we as a people should take up this question, and give to the troubled, misguided millions ranged on both sides of this fierce struggle between capital and labor, the only true remedy for the evil.

I wish to appeal to every believer in the third angel's message in America to unite in the circulation of this special number of the *Signs*. As Brother Jones says, this number should have a circulation of at least a million copies. Many millions of people are most intensely interested in the struggle. Their fortunes and their lives are involved in the final issue.

Under all the circumstances, should not this whole denomination spring to action?—It certainly should. We shall earnestly request every minister in this country to take the field as a leader in this campaign. We shall ask every conference president and committeeman to direct the forces in his special field. We shall expect every church officer in the land to join the leaders. And we shall call to the rank and file from ocean to ocean to take hold of this work with intense enthusiasm. Every one, old and young, and especially the young, can enter this campaign.

Surely we can sell a million copies. We should put some of the enthusiasm into this work that our Salvation Army friends manifest in their work. And we should show more zeal than the world does either in politics or this labor question. Let us prepare for a greater move than we have ever made. All the plans will be fully explained later.

A. G. DANIELLS.

Note and Comment

THE conspicuous American vice, says *The Independent*, is "the body and soul-ruining vice of *unbridled impatience*." But just at this time, in contrast with the impatience which the unrestful spirit of the world stirs up in the natural heart, the Christian virtue of patience is to be strikingly revealed. For in connection with the prophecy of the giving of the last gospel message to the world, it is written, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Impatience is lack of self-

control; and as the Spirit of God is withdrawn from the world, its inhabitants will be more and more given over to the spirit of passion and strife.

ALTHOUGH special reference was made to the crime of lynching by Chief Justice Lore, of Delaware, in a recent address to a grand jury, in which he set forth in strong language the terrible nature of the act itself and of the consequences which must ensue from its ascendancy in the community, and reminded them that they were bound by their oath to uphold the laws of the State, the grand jury which met recently in Wilmington refused to bring an indictment against any of the persons who participated in the lynching of the negro White at Wilmington last June, although the identity of several of them and their participation in the act were perfectly well known. The grand jury simply refused to do anything at all in the matter, on the ground that public sentiment was against the punishment of the lynchers. When this kind of public sentiment gets to be universal, or even to preponderate in this nation, it will soon disorganize all courts of justice, and stop all the machinery of civil government. When the Spirit of God shall be withdrawn from the earth, every evil passion will have sway in the minds of men, there will be mob rule everywhere, and civil government will no longer be a reality anywhere; and already we have occasional glimpses of what is coming.

Do Roman Catholics worship the Virgin Mary? Upon this question light is thrown by the following quotation, the correctness of which is vouched for by a high Episcopalian authority, *The Living Church*. It is, says this journal, a Catholic prayer "issued with the approbation of a cardinal archbishop, in the Latin tongue, and therefore for use among persons who are not ignorant:—

O most wise Mother, receive me among thy devotees. Into thy blessed hands and into the bosom of thy pity I commend my soul and my body with filial confidence, now and in the hour of my death. Rule, teach, guide, and defend me in all things according to thy will. Look, O Lady, upon the prayers of thy servant, most unworthy though he be; look on all my necessities. To thee I fly as mine only refuge; hide me under the covering of thy Motherly protection. Do not repel me from thee, O Mother of pity, for without thee my soul can not live. *Amen*.

We live in an age of the world when the principles of Christianity are so little known and appreciated, even in those nations which call themselves Christian, that one who puts them into practise as the Christian is instructed to do in God's Word, is certain to be regarded by the world as a strange character, and is quite

likely to be considered of unsound mind. An illustration of this truth occurred in connection with the recent flood at Kansas City, according to statements printed in the *Kansas City Star*. A man named Force, says the *Star*, a Nebraska farmer, recently sold a farm for three thousand eight hundred dollars. "He had read about the Kaw Valley flood, and came to Armourdale, where he has been distributing money in small amounts to the sufferers." In all, he has disbursed about two hundred and fifty or three hundred dollars. "Yesterday afternoon [September 19] Force went to the home of Mrs. Clara Wyball, 505 Scott Ave., Armourdale, and said he understood she was a flood sufferer, and that her child was sick. Mrs. Wyball said this was true. 'God has commanded me to give you this,' said Force, handing her a five dollar bill. Mrs. Wyball asked him to come and watch the sick child a few minutes while she went to get some medicine. Force consented, and the woman ran to the police station and told Sergeant George Jameson. The sergeant sent officer Brockman home with her. They found Force watching the sick child." He was arrested and taken to the police station. "At the police station Force told the officers he believed it was his duty to give the money God had placed in his hands, to the sufferers. He said he was a member of the Christian Church, and had a brother and a sister in Craig City, Neb. 'I gave most of the money to the poor people who live in tents,' he said to a reporter. 'I read of the flood, and when I sold my farm, I determined to distribute the money here. I came to Armourdale for that purpose.'

"Force said he was obeying the commands of Jesus Christ, 'If any man will come after me, let him . . . take up his cross, and follow me.' 'It is more blessed to give than to receive;' and, 'It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.'

Mr. Force was held at the station to have his mental condition inquired into. The people with whom he stopped in Armourdale testified that they had never seen the slightest thing about his actions to indicate that he was mentally unsound. To a reporter who asked him what he thought of being locked up, he replied, "It has always been the fate of those who tried to do good."

It is fashionable to-day to profess belief in the Word of God, but very unfashionable to put a real belief in that Word into actual practise. Sin has so perverted the perceptions of mankind that those who serve God are considered fools, and those who persecute God's servants think they are serving God in doing it. The final scenes of earth's history will be marked by many instances of this kind.

L. A. S.

General Articles

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

Inasmuch

THERE'S a song of welcome waits
Every life of pure endeavor;
Every work that love creates
Lives on high, a name forever.
Humble hearts may hide their worth,
But the Lord himself will own it,
Answering for his suffering earth,
"Inasmuch as ye have done it
Unto these."

In your mission of relief,
In your helpful self-denying,
In the touch that comforts grief,
In the word that guides the dying,—
Whispers Christ of Nazareth,
Sweeter than an angel's sonnet,
On the other side of death,
"Inasmuch as ye have done it
Unto these."

Fill the empty, lift the lost,
Buy the slave the right God gave him,
Prize the sinner at his cost
To the heart that bled to save him,
And the deed, though incomplete,
Bears his signet star upon it
When you lay it at his feet,
"Inasmuch as ye have done it
Unto these."

—The Vanguard.

"Go Forward"

MRS. E. G. WHITE

THERE is a lesson of the greatest importance for us in the experience of the children of Israel as they left Egypt.

More than a million people had been led, out of the right course many of them thought, into a valley hemmed in by mountains. Before them lay the Red Sea, and behind them, following fast after in pursuit, was Pharaoh's army.

As the people were encamped beside the Red Sea, they saw in the distance the flashing armor and moving chariots of Pharaoh's host. Terror filled their hearts. Some cried to the Lord, but by far the greater part hastened to Moses with their complaints. "Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt? Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians, than that we should die in the wilderness."

Moses was greatly troubled that his people should manifest so little faith in God, notwithstanding they had repeatedly witnessed the manifestation of his power in their behalf. How could they charge upon him the dangers and difficulties of their situation, when he had followed the express command of God? True, there was no possibility of deliverance unless God himself should interpose for their release; but having been brought into this position in obedience

to the divine direction, Moses felt no fear of the consequences. His calm and assuring reply to the people was, "Fear ye not, stand still, and see the salvation of the Lord, which he will show to you to-day: for the Egyptians whom ye have seen to-day, ye shall see them again no more forever. The Lord shall fight for you, and ye shall hold your peace."

It was not an easy thing to hold the hosts of Israel in waiting before the Lord. Lacking discipline and self-control, they became violent and unreasonable. They expected speedily to fall into the hands of their oppressors, and their wailings and lamentations were loud and deep. The wonderful pillar of cloud had been followed as the signal of God to go forward; but now they questioned if it might not foreshadow some great calamity; for had it not led them on the wrong side of the mountain, into an impassable way? Thus the angel of the Lord appeared to their deluded minds as the harbinger of disaster.

But now, as the Egyptian host approached them, expecting to make them an easy prey, the cloudy column rose majestically, passed over the Israelites, and descended between them and the armies of Pharaoh. A wall of darkness interposed between the pursued and their pursuers. The Egyptians could no longer discern the camp of the Hebrews, and were forced to halt. But as the darkness of night deepened, the wall of cloud became a great light to the Hebrews, flooding the entire encampment with the radiance of day.

Hope returned to the hearts of Israel. And Moses lifted up his voice unto the Lord. "And the Lord said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel that they go forward. But lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the waters."

Obedience to the Command

As Moses stretched out his rod, the waters parted, and Israel went down into the midst of the sea upon dry ground, while the waters stood like a wall on each side. "Go forward" was the word given by Moses, and it was echoed by the captains of the different divisions. In obedience, the host of Israel stepped into the path so strangely and so wonderfully prepared for them. The light from the pillar of fire shone upon the foam-capped billows, and lighted up the road that was cut like a mighty furrow through the waters of the sea.

As the cloud moved slowly on, the Egyptian sentinels discovered that the Israelites had moved their encampment, and at once the mighty army was set in readiness for motion. They heard the sound of the marching of the Hebrews, but they could see nothing; for the cloud that gave light to Israel was to the Egyptians a wall of darkness. Guided by the sound, they followed on, but they moved slowly; for their chariots drove heavily. Yet still they moved on,

expecting soon to break through the cloud, and overtake the fugitives.

At last the shadows of night passed away, the morning dawned, and the pursuing army was almost within reach of the fleeing Hebrews.

A Manifestation of God's Power

"And it came to pass, that in the morning watch the Lord looked upon the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians." Before their astonished eyes the mysterious cloud changed to a pillar of fire reaching from earth to heaven. The thunders pealed, and the lightnings flashed. "The clouds poured out water: the skies sent out a sound: thine arrows also went abroad." The voice of thy thunder was in the heaven: the lightnings lightened the world: the earth trembled and shook."

The Egyptians were seized with confusion and dismay. Amid the wrath of the elements, in which they heard the voice of an angry God, they endeavored to retrace their steps, and to flee to the shore they had quitted. But Moses stretched out his rod, and the piled-up waters, hissing, roaring, eager for their prey, rushed together, and swallowed the Egyptians in their black depths.

As morning broke, it revealed to the multitudes of Israel all that remained of their mighty foes,—the mail-clad bodies cast upon the shore. From the most terrible peril, one night had brought complete deliverance. That vast, helpless throng—bondmen unused to battle, women, children, and cattle, with the sea before them, and the mighty armies of Egypt pressing behind—had seen their path opened through the waters, and their enemies overwhelmed in the moment of expected triumph. Jehovah alone had brought them deliverance, and to him their hearts were turned in gratitude and faith. Their emotion found utterance in songs of praise. The Spirit of God rested upon Moses, and he led the people in a triumphant anthem of thanksgiving:—

"I will sing unto Jehovah; for he hath triumphed gloriously;
The horse and his rider hath he thrown into the sea:
The Lord is my strength and song,
And he is become my salvation:
He is my God, and I will prepare him an habitation;
My father's God, and I will exalt him.
Who is like unto thee, O Lord, among the gods?
Who is like thee, glorious in holiness,
Fearful in praises, doing wonders?
Thou in thy mercy hast led forth the people which thou hast redeemed;
Thou hast guided them in thy strength unto thy holy habitation."

God, in his providence brought the Hebrews into the mountain fastnesses before the sea, that he might manifest his power in their deliverance, and signally humble the pride of their oppressors. He might have saved them in any other way, but he chose this method in order to test their faith and

strengthen their trust in him. The people were weary and terrified, yet if they had held back when Moses bade them advance, God would never have opened the path for them. It was "by faith" that "they passed through the Red Sea as by dry land." In marching down to the very water, they showed that they believed the word of God as spoken by Moses. They did all that was in their power to do, and then the Mighty One of Israel divided the sea to make a path for their feet.

God's Word to Us

"Go forward" is the word of the Lord to us. You may not see the end from the beginning; nevertheless, pray, believe, and move forward, not in self-sufficiency and self-exaltation, yet filled with hope and courage, assured that the Lord is your helper and protector. Angels of heaven are guarding his faithful ones. If his people will keep the way of the Lord, they will receive all needed help. Let God be praised and magnified. Let men walk in humility before him.

Until the end of time, the church will have to strive with difficulties, that God's work may stand out pure and clean, untainted by fraud or intrigue. Let his people believe in him, and walk in his counsel. They may be permitted to struggle with difficulty, but in answer to humble prayer, the Lord will reveal himself as a God who can deliver in every emergency. The great work to be carried forward in these last days seems to move slowly, but the Lord is preparing the way before those who are seeking wisdom from above, those who are willing to walk in his way.

An Unchangeable Promise

God's promise to his church will stand fast forever. He will make her an eternal excellence, a joy of many generations. There is no limit to his power. Our covenant-keeping Saviour unites with the omnipotence of the King of kings the tender care of a faithful shepherd. He who has chosen Christ has joined himself to a power that no array of human wisdom or strength can overthrow. "Fear thou not; for I am with thee," he declares; "be not dismayed; for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

"BETTER to stem with heart and hand
The roaring tide of life than lie,
Unmindful, on its flowery strand,
Of God's occasions drifting by!"

The Personality of God

S. N. HASKELL

OF late the question has repeatedly come to me, Does it make any real difference whether we believe in the personality of God, as long as we believe in God? My answer invariably is, It depends altogether upon the standpoint from which we view it. If from the Spiritualist's, the Christian Scientist's, the Universalist's, or if from the standpoint of any other "ist" or "ism," it makes but little or no difference. But from the standpoint of Seventh-day Adventists it makes all the difference in the world.

No man who is a Seventh-day Adventist can understandingly take that position; neither can a Seventh-day Adventist hold that position for a moment. In it is involved a denial of the "Father and the Son," the law of Moses, the prophets, the psalms, the holy angels, the personality of the devil, and all that is according to sound doctrine.

First: Seventh-day Adventists believe that "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:16, 17); and that "man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord." Deut. 8:3. Every word which is a thought expressed, every passage, and every book in the Bible, is the unfolding of the wondrous theme of redemption's plan, the restoring of the image of God in the soul. It contains all the creative energy that called the worlds into existence, and therefore contains victory through our Lord Jesus Christ. The view that God has no personality is a denial of many plain declarations of the Word of God.

While the face of God no man can see and live, because of sin, yet Moses positively declares that the nobles "saw God," which could not be true if God had no personality. Micaiah, the prophet, said: "I saw the Lord sitting on his throne, and all the host of heaven standing by him on his right hand and on his left." 1 Kings 22:19. The prophet Isaiah bears the following positive testimony: "In the year that King Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple." Isa. 6:1. He also saw seraphim, which are a high order of angels.

David said, "The Lord is in his holy temple." Ps. 11:4. "He sitteth between the cherubim." Ps. 99:1. It is surprising how many such testimonies are found in the Old Testament Scriptures, from the law of Moses to the prophet Malachi. The same strain is taken up in the New Testament. Christ said, "Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man." John 1:51. Stephen, "full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of

God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God." Acts 7:55, 56. The doctrine of the personality of God is the fundamental doctrine of the Scriptures.

Man Created in God's Image

Second: At the creation God said to Christ, "Let us make man in our image, after our likeness. . . . So God created man in his own image, in the image of God created he him; male and female created he them." Gen. 1:26, 27. Man bore the image of God both morally and physically; for after man sinned, we read that Adam "begat a son in his own likeness, after his image; and called his name Seth." Gen. 5:3. Here is an explanation of the words "image" and "likeness." As Seth bore both the physical and the moral nature of Adam, so Adam bore the physical and the moral likeness of God.

Neither was this image of God which man bore a mere concept; for the Bible declares that the Lord has parts, the same as the human body. For instance, the prophet says his "garment was white as snow, and the hair of his head like the pure wool." Dan. 7:9. The psalmist declares, "His eyes behold, his eyelids try, the children of men." Ps. 11:4; 2 Chron. 16:9. When telling the Israelites of their murmuring toward God, Moses said, "Ye have wept in the ears of the Lord." Num. 11:18. James, in speaking of the last days, says that the cries of the poor have entered into the ears of the Lord of sabaoth. James 5:4. David says, "Bow down thine ear, O Lord, hear me." Ps. 86:1. Isaiah, in speaking for God concerning the wicked, says, "These are a smoke in my nose" (Isa. 65:5); but of Noah's offering we read, "And the Lord smelled a sweet savor." Gen. 8:21; Phil. 4:18. And we read of other parts of God,—face (Ex. 33:20; Isa. 59:2), mouth (Num. 12:8), back parts (Ex. 33:23), hands (Ex. 33:22), arms (Deut. 5:15), body (Ex. 24:10), etc.

As surely as fallen humanity has borne the physical image of the first pair which God created, so surely do God and Christ have a form, hence a personality. When Christ came to this earth, and took sinful nature upon him, although sinless himself, he bore the physical image of all mankind; and of him God said, "In him dwelleth all the fulness of the Godhead bodily." Col. 2:9. And again we read, "God . . . hath in these last days spoken unto us by his Son, . . . who being the brightness of his glory, and the express image of his person." Heb. 1:1-3. I do not know what language could make this thought more plain. See also 1 Cor. 15:45-49; Luke 24:13-40. Are these scriptures meaningless? Are they intended to deceive? Daniel taught Nebuchadnezzar that Christ had a form before he came to this earth, or how could the king have said, "Did not we cast three men bound into the midst of the fire? . . . Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the

fourth is like the Son of God"? Dan. 3:24, 25. He recognized him as having a form like men.

Daniel also taught the ministration of angels, or how could the king have said, "Who hath sent his angel, and delivered his servants that trusted in him"? Dan. 3:25-28. Are the wise philosophers of the twentieth century filled with greater wisdom than were those pious men who taught the personality of God, Christ, and angels? Angels ate and drank with Abraham, and in the person of travelers they have appeared to mankind many times since. For a further description of the personality of Christ, see Daniel 10 and Revelation 1.

God's Habitation, or Dwelling Place

Third: God said to Moses, "Let them make me a sanctuary; that I may dwell among them." Ex. 25:8. He could not dwell among Israel unless they built him a sanctuary. They had been in Egypt, where, in common with the Hindus, the belief was entertained that God was in cats and dogs, in cattle, in the Nile that flowed, and in everything that had life. It was the old mystic and pantheistic notion. They reasoned that as God was the author of life, and as his life was in all these things, so all the God there was pervaded all nature, both animate and inanimate; that there was no personal God in the heavens, but that God was everywhere, and nowhere in particular. Now to impress the minds of his people that he was a person, and had a dwelling place, and that this dwelling place was in heaven, and that their salvation depended upon their believing this, God said, "Let them make me a sanctuary; that I may dwell among them." So about one year was occupied in building the sanctuary in the wilderness, with special instruction that it should be made according to the pattern shown in the mount. By this they learned that God has a sanctuary in the heavens, and in it there is a personal being. The sanctuary on the earth was the pattern, or figure, of the heavenly. Every ceremony in the law of Moses contained salvation, or prefigured some essential truth fulfilled in the gospel.

Hear the apostle's comment on this: "Now of the things which we have spoken this is the sum: We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have something also to offer. For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern showed to thee in the mount." Heb. 8:1-5. See also Heb. 9:8, 9, 24. The entire ninth chapter can be interpreted in no other way, save that there is

a real sanctuary in heaven, and a personal God dwelling therein.

Fourth: The sanctuary built by Moses was the recognized dwelling place of Jehovah. It contained two apartments; in the inner apartment was the ark, in which was the law of God, and its covering was the mercy seat, and two cherubim stretching their wings over the law of God, between which was the glorious shekinah, showing the dwelling place of God in the heavenly sanctuary. Ex. 25:8; 26:33, 34; Rev. 4:1-3. This was the belief of every true prophet who lived on this earth, for God always gave the seer a view of his dwelling place while he was seated upon the throne in the sanctuary. The throne was not of gold or silver or ivory or diamonds, but a living throne, which moved wherever God saw fit, to go. Angels are God's throne. Ezekiel 1. The earthly sanctuary had two apartments, as does the heavenly. In the worldly sanctuary the glory of God moved to the outer apartment, and from the outer apartment to the inner apartment. Here was the place of God's throne between the cherubim. Ex. 29:42, 43; 25:22; Lev. 16:2. So in 1844, at the sitting of the judgment the thrones were placed, and the "Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened."

Prophets Taught the Personality of God

Daniel also says, "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him." Dan. 7:9-13. God rode in his heavenly chariot when he came upon Sinai's mount, where he and Christ stood side by side when Christ spoke the Father's law. Deut. 33:2. David, inspired by the Lord, said, "He hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth; to hear the groaning of the prisoner; to loose those that are appointed to death; to declare the name of the Lord in Zion, and his praise in Jerusalem; when the people are gathered together, and the kingdoms, to serve the Lord." Ps. 102:19-22.

Again: "The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all." Ps. 103:19. Jeremiah says, "A glorious high throne from the beginning is the place of our sanctuary." Jer. 17:12. If God has no personality, there is no sanctuary in heaven, for God dwells in it; there are no angels, for they compose his throne; there is no Satan, for he is a fallen angel, and was cast out of heaven (John 12:31; Luke 10:18); the Bible is a myth, and bears false testimony, because it declares all this.

Fifth: Our existence as a people is founded on a belief in the truths stated

above. Seventh-day Adventists have their denominational existence this side of 1844. It was their belief in the prophecies that made them Adventists in the beginning. They believe the 2300 days, or years, of Dan. 8:14 pointed to the cleansing of the sanctuary. The date for the beginning of this period was 457-456 B. C., at the going forth of the commandment to restore and rebuild Jerusalem. Ezra 7. This date is established by more than twenty eclipses; consequently the prophetic period ended in 1844. This separated the Adventists from other denominations. The proclamation of Revelation 10, that time was no longer, which the angel proclaimed from a little book, the book of Daniel, which was sealed until the time of the end, was a fulfilment of this prophecy. It was the first angel's message of Revelation 14. It went to every nation, kindred, tongue, and people.

The investigative judgment of the righteous dead then and there began. 1 Peter 4:17. The seventh angel then sounded. Rev. 11:15. The temple of God was opened in heaven, and there was seen in his temple the ark of his testament. Rev. 11:19. Soon the test came on the Sabbath question, for the law of God was seen in the light of the sanctuary. It was the great antitypical day of atonement, the beginning of the investigative judgment, when the thrones of judgment were placed. It was the beginning of the finishing of the mystery, the closing work of the gospel. About fifty years ago the great religious awakening all over the world upon the subject of the second coming of Christ bore testimony to this great fact.

Danger in Rejecting Truth

Many who had been Christians and were accepted in God's sight neglected to study the Bible to see if these things were so, and were indifferent to the work in the heavenly sanctuary. So God sent a second message, saying, "Babylon is fallen, is fallen." Then came the most awfully solemn message that can be found in Holy Writ: "The third angel followed them, saying with a loud voice, If any man worship the beast, and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." Rev. 14:9-11.

Therefore we repeat what we previously said, To deny the personality of God, is to deny the existence of the sanctuary in the heavens; for there God dwells. It is to deny the existence of the angels; for they are his throne. It is to deny the law of God; for it is the foundation of his throne. It is to deny the existence of Satan; for he is a fallen angel. It makes the light

and life which God created, and which proceeds from him, whether it be in the grass or in cats or dogs or in mankind, to be the god. Since man, however, is the highest form of light and life, he necessarily becomes the supreme deity. It leads men to worship the creature more than the Creator. We lift a warning voice against any such doctrine, from whatever source it comes. We say the Bible, and the Bible only, shall be our creed. In it is salvation.

Years ago while in Tasmania there was a woman lecturer who spoke against God and the Bible. A large number of young men in the city of Hobart became infatuated with her teaching. Some be-moaned that they had not such men as Hastings or Talmage of America to meet such blasphemy. At the close of one of the lectures the shrill voice of a woman, possibly at the age of seventy-five, attracted the audience before they dispersed. She pressed her way to the platform, and pointing her bony finger at the speaker, spoke, substantially, as follows: "I have lived threescore and ten years. God has removed my husband, and one child after another, until I am alone in this dark world. But God has sustained me! the hope of the future world has cheered me. Now you have taken away my God, and my hope, and what do you give me in his place?" Several times she repeated, "What do you give me in his place?" Here was an argument the blasphemer could not meet. Sinking into her chair, she said: "If you have a Christian's hope, you had better keep it." So we would say to those whose hair has whitened in the third angel's message, as well as others who have more recently embraced the truth, those whom death has robbed of wives, of husbands, of children, of fathers and mothers, who have fallen asleep in the hope of the soon-coming King, as revealed in the Word of God, We point you to the heavenly sanctuary, to a faithful and merciful High Priest standing before the ark of God, who dwelleth between the cherubim. "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ." We were never of better courage; never did the light shine more clear and bright as we find ourselves amid the shoals and rocks in the harbor, just as the old ship is entering into port. God has never failed his people, and he will not do it now. Have courage, my brethren, have courage in the Lord. Hold fast to the main pillars of truth, and we shall soon meet around the throne of God, where we shall all see him *face to face*.

"THOUGH we seem to fail, utterly fail, it is our privilege to try again. Though the schooling of experience is bitter, it is better to endure the mortification of the completest defeat than to miss the knowledge of our resources which adversity alone can give. It is when we try and fail that we are most willing to go to Him who never failed or became discouraged."

Working for Jesus

WORK, for fast the day is closing,
Fields so white already stand;
Can we live in self-reposing
And not lend a helping hand?

No; while yet the dew of heaven
Gently falleth from above,
Let our time be daily given,
Freely sowing seeds of love.

Then when closed the work of sowing,
And the reaping time is o'er,
At the feet of Jesus bowing,
We can lay our golden store.

—Harry Armstrong.

Who Keeps the "Jewish Sabbath"?

R. D. HOTTEL

THE expression "Jewish sabbath" does not occur in the Scriptures. To apply the term to the "Sabbath of the Lord thy God" is to charge the Almighty with the same character that the Jews possessed, who, although highly favored of God, refused to walk in his way. Now while the term "Jewish sabbath" does not occur in the Bible, yet we are led to believe that there is such an institution after all. Anything that is "Jewish" must pertain to the Jews. Now we read in Gal. 1:13, 14, of a "Jews' religion." Paul, before his conversion, had profited in it. This is a Bible term, and shows that there was a religion in Paul's day peculiar to the Jews. Of what did it consist? Paul tells us in the same verses: it was "the traditions of my fathers." Instead of this people obeying the voice of God and keeping his covenant, which would have made them "a peculiar treasure" unto the Lord (Ex. 19:5), recognized as a people of superior wisdom and understanding by all the nations of the earth (Deut. 4:1-13), they made of none effect the commandments of God by their traditions, and in vain worshiped him, "teaching for doctrines the commandments of men." Matt. 15:1-9. Therefore it can be truly said that any observance that is not according to the commandments of God, but after the traditions of the fathers, is of the "Jews' religion," or "Jewish."

Now according to the commandment of God, the "seventh day is the Sabbath of the Lord thy God;" it is the "Lord's day" (Rev. 1:10); it pertains to God; it is peculiar to him,—a memorial of his power, a sign between him and his people that they "may know that I am the Lord your God." Eze. 20:20.

According to the testimony of First-day observers, the Sunday institution rests "on custom first, and voluntary consecration of it to religious meetings" (Peter Heylyn); "was always only a human ordinance" (Neander); "the Scriptures nowhere call the first day of the week the Sabbath" (*The Watchman*, Baptist); "it is founded not on any command of God, but on the authority of the church" (*Augsburg Confession*, by Melancthon). Therefore, who keeps the "Jewish sabbath"?

Helping an Important Work

C. W. HARDESTY

THE Lord is assembling the outcasts of Israel, and gathering together the dispersed of Judah from the four corners of the earth. Isa. 11:12. As soon as one is reclaimed as an Israelite, he becomes one of the band of believers, and enlists in the cause of God on earth. God has ordained this unity, this "church capacity," in order "that one may strengthen another in good and righteous endeavor;" and as Christ was and is bound up in every branch of the work, so his people are to manifest a deep interest in every branch of the message for to-day. They are his ambassadors to all the inhabitants of the world to lift up the ensign and to blow the trumpet. We have reached an epoch when we are called upon to finish the work by making a grand rally, an expeditious movement, to carry the warning to earth's remotest bounds. What an exalted privilege!

And how very careful we should be not to counterwork the plans which God himself has devised; and when the Lord tells us that there should be a revival of the canvassing work, and that our people in general should take an interest in it, each and all should look about to see what can be done to assist such a revival. He who remains at home can do much. His children should be given to the Lord's cause, instructed and taught in the way they should go. He should also do what he can to encourage others to enter the field.

Every local church elder may look over his flock, and encourage those who would be useful in carrying the printed page to enlist, reporting the names of these to the State agent. Church librarians and leaders of missionary societies, when organizing local campaigns for the sale and distribution of literature, should remember that such efforts are approved of God, and that such experiences will be of much value to all who afterward give themselves wholly to the work. Presidents of conferences have unlimited opportunities to assist in this general revival. The interest manifested by them receives the approbation of the One who organized the work; and all ministers have many grand opportunities to explain the importance of the publishing work, and to help many to enter the field, giving them counsel, and referring them to those who have been chosen to give special instruction.

Your instruction as a missionary teacher means much to the youth who are rapidly forming character. When you send these children out to sell and distribute literature containing the gospel message, the Lord's blessing rests upon them, and your work is approved of God; for these children will soon be called upon to witness for God in a larger capacity. These efforts are incentives to noble achievements. Let the people in general respond to the Lord's call to help carry the printed page to "all places." Each one can have a part in this work.

The Word in the Heart

"Is that a quotation?"

"Yes; do you not recognize it?"

"Is it from the Bible? Don't you know that it is considered bad form in these days to quote from the Bible? And it is not the way to be understood, for it is an unknown Book to many."

Yes, I am afraid it is; and the many are so much the poorer in consequence. The old way of quoting from the Psalms, the prophets, and the epistles, in letters and conversation, or in speeches, as John Bright used to do, are quite out of date now, and it is even possible to listen to a sermon in which, with the exception of the reading of the text, the words of Scripture scarcely appear. This marks a curious and, I think, an unhappy change. The old deacons and ministers of one's youth would have been quite lost if their minds and memories had not been crowded with "Bible words." The prayers of one superintendent of forty years ago were almost made up of Biblical phrases; his petitions were selections from the supplicatory psalms, and his ascriptions of praise were those which had served all the generations. Often have I heard him pray, "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow;" and many a time has he opened the school exercises on Sunday morning with the words, "Lord, I have loved the habitations of thy house, and the place where thine honor dwelleth."

All the pupils in the school were expected to learn portions of Scripture by heart, both parents and teachers considering this to be the best possible way of storing a child's mind. The first sixpence I ever earned was given to me for reciting two chapters of the Gospel by St. John—the tenth and the fifteenth. Did I understand them? *Do you?* I understood enough to make the beautiful words very sweet and helpful to me, and I am always glad that my childhood was lived in those days. Our superintendent's prayer, in which were very few words of his own, was really quite as good as any of the prayers with which your superintendents opened the school last Sunday. And the sermons preached in those old-fashioned days made quite as much for righteousness as most modern ones, although every point was rounded off and driven home by some illustrative text. How we used to study and love the Book in those days! It was to us the very Word of God. A reference Bible was a greatly treasured possession, and a knowledge of the Scriptures was considered the most important part of the education of a child, or, at all events, a child of Nonconformist parents.

I think that this was an immense gain, and therefore am I sorry for all children who are not growing up with the Bible. Of course, it is not a sealed book to any, and hosts are being taught in homes and Sunday-schools to know and love its pages, but not so universally as was once the case. It was many years ago that the reaction set in. Other methods than learning by rote were adopted. About the time when catechisms were discarded,

the practise of learning verses and chapters was also given up. And the new methods, though doubtless better in some ways, are less thorough than the old. It used to be said, as one of the arguments for discontinuing the plan of committing to memory portions of Scripture, that the practise caused the children to dislike the Bible. But I think that the men and women who in their childhood used it even as a lesson book are quite as fond of it to-day as those who did not. There were some mistaken parents who occasionally set these children long Biblical tasks for punishment. It was a great pity, but some of these children when they grew up forgave even them. As a rule, children used to love the Bible. I remember once giving a tiny girl a whole number of magazines and interesting stories to while away a Sunday evening, but discovered that she had looked about for a Bible, and presently seated herself on the rug, and with a look of great contentment had betaken herself to the re-reading of her favorite bit of literature, the Revelation of St. John the divine! I reminded her of the incident years after.

"Yes," she said, "the music and the grandeur of the majestic imagery appealed to my imagination, and touched my heart always; and," she added with a sigh, "I think I understood it quite as well then as now."

"In any case it did you no harm?"

"No, it greatly enriched my thought and life; and I am glad to have read it so often that I have never been able to forget it. In times of trial some words have never failed to come to my aid. The story of my life would have been different but for one verse, '*To him that overcometh will I grant to sit with me in my throne.*' Many a time the words have roused me like a rallying cry."

An old fisherman, deaf, and alone in the world, told me that in his youth he had learned by heart the book of Job, and that his nights on the sea had been comforted and brightened by the arguments in that wonderful poem. I marveled at his choice, and was a little dismayed when he seemed to have resolved to repeat the whole book for my benefit; but he rendered in so dramatic a manner the discussions between Eliphaz, Bildad, Zophar, and Job, that I was almost sorry when he stopped at the nineteenth chapter, and only took up the story again at the fortieth. But will any one say that the ignorant fisherman was not greatly the gainer for this knowledge?

If I had children, I would, knowing what I do of life, give them for their inheritance more than a few of the grand old words of the old Bible, securely tucked away in their memories for future needs.—*Marianne Farningham, in The Christian World.*

"THE last words that James sent forth to the world were these: 'Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.'"

Ministerial Support

H. W. COTTRELL

THE tithe of the land—seed, herb, and fruit—is the Lord's. The heavens are retained by him as his; but the earth he has given for possession unto the children of men, reserving unto himself the tithe of its increase.

The tithe of the income of the property of saint and sinner is equally the Lord's. This he retained from the beginning. That person who does not reverence the Lord by returning to him his portion of that over which he has been made steward, is very ungrateful.

From nothing the Lord created and formed the earth, and supplied herb, seed, and fruit. He then formed man. He gave him life, strength, and ability to reason. He placed life in herb, seed, and fruit, and to them man can add nothing.

He placed the gold, silver, and all the valuable metals in the earth, and gave man the ability to gather them, retaining as his portion the small pittance of one tenth. God is the head of the firm. He has furnished all. He supplies the material for saw, hammer, machine, and telephone. He also contributes wood, coal, shade, and sunshine, also the rain. He supplies rest to weary mind and physical frame. The steward furnishes nothing. The Lord supplies all, and awakens man every morning.

The tithe is the Lord's. Have we given him who never errs in judgment, and whose eyes never slumber nor sleep, his own? "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. . . . Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

The soul that accepts Christ and walks in the counsel of his word, is not sufficiently large to receive the spiritual blessing poured upon him from heaven's windows. The Lord further promised to "rebuke the devourer" for the sake of his children. Heaven's bank of both spiritual and temporal blessings is unlocked in the interest of his faithful and trusting child.

Will man, who furnishes nothing, and receives nine tenths, "rob God," who furnishes all, of the one tenth? It is a sad thing for a man to deal unfairly with his fellow men, but how much greater the wrong for him to deal thus with God.

The tithe should be placed in the storehouse. All understand what it is to deposit wheat, barley, and other grains in a storehouse, or to place household effects in a storehouse. An individual can not apply the tithe at will to this interest or that, and take credit to himself as being a donor to a good cause. One can not justly give away that which was never his own. The tithe is sacred to the support of the min-

istry, and should be placed in the treasury of the church. "Bring ye all the tithes into the storehouse."

The man who places in the treasury less than his tithe, does not pay tithe. He who places in the "storehouse" a larger sum, robs not the Lord in either tithes or offerings. The Lord made the seventh-day Sabbath, and the tithe, holy unto himself.

The Burden of the Hour

"God broke our years to hours and days,
that hour by hour
And day by day,
Just going on a little way,
We might be able all along
To keep quite strong.
Should all the weight of life
Be laid across our shoulder, and the
future, rife
With woe and struggle, meet us face
to face
At just one place,
We could not go;
Our feet would stop; and so
God lays a little on us every day,
And never, I believe, on all the way
Will burdens bear so deep,
Or pathways lie so threatening and so
steep,
But we can go, if by God's power
We only bear the burden of the hour."

Educational Notes

M. BESSIE DE GRAW

ONE of the most interesting features of the system of Christian schools is the intermediate industrial school. If boys were always boys, and girls never developed into womanhood, the primary school would offer all the education necessary; but these are not the conditions. Consequently it is the duty of educators to meet the situation, and provide schools adapted to the needs of the youth. Neither children nor youth can be dealt with as adults. For this reason an attempt to educate all classes in the same institution fails to give the best results. Youth are full of activity; and their education should be so directed as to utilize this activity. If it is not directed into proper channels, a wayward life is the result. The world is full of such misdirected youth. We can not afford to add to the ranks of those on the downward march.

Upon us as a denomination is laid the responsibility of guiding hundreds of young people through the critical period in their life. A few preparatory industrial schools are in existence at the present time, but not a tithe of the number we need. As expressed by one writer, "There should be a road leading from every home to an intermediate industrial school."

The location of these schools is important. Scriptural history shows that in olden times the schools were not in busy centers, but in secluded spots. Students were familiar with the hills about Gilgal, with the woods near Bethel, and with the banks of Jordan. And we are thus counseled: "No pains should be

spared to select places for our schools where the moral atmosphere will be as healthful as possible."

I have had the privilege of meeting a number of young men and women who have attended intermediate schools. It is gratifying, when attending a meeting where there is a large company of youth, to find so many of them alive to the needs of the day,—many who know that the Macedonian cry is sounding, and that God is calling them to a life of intense activity in the cause.

If there is a lack of interest on the part of young people in your church; if they are planning to stay at home when they have ability to work; if they do not have any ambition to respond to the numerous calls for workers, it is time to startle them, lest they die. The atmosphere in which they attempt to live is too heavy. They will die on your hands. Better to take some money from your own purse to help educate these people than to sit still and bemoan their loss.

You should demand intermediate industrial schools for the youth. It will be their salvation.

Give the Invitation

A SISTER

MANY times after listening to a touching sermon my heart has been grieved because the preacher closed the meeting without giving an invitation to confess Christ.

I will give an example: In one of the Sabbath meetings an unconverted lady was so deeply impressed with what she heard that she could not control her feelings. I thought to myself, Surely at the close of the sermon the preacher will give an invitation to accept Christ. But to my surprise and grief the hymn was given out, and nothing said about "now" being "the accepted time," and "now" "the day of salvation."

We sang until we came to the last stanza. My burden for this soul became so great that I felt I would be under condemnation if I made no effort to help her. So I wrote on a slip of paper, "Please give an invitation to accept Christ." On receiving it, the minister at once gave the invitation, and to my joy the woman accepted it. Hers proved to be a thorough conversion, and soon after she was the means of her husband's becoming a Christian.

Now I do not say that all preachers do not extend an invitation, but there are many who do not.

At the close of the Sabbath-school is a good time to give the youth a chance to take a definite stand for Christ, and I believe that many, if given a pressing invitation at the right time, would be saved, who now drift into the world, and never accept this great salvation that has cost so much.

We are told to sow beside all waters, in season and out of season. I trust the preachers will think about this, and pray over it.

Character Building

D. H. KRESS

THE one thing needful in his world is development of character, or holiness, without which no man shall see the Lord. Only those who recognize him as a God of love shall see him as he is when he appears the second time. By beholding him in every experience of life, they become like him. They have purified themselves; and "blessed are the pure in heart: for they shall see God." They shall see him as he is because they endure, as seeing him who is invisible.

The secret of character building is the recognition of God in all our experiences, in every trial, every affliction, "let good or ill befall." When we fail to recognize him, and see only the dark waves, like Peter, we shall begin to sink. We must be able to say, even when called upon to suffer evil, "Ye thought evil against me: but God meant it unto good." To those who exercise authority we may say, "Thou couldest have no power at all against me, except it were given thee from above." This is a recognition of God's power instead of man's power. Then where others see only Satan or evil men, we shall see the King in his beauty.

Seeing the Lord's hand on the lever controlling the affairs of life, recognizing that all things work after the counsel of his own will, and for our good, we can never fear, complain, or murmur against what he permits to come to us for our good. Recognizing God in every trial, in every experience, makes character building possible; then, even though taskmasters be set over us to afflict us with heavy burdens, and our lives be made bitter with hard bondage, and in all manner of service, it may be said of us, as of ancient Israel, "The more they afflicted them, the more they multiplied and grew."

No one can interfere with my Christian growth and development of character but myself. The best place for me must be where I am. That which I need to develop character God permits to come to me daily; therefore, daily I must take up the cross, expecting to be crucified upon it. "I die daily;" but a daily death means a daily resurrection, to walk in newness of life; this is development of character. When the Moabites cast the dead man into the sepulcher of Elisha, he revived, and stood up on his feet. Trials are designed to kill. "But though our outward man perish, yet the inward man is renewed day by day." It is at this daily death we are brought in contact with Christ. When this contact is made, we, too, experience resurrection power. "Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river [of life], and shall not see when heat [or adversity] cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit."

THE WORLD-WIDE FIELD

The Work in Scandinavia

L. R. CONRADT

THE annual meetings in Denmark, Norway, and Sweden were held June 9-28. In the last-named country the leading brethren of Scandinavia, as well as of Finland, were present, so that we were able to hold a profitable Scandinavian union council. In all these meetings we were pleased to see increased harmony of action and unity of sentiment. The financial difficulties of the past not only wrought disaster in temporal affairs, but brought in a spirit of distrust and fear among the brethren; and it has been our constant endeavor to inspire in them a feeling of common fellowship and brotherhood; for it is only in union that we can have strength and prosperity. Two years ago when a union was first suggested, some would

debtedness amounting to three thousand dollars, and yet it still needs to be very carefully managed financially. This is a small field, with only two and one-half million people, and seven hundred Sabbath-keepers, and it certainly has its share of institutions. First, may be mentioned the church and depository, known as "Ebenezer," located in Copenhagen, and owned by the conference, with an investment of nearly sixteen thousand dollars, and a paid capital of only one fourth that amount. It is difficult to rent such a building (where the largest room is occupied by the church) for enough to meet the heavy interest and running expenses. If Ebenezer could be freed from a second mortgage of four thousand dollars, it would be placed on a good basis, as the first mortgage pays off itself in the course of years, at the rate of half a per cent



THE SKODSBORG SANITARIUM

consider it as nothing more than a union council; the next year things were ready for a common treasury; and this year each of the three conferences unanimously decided to have a regular union meeting the coming season.

The Scandinavian countries, including Iceland and Finland, have only twelve and one-half million inhabitants, and over two thousand two hundred Sabbath-keepers. If these fields could closely affiliate and solidify their common interests, such as the educational, the medical, and the publishing work, the first two branches could be sustained, and the Christiania house might become a source of financial strength to the evangelical department of the cause. While the German, British, and French-Latin Union Conferences have their educational interests centered in one school, respectively, even to this day the Scandinavian countries lack that strength which would come from a union educational institution.

Denmark, considered as a conference, has more than freed itself of an in-

annually. Help in this direction from some of our Scandinavian brethren in America would surely be in place.

A second property is the Skodsborg Sanitarium, near Copenhagen, with an investment of seventy thousand dollars. At the present time this institution enjoys an excellent reputation throughout the entire Scandinavian field, and is doing a good work; but its financial strength is very inadequate; for in the past its efforts have been somewhat scattered, as it has come to the rescue of other enterprises, and thus used up the gains that it has had. Deducting the loss on the clinic in the city, its capital is barely fourteen thousand dollars, and the worst of it is that the money is more largely invested in furniture and equipment than in suitable buildings. The buildings are insufficient, so that dwellings must be rented; and as these rented quarters are scattered throughout the village, there is naturally a greater outlay for help. Skodsborg ought to have a suitable building on its own ground, not only

to save high rents, but also to reduce its working force; but the great question is, How shall the necessary funds be secured? This question is indeed to the point, as it requires the most careful management to bring up the income above the expenses, even with the good patronage the place now enjoys.

A third property is the building erected as Frederikshavn High School, near the northern extremity of the Danish peninsula. The building is about all one could desire for the purpose had in view in its construction, although its location would by no means answer our present ideas with reference to an industrial school. To begin with, there was a capital of ten thousand dollars on an investment of nineteen thousand. At that time the field was hardly ready for so large a building, and the operation of the school soon ate up the capital; and as there was not the proper co-operation among the three countries in the enterprise, it was a financial failure. Skodsborg felt somewhat duty-bound to try it as a sanitarium, and invested quite a sum of money there, and it is operated as a health institution at the present time. Dr. Nelson is doing his utmost, and the income is increasing, but still there is quite a loss, and worst of all, the property itself is not in a location where it would be salable, and it would have to be sacrificed for the mortgage, with no balance credit to us. Of the financial problems in Europe at the present time, this seems to be the most perplexing. The health food factory in Copenhagen, which is a well-conducted business, is more than paying its way.

These various enterprises will afford plenty of work for the Danish Conference for some time to come. We might also mention the Danish Tract Society, which shows a deficit of five hundred dollars for the last year. This condition is the result of insufficient attention to the canvassing work. The only remedy is for the general agents to spend part of their time in the field, instead of simply trying to direct twelve or more canvassers. We hope this part of the arrangement will be remedied. The depository started out with no capital to cover its book stock; and when the financial crash came, Basel advanced them about two thousand dollars, half of which they are now ready to return.

Elder P. A. Hansen has done all he could to help them out of their financial troubles, and if in the future he is left free to give his entire time to the development of the conference, undoubtedly he will be able to bring them out of these difficulties.

Elder L. A. Christian has been blessed in his efforts to assist the work in Denmark, and his help in the educational department will be greatly appreciated. After his arrival from America, he began a course of lectures in the city of Copenhagen. These were well attended; and it has been arranged that a number of young people be associated with him in continuing these meetings this winter. They will thus have the benefit of his instruction, and obtain a

practical experience in presenting the message. Our people throughout the field see the need of such an educational campaign.

Crossing over to Norway, we find the publishing house in Christiania, of which we have heard so much in recent years. We are glad to tell our brethren that the receiver has returned this property to us, and while the financial outlook of Norway is not much better, and the house has lost its best customer (as the Swedish field now prints its own literature), yet matters have been so arranged that the interest and expenses can be kept up without involving further loss. The mortgages on the house amount to about sixteen thousand seven hundred and forty dollars; their deposits are about three thousand dollars (this is money deposited with them); and about four thousand five hundred dollars was advanced them for necessary improvements, by the Hamburg house. The property is taxed at thirty-three thousand seven hundred and fifty dollars. They have two good presses, one of which is new, and was received in exchange for two old presses. All the property is occupied, and brings in a rental. The main building is rented to the book mission, the church, and to Brother Lorentz for a bindery, and the old building is used as a health home; these bring a rental of fourteen hundred and fifty dollars per annum. If the times improve in the least, there is no question but this property can cover all its expenses, and sell for more than its indebtedness. We are glad that, after the situation was fully explained to our brethren in Scandinavia, they were willing to assume the responsibilities involved, and do their utmost to keep the house from further indebtedness.

The financial statement of the book mission, which has thus far been kept separate from the publishing house, was really encouraging, as it showed a gain of over five hundred dollars for the year 1902, and their capital invested—their book stock, etc.—is nearly three thousand dollars. As the Christiania publishing house is now well equipped to do a good business, the best way our American brethren could assist it, would be by allowing it the privilege of printing our Scandinavian books. This would not simply make their own printing cheaper by enabling them to print larger editions, but would also furnish books suited to the needs on both sides of the Atlantic. We often find that books translated and printed in America are defective in language, and were they printed here, this could be avoided, and the books could be used all over the world. After our brethren on the other side have lifted so heavily and nobly for this publishing house, I hope they will feel it their privilege to help place it on vantage-ground by co-operating in the plan here suggested; for this would put the publishing work in Christiania on a good financial basis.

I am also pleased to say that the Norway Conference is paying off its own indebtedness. By careful management,

they have been able to reduce their debt from six hundred dollars to two hundred and twenty-five dollars. Another good year will, nearly, if not quite, clear them. Elder O. A. Johnson will hold an educational institute in this field the coming winter. We are glad to find the brethren of Norway cheerful and hopeful.

Sweden enjoys the greatest financial prosperity of any of the Scandinavian countries. They have the school-farm property at Nyhyttan. Last year from their own timber they were able to erect a dwelling for their teachers, paying several thousand dollars for improvements; yet they have kept the estimated value of their farm down to about what they would be able to realize should the property be sold: they have not estimated it according to their investment. Thus far there is ten thousand dollars invested here; six thousand dollars is paid-up capital. By the time they receive the money from the sale of Swedish "Christ's Object Lessons" in America, and dispose of their quota of books in Sweden, the school will be practically free from debt. We also have chapels at Grythytted, Vestra Boda, and Orebro, valued at two thousand eight hundred dollars, all paid for. There is also a health home conducted in rented quarters at Orebro, representing an investment of thirteen hundred dollars. The book inventory of the Stockholm depository is valued at four thousand dollars. Last year they gained thirteen hundred dollars on their book sales, but lost more than that on the three papers published in Sweden. We have now dropped the children's paper, and made such changes in the other papers as will avoid this sort of an experience in the future. The paid-up value of the property held by the legal association in Sweden, Sanningens Harolds, is about twelve thousand dollars. Last year the school had some loss on its running expenses, but this has been made up by gifts, and changes have been suggested here that will place the school on a better footing. However, I believe it our duty seriously to consider the advisability of having a union school for the entire Scandinavian field, as it would surely give more efficiency, cut down expenses, and bring about better results.

As books and papers printed outside of Finland can not be circulated there by our canvassers, we have been compelled to have our own depository in this field, also. This depository has been operating in Helsingfors for some years. It has not only been relieved of its heavy debts, but now has a working capital of three thousand five hundred dollars, which covers its book stock, and enables it to carry on a strictly cash business.

We were pleased to see the unanimous feeling existing both in our Swedish conference and in the Scandinavian union council held in connection therewith, and we are sure that if the same spirit continues to be cherished, times of prosperity await the cause of God in these lands. While the growth of our membership in these countries has been comparatively small for the last few

years, because of the financial depression, yet we have reason to believe that, as the work has been placed on a more solid basis, and the spirit of unity comes in, we shall see a better growth in the immediate future.

Personally, we much enjoyed the help of Elder Irwin and Dr. Paulson. Elder P. A. Hansen attended the three meetings, while Elder O. A. Johnson, of Norway, accompanied us to Sweden.

The annual report for the year 1902 shows twenty-one hundred and eighty-four Sabbath-keepers in the Scandinavian Union Conference; a tithe of thirteen thousand two hundred and sixty-two dollars; offerings and gifts of two thousand dollars; and book sales amounting to thirty thousand dollars. Including Iceland, where the work is also making encouraging progress, there are thirty-six workers, besides seventy-five canvassers. May we all remember our Scandinavian field in prayer, and may our Scandinavian brethren in America (many of whom received the blessed truth in Europe) remember their native land in their devotions and offerings.

Hamburg, Germany.

Our Japanese Medical Mission

S. A. LOCKWOOD, M. D.

ALL who are interested in the progress of the cause in Japan will be glad to learn that work was begun in Kobe on June 1, and has been moving steadily forward since that time.

A few words concerning the location of Kobe may be of interest. The ground upon which it stands rises gradually from the bay to a height of three hundred and sixty feet, thus securing excellent drainage. Back of the city, dome-shaped hills rise, terrace above terrace, to a height of three thousand feet, their slopes being covered with grass, flowering shrubs, and groves of pine trees. Their canons and summits, and the tiny valleys nestling between them, are made easy of access by numerous well-constructed paths, so that they form a vast natural park, thousands of acres in extent.

The bases of these mountains are reached by a few minutes' walk from the sanitarium, and the inviting shade of the pine groves or the music of waterfalls tempts one to linger, but the ever-increasing beauty of the scene as he climbs one of the winding paths, leads him onward and upward.

How sad that in the midst of this beauty so few have any regard for the Creator or for his claims upon them! Instead, many may be seen muttering prayers in front of some Buddhist shrine, or casting a small coin or a handful of rice as they pass by.

The sanitarium consists of the main building (shown in the illustration), an annex containing four rooms, and a Japanese house of five rooms, which is used as a home for nurses and other helpers. The managers of the boarding house offered to sell the house furnishings to us for two thousand dollars, but we did not have one tenth that

amount to invest, so they were disposed of by auction. The mission treasury was empty, but by close planning, several members of the mission were able to raise one hundred and fifty dollars, and with this amount I attended the auction. We were offered the privilege of buying on time to the extent of several hundred dollars if we wished, but resolving not to begin with a heavy debt, we purchased only one hundred and fifty dollars' worth more than we could pay for at the time.

The landlady was asked to make a few repairs, but, to the surprise of every one, she did ten times more than had been requested, and as a result the house inside appeared like new. We felt very grateful that the Lord had enabled us, out of almost nothing, to furnish our office, parlor, dining-room, kitchen, halls, and several guest rooms.

Within a few days after our doors were opened, we had several house patients, and several people from the city were coming daily for office or bathroom treatment.

During June more than forty of the foreign residents called, either to visit friends who were here or to welcome us to Kobe.

Excepting my wife's salary and my own, our receipts for June were more than sufficient to pay our rent,—fifty-five dollars,—helpers' salaries, and all running expenses. During the past month the work has been lighter, as a large percentage of the foreign population is away at the mountain resorts. We have taken advantage of this, by encouraging our nurses to engage in the canvassing work, and several hundred tracts and small books have been sold. "His Glorious Appearing," "Steps to Christ," "Marshaling of the Nations," and several others have been translated into Japanese, and sell readily, particularly "Marshaling of the Nations." As a result of the canvassing work, quite a number of interested persons have been found, some of whom come to our Sabbath meetings, and some come for Bible readings during the week.

A young man in the naval service found a copy of our Japanese paper in Nagasaki, and when his ship came to Kobe, he sought us out. After a number of Bible readings he determined to unite with us, although he may be imprisoned for an indefinite length of time for so doing. The president of the nautical college in Tokyo wrote to me, urging that I should use my influence to cause him to change his erroneous views. This gave me an opportunity to call his attention to the true Sabbath. This young man and two of our domestic helpers were baptized a short time ago when we received a visit from Elder Field.

We are planning to issue a monthly health magazine as soon as possible, and we believe that it will not be difficult to secure a large circulation for it.

Pray for us, that we may be able to carry the truth quickly to the people of Japan.

Kobe.

Gambier Islands

G. F. JONES

FROM the Gambier Islands we came to the Cook Islands, to relieve Brother and Sister Piper, whose health calls for a change from the tropical climate. It is with deep regret that we leave those islands, as but little appears to be accomplished, yet we are encouraged with the thought that a beginning has been made. Romanism has lost its firm grip on the people. The seed has been sown, and the harvest will reveal how much has been permitted to grow. Our work has not been continuous, but has been broken by visits to Pitcairn Island and other places.

The missionary history of these islands runs thus: a Mr. Henry, a missionary, and associate of John Williams, came here and converted the cannibals,—for such they all were,—numbering six thousand or more. After a while he left them, but soon after two French-Catholic priests arrived, and compelled all to become Catholics, following the conversion of the king to their faith (this is an ancient method of Rome, and she never changes). Their own version is that God worked a miracle on their behalf. Upon landing they were chased into the mountains, where they hid; and the inhabitants, unable to find them, set fire to the tall grass to burn them out. The fire, they say, stopped short, and made a circle around them. Rome's testimonies of this sort are numerous, as we all know; for, lacking the testimony of Holy Scripture to confirm her right, testimonies of her own invention are resorted to. After this, true to its Scriptural name,—“the abomination that maketh desolate,”—Rome bore full sway. Although placed under the French flag, the islands were ruled by the priests. What then followed may best be gathered from the unerring prophetic name itself and from the history of the Dark Ages.

Fewer than fifty now remain of the Gambier islanders proper. This speaks for itself. In May, 1880, the government sent a resident, when the tyranny of the church ceased somewhat. Yet this smoldering spirit still exists, and we have had to meet it in our work, but, thank the Lord, the bulwarks of Romanism have been broken down here by the gospel of Jesus Christ and the third angel's message. Several Catholics have admitted this to me, but they lack the courage to follow their own convictions. The priests tell them that they will die, and this threat means more than idle words. Two Europeans have already left the Catholic faith, and one of these now boldly defies the priests with his open Bible. I had hoped he and others would be ready for baptism on my return from the general meeting at Papeete, but while he has forsaken the Catholic Church, he has not as yet forsaken his pipe: others are also in this difficulty. He is severely opposed by his own family, but he has a faithful, earnest spirit. The other, a well-educated Catholic merchant, has taken his stand with us on all points, and has forsaken

his meat, his wine, and his smoking, and now trusts in Jesus alone as his Saviour from all his sins. Therefore I baptized him, and left him there as a witness of the power of the gospel of Jesus Christ. He is well known in Tahiti and all the islands, and speaks the native tongue and French and English. “The Lord has need of him,” this I know.

We have organized a Sabbath-school of eight members; just now there are twenty visitors from Pitcairn, and these will continue to come and go with every trip of their vessel.

The Tuamotus, which consist of more than eighty islands, though not quite all are inhabited, must be visited and worked very soon. Romanism and Mormonism are deluding these poor people. There are no pleasant inducements for the worker. This is in every way a hard field, and these sandy islets produce only cocoanuts. Because of the recent troubles there, ninety came to Raratonga, and these have heard the message for this time. I have freely given our native books and tracts to those who will be returning to their sandy, fruitless islands. This is no time to be niggardly with our gifts, even our very selves. I have tried hard to induce the Pitcairn church to have a burden in this work. What blessings would come to them if they only would! I am more and more astonished that any of our people can hold back at such a time as this.

A Tuamotu native was in our home to-day who lost six of his children in the storm of January. When I told him that the whole world was experiencing such sorrows, and what it all meant, he listened attentively. I gave him a tract on the signs of our Lord's coming. After reading it, he said, “These are great truths which the people do not know.” True indeed, and how shall they hear without a preacher? I then furnished him with several of our books. He was here only four days, and will return by the next vessel.

There are less than four hundred people in the Gambier Islands, but many of these live in other islands. This is a pearl-diving place, and many come and go, and so will take to their homes the message they have heard, and the booklets they have received.

I am hoping that our school at Raiatea will quickly train devoted workers for these islands. It is only with difficulty and danger that one can reach any of these islands, and but few people live on each. Yet the truth must go, and some are waiting for it. I understand that none of our workers have ever yet been to the Tuamotus or Marquesas.


The present-day troubles are scattering the people hither and thither. Why?—That they may come in contact with the Lord's workers, and so learn the truth. “The harvest truly is great, but the laborers are few.”

Raratonga, Cook Islands.

THE British and Foreign Bible Society and the American Bible Society sell several millions of Bibles, Testaments, and Scripture portions in China every year.



THE FIELD WORK



Colombia, South America

COLON.—We began meetings in this place on the evening of September 4. The hall is well filled, and also the street in front. Music has charms for this people, and as soon as we begin our song service, a crowd collects. Three intelligent Chinamen are attending, and are interested. We are now studying the prophecies. Last night a tailor in attendance said, "Why don't these other ministers preach that way? I intend to see them, and get them to attend this meeting; they will learn something." Our courage is good; we expect to raise up a company of Sabbath-keepers in this place. Pray for the work in this field.

MRS. I. G. KNIGHT.

West Indies

TOBAGO.—We have recently baptized four persons, the first fruits of our effort in this field. Three others are preparing for this rite. One of those baptized was a lady eighty-one years of age. Her relatives opposed the step, on the ground of a weak mind. Her pastor labored several days to convince her of the uselessness of the rite, but to no avail. And the government doctor forbade her baptism because of the infirmity of age and the danger of an early plunge in the water, as we expected to have baptism in the morning.

In spite of it all, she insisted on baptism, and we prepared a baptismery in our hall, and before a very large audience she went forward. Her health has improved, rather than been depressed by the service. As she is probably the oldest church-member in the islands, and a very intelligent person, I believe it will work good for the cause of present truth. Her son is rector in Barbados. I had an opportunity to reply to his letter of inquiry respecting our faith, and supplied him with a copy of "Christ's Object Lessons." Seeing the interest in this case, and our lack of cheap literature, I had my letter printed, and several thousand are already in circulation, and are arousing attention.

Things are moving slowly in many ways. I bought a horse, and expect to make monthly trips around the island, and do what I can to arouse the country districts. The Lord has blessed me with a good degree of health, and I am glad to be on the front line. May he give us all courage to go forward to the end.

W. G. KNEELAND.

Ontario

LINDSAY.—This has been my field of labor since last October. The Lord has blessed in the work at this place. We have a Sabbath-school of thirty members, and others are interested. One hundred dollars has been paid as tithe. Fourteen thousand nine hundred and sixty pages of tracts have been given away, twenty-six health journals have been distributed among the doctors, thirty-seven copies of the *Advocate* among the

public-school teachers, fifty-five copies of the *Sentinel* among the lawyers, and many copies of the *Signs of the Times* among the bankers. One hundred treatments have been given; forty of these were given at the city hospital by advice of the doctor.

We have reached the point in our work here where we need a church building. A lot has been offered us for two hundred dollars, with a small house on it. At one of our Sunday evening Bible studies the building of a church was spoken of, and all responded favorably. Fifty dollars was pledged. We shall be able to raise about one hundred dollars. We shall then need one hundred dollars more to finish paying for the lot, before we begin building. Several have promised to help on the building. We have been holding our meetings in private houses, but our school is almost too large for home services; so we are asking for a church home. There are no wealthy ones among us, but we are expecting great things. There is a great deal of prejudice here, so we shall have to depend largely upon our own people and interested ones. We also need treatment rooms and a church school. May we not have the prayers of all who read the dear *Review*, also their help?

May the Lord's work not be hindered, but make speedy progress until the message has gone to the uttermost parts of the earth.

SADIE BAKER.

Ohio

CINCINNATI.—The work in this great city is moving as never before. We are now beginning to reap the fruit of our summer's work. September 5 six precious souls were buried with their Lord in baptism, and others will soon be baptized. In our work this summer we have been using *The Family Bible Teacher*. This is a neat little four-page paper, containing a single Bible reading on some subject of present truth. There are twenty-eight of these lessons. They begin with the foundation principles of the gospel, and advance in a systematic way until all important points in the message are covered. This course has been specially prepared for house-to-house work. Last May we began here in Cincinnati to distribute about eleven hundred of these lessons each week. We selected our territory, and then visited every home once each week, leaving a Bible lesson. We began the first week with Number I, then followed it the next week with Number II, and so on with the entire course. The number of readers has gradually dropped off, until we now have about eight hundred families, most of whom are deeply interested. We are now delivering the eighteenth lesson, and the interest seems to deepen as the testing truths come. I have been teaching, by this method, over three hundred families each week, and it has been the happiest experience of my life.

The people soon become acquainted with the worker, and look for him each week. Nearly every member of our

church has taken an active part in this grand work, each handling from five to forty copies a week. We have rented one of the best halls in this city for Sunday night meetings, where all these people will be invited to hear the living preacher. We are also planning to distribute a thousand or more of these lessons each week on the street, with an invitation to the meetings stamped on the margin. As soon as we have delivered our last lesson in the course, we shall immediately take new territory and repeat the same course. The interest of the previous readers will be followed up with the *Signs*.

The entire course of twenty-eight lessons will be out by the first week in October; and that all our people may become acquainted with this course of readings, they are invited to send ten cents to *The Family Bible Teacher*, 3222 Warsaw Ave., Cincinnati, Ohio, and receive, postpaid, a full set of these lessons. While practically no effort has been made up to the present to introduce the use of these lessons among our churches, yet the interest in the course has been such, by those who have known of its preparation, that we have found it necessary to print, on an average, over seven thousand lessons a week to meet the demand.

W. H. GRANGER.

Spanish Honduras

SAN JUANCITO.—We arrived here one week ago last evening, with our baggage, consisting of two mule loads. Since then we have been very busy getting settled and canvassing. We have rented one good room and a kitchen, with bedstead, table, and two chairs, and we have made cupboards of empty boxes, put up curtains, etc., so we are now very comfortably situated, and are among kind people. All the comforts and advantages which we enjoy here are not often found in one place. God is with us, and the work is onward. Although I have had nothing to work with since coming here except *El Mensajero*, and a few tracts which were left here by Brother Owen last spring, I have taken thirty-one yearly subscriptions for the paper at one peso each, and have sold a number of tracts. I have taken in \$16.20 gold this week. Many are asking for books, some for Bibles, and several told me they wanted everything I could get them. All business done is cash.

We shall have bitter opposition as soon as the Catholics find out what we are doing. The first time I canvassed San Antonio, I was received very friendly. The next time, after the priest had been there, a very bitter spirit was manifested. Yet I found some who were anxious to read, and who are now reading eagerly all they can get. There are also some here who are anxious to get our books. I am sure God has a people here, and he will bring them to light in his own good time.

A large American mining company is operating here, and is removing much gold, silver, and quicksilver. Quite a few foreigners are connected with the mill. The superintendent expressed the general feeling this morning, when he said, "You might as well put all your religious literature in the San Juan River, and let it float down, for all the good it will do." He has been very kind to us, however, and says he will be glad to help in anything that will raise the

standard of morality. I do wish we had a few good health works in Spanish.

It has been over nine months now since we left Belize. Very little has been done. Months are still coming and going. We are doing what we can with what we have, but we can not speak the language well enough to speak publicly; and if we could, it would be only to be stoned. Work must be done quietly here. It must be a work of education, from house to house — a Bible here, a tract there, a smile to another, to break the reserve of prejudice. We work and pray, and look to God for increase. But how much greater work would be done if we had plenty of books! We could use a few copies of the *Good Health* and the *Youth's Instructor*, also English tracts, and a copy of each of our standard English books, to put in the reading-room at the mine. The superintendent has given us the privilege of supplying it with religious reading-matter. If several feel inclined to answer this call, there are two other larger mines starting up within two days of here where we can easily place the books. These mines are run by foreigners. Some of them are very glad to get anything to read, as such matter is very scarce. Books should be wrapped well, and postage paid in full. ALVIN N. ALLEN.

A Visit to Gwelo

RECENTLY, with my wife and the younger children, I made a visit to Brother Armitage, near Gwelo. It takes five days by rail to reach Gwelo, and from this point it is a full twenty-four-hour trip to the mission. We had the privilege of sleeping one night on the veldt. But we enjoyed the trip. We found all quite well, although only a short time before Brother Armitage's daughter had been very ill, and had been taken to the hospital at Gwelo.

When Brother Armitage went to this mission farm two years ago, he took with him the native children that had been in Brother Tripp's family. He began to erect buildings, and one year ago last April opened a school. The work of building and getting the garden started required time, yet his boys were able besides to do some work teaching in the kraals. He now has about thirty-five in attendance at the school, and of this number twenty-six are staying with him in the home, the remainder coming in from the kraals. Quite a number of these are full-grown young men; and some of them are very promising, as far as the eye can discern. He has two boys that Brother Tripp adopted in the beginning of the mission work in Matabeleland, and these are a great help to him. They are seventeen and eighteen years of age, and they take a great interest in anything that Brother Armitage does. They are like sons with a father. They look after the school, if need be, and do a large part of the teaching, and assist in keeping order, etc. They understand the English well, although they speak it very little. They serve well as interpreters. I talked to the people through them several times, and was well pleased with their work.

I must tell you of some of the boys that came to Brother Armitage. They were young men, and desired to find a school where the teacher taught that it was wrong to drink and smoke. After

a long hunt, they found this little mission. When they had been there a week, like Philip, they went to find some more of their friends, and brought back three with them. In four months these young men have learned to read their Bibles, and write a fairly good hand. They are now writing home and telling their friends of the good things they have found. They are anxious to return and open work in that section, where little has been done by the missionary.

Brother Armitage has thus, by being able to turn his hand to different kinds of work, not only supported the mission, but has a little to their credit. The Lord has indeed blessed him, and opened the way before him, and he has done a great work for the boys that are there. No one can doubt, in looking the work over and hearing the words of thankfulness that the boys utter, what God has done for them. One of the larger ones arose at the close of one of my meetings, and with the tears streaming down his face, thanked the Lord that when they were in darkness and their hearts hard as stone, then the Lord sent the mission to them.

Mrs. Hyatt will remain five or six months with her brother, and assist him by teaching some of his English classes. She takes delight in this kind of work, as she has had some experience in the past, and is glad she can now drop home duties for a time, and enter upon real mission work at the front. We enjoy this work much, but realize more and more that great wisdom is needed to make it a success. W. S. HYATT.

Report of Lacona (N. Y.) Camp-Meeting

THE camp-meeting held at Lacona, N. Y., was a success in many respects. From the beginning, the Lord's blessing rested upon the encampment. Lacona and Sandy Creek, two small villages, have their center near the camp-ground. The camp-meeting was held on the fair-grounds, and the big pavilion was in the center of the grounds, with many tents pitched around it. The houses on the fair-grounds also furnished very comfortable places for our brethren and sisters who could not be accommodated in the tents.

The first night of the meeting there was a heavy rain, and on one day and night afterward there was rain, but most of the time the weather was fine, and everything tended to make the camp-meeting a success. On Sabbath the Spirit of God rested upon the people in a special manner. I should judge that five hundred of our brethren and sisters were present, and although the meeting lasted about five hours, scarcely a person went out of the tent. There was a general desire on the part of the people for a renewed consecration to God, while several for the first time gave their hearts to God.

One feature which was prominent, and which reminded some of the old camp-meeting days, was the interest taken in the sale of books. In former times a minister who could not sell books was not so successful in his labors as those who could sell books, but for some time ministers have not taken much interest in this important means of spreading the gospel. On this occasion formalism was laid aside, and many of our brethren and sisters were canvass-

ing on the camp-ground during the entire meeting. As nearly as we could learn, not less than three hundred dollars' worth of books was sold.

The general interests of the work were presented before the brethren, and we understood that not less than nine hundred dollars was raised for the various enterprises which were presented to the people.

We could find no evidence that Lacona and Sandy Creek have ever had any labor on present truth, not even canvassing; but many manifested an unusual desire to hear. The people of the town were favorably impressed with the camp-meeting, and a good interest was awakened.

The business meetings passed off harmoniously. Elders Cottrell, Thompson, and Place, and myself were the general laborers present. Elder Daniells was also present a portion of the time.

There seems to be a general impression among our people that the cloud has now moved from Battle Creek to Washington, D. C., and this indicates a forward march of the people of God. Twenty-three were baptized, while many others were to be baptized as soon as they returned to their homes. Could the meeting have continued ten days longer, and other points of present truth been brought out clearly, far greater results would have been seen, but we are thankful to God for what we saw upon the encampment.

Another noticeable feature of the meeting was the large number present who had had experience in the former messages. There was something in the manner in which these early pioneers embraced the truth that gave them an experience which proves an anchor to the soul. They saw the Sabbath from the sanctuary standpoint. Such are not easily moved.

The time has come when present truth in clear, distinct tones is to be preached, and hearts are prepared to receive it. We have reached a crisis. The people of God are called upon to take advance steps. Hearts will be tested to the utmost. Shall we be switched off on to some side-track? or shall we stand unmoved, like those who embraced the message in former times?

S. N. HASKELL.

Report From Brother Loughborough

My last report for the REVIEW was written August 11, at Boulder, Colo. Since that time I have held meetings in Denver, Pueblo, and Salida, Colo.; in Newton, Kan.; Grand Island, Neb.; and Wiota, Iowa. The four places last named were camp-meetings. The last named closed last evening. With the exception of one day I have had "camp life" now for thirty-five days, and have endured it well. Thank the Lord. In these four camp-meetings I have spoken thirty-three times, besides attending sixty-five other meetings. These were either business meetings or occasions where others were preaching. The first three camp-meetings were State meetings. The one at Wiota was a local one, attended by about one hundred and fifty of our people in that part of the State. A portion of the time of the local meeting was devoted to the Stuart intermediate industrial school, which is soon to be opened near Stuart Station — about

thirty-five miles east of Wiota. There is a prospect of a full attendance at the opening of the school.

The Colorado camp-meeting, at Salida, though central in the State, was quite a distance from the largest churches in the conference, so was not as fully attended as those meetings that were held in former times in the vicinity of Denver. It was, however, a very interesting meeting, many important interests being considered. Some things which it was feared might lead to perplexity receive a harmonious solution instead.

The Kansas meeting, at Newton, was a large meeting, over one thousand being encamped. The camp was the beautiful city park, right in the heart of the city. There was no opening among the trees of the park large enough to receive the large meeting tent, so it was pitched on a large lot on the main street adjoining the post-office block, two blocks from the camp proper. It was an interesting sight to see the thousand campers marching quietly back and forth several times a day to attend the services. Crowds of people from the town attended the services, especially in the evenings.

The Kansas health institution at Wichita received careful consideration at the Newton meeting. Many hundreds of dollars in cash and pledges was secured for that enterprise.

The Nebraska meeting at Grand Island was also held in a city park, near the heart of the town. There was not so large an attendance of our people as in the Kansas meeting. One of the matters receiving careful consideration in this meeting was arranging for printing and publishing in the Scandinavian and German languages at Union College. Brother W. C. White was present to aid in the council concerning this work.

In all three of these State meetings, Brother Washburn was present to set before us the leadings of the Lord in the removal to Washington, D. C. Substantial aid was secured from our people for the Review Office, and the Washington sanitarium and school.

Brother Russell, president of the Central Union Conference, attended all these meetings, and gave substantial aid in the work. There were also representatives of the schools and medical work of the district at each meeting. Revival services were conducted at all the camp-meetings. In these, at the Kansas and Nebraska meetings, Brother Luther Warren took a prominent part. I was informed that at the Kansas meeting seventy-two persons were baptized, many of them being converted on the grounds. At the Nebraska camp about forty-two were baptized. At the Iowa meeting, although not over one hundred and fifty attended, eight were baptized, and many others decided to be baptized later in the home churches.

I thank the Lord for his sustaining grace and power in the labors of these last few weeks. I have been able to do much more than I expected when I entered upon the work. Our people seem to enjoy the recounting of the providences of God in connection with the rise and progress of the great second advent movement. To me the recounting of these mercies of God is like living them over again.

I suppose other particulars respecting these camp-meeting conferences will be given by those directly connected with the secretary work in the respective

fields. For myself, these meetings have been seasons of refreshing from the presence of the Lord, and tokens of what he is waiting to give in greater fulness, as his people consecrate themselves more fully to the work.

At this writing (September 21) I am at the Iowa Sanitarium in Des Moines, expecting to be with this church for one week, and then pass on to the local camp-meeting in Rome, southeastern Iowa.

J. N. LOUGHBOROUGH.

The New England Camp-Meeting

THIS meeting was held according to appointment on the Chautauqua assembly grounds, at Montwait, Mass., August 27 to September 7. The attendance of our people was excellent, and a good spirit pervaded our camp. Elders Daniells, Cottrell, Haskell, Lane, and Watt were in attendance, and their words of counsel were appreciated. Our people were especially pleased to have Elder Daniells visit us, and the donation toward the extension of the work in Washington, we trust, encouraged him to feel that not only were we interested in his presence with us, but also in the progress of the work.

A portion of the meeting was given to the reading of papers covering the important phases of our truth and work, then the subjects were opened for free discussion by the brethren and sisters. This proved to be a very interesting feature and materially shortened the business meetings of the conference.

A good work was done for the young people by Elder M. D. Mattson, the Bible teacher in the South Lancaster Academy. Every meeting seemed to be filled with interest. The same can also be said of the children's meetings in charge of Sister Carrie E. Robie, of Kennington, N. H.

Three new churches were received into the conference. Twenty-six candidates were baptized at the meeting, ranging in ages from twelve to sixty years. One of the aged ones was a deaf mute, but he heard the voice of the Lord, and received the promise of the Holy Spirit.

An item of business which occupied considerable time was the question of dividing the conference. It was finally voted to organize the States of Connecticut and Rhode Island into a conference to be known as the Southern New England Conference. The officers were elected, Elder C. H. Edwards being president, and a committee was appointed for the adjustment of property, etc.

The remaining portion of the old conference, Massachusetts and New Hampshire, was named the Central New England Conference. This division seemed to awaken new life, and we hope that the future may show it to have been a wise step.

The delegates and others present had a pleasant time giving their part of the shout of jubilee in that their proportion of the material fund for "Christ's Object Lessons" had been met, and more than their quota of the books sold.

The blessing of the Lord has attended the work of our academy and sanitarium the past year. In a word, the work in all departments has been encouraging, and the new conference year opens with a good determination to make it better than the last.

A. E. PLACE.

Pres. Cen. N. E. Conf.

Southern California Camp-Meeting

THIS meeting was held at the time and place appointed. From the first, the attendance was larger than at any meeting previously held in this part of the State. The number of our own people was one-third greater than at any time before, and the outside attendance was more than double that of any previous meeting. This was, in part, owing to the systematic effort made, that portion of the city having been divided into sections for personal invitations and the handing out of literature.

An excellent spirit prevailed throughout the meeting. The laborers took hold earnestly, and in several special services many who had become discouraged renewed their consecration, while others gave their hearts to the Lord for the first time. Twenty-six were baptized. Others decided to be baptized at their home churches. When consistent, we believe this to be the better way, as there is more time for consideration, and the influence in the home church is encouraging.

The public ministry was clothed with unusual power. The burden of the whole meeting was a call to missionary zeal and effort, connected with a series of lessons on the direct points of our faith as a distinctive people. Aged brethren and sisters testified that they had never realized the beauty and power of the truth as now.

Among the visiting ministers, Elders W. T. Knox and M. C. Wilcox took a prominent part in the public instruction, while Prof. M. E. Cady held a class each day in the interests of education. Other laborers from the Arizona and North California Conferences visited our meeting, and their assistance was appreciated.

More than three hundred and fifty dollars' worth of literature was taken by the brethren and sisters to open anew the tract work among their neighbors.

The Fernando school was considered, and although the dormitory has been enlarged to more than double the capacity of last year, yet at the close of the camp-meeting, students came in numbers that have filled it to overflowing.

It was decided to follow the interest created, with the house-to-house Bible work. Altogether, this meeting has been the most important, in many ways, of any ever held in this part of the State, and as all leave the grounds, it is with a feeling of courage and added confidence in the leading of God in this message.

CLARENCE SANTEE.

The New England Camp-Meeting

THE New England annual conference and camp-meeting was held on the Chautauqua grounds at South Framingham, Mass. The site was a beautiful grove, situated about one and one-half miles from the city. There were about five hundred of our people in attendance. The weather was cold and rainy the first half of the meeting, but the remainder of the period was very fine. Much attention had been given to the question of advertising, and money was not spared in calling the attention of the general public to the meeting; but there was not a large attendance of the people from without.

A number of questions were brought before the delegates and congregation by

topical discussion and the reading of papers, which in many respects were educational. The Spirit of Christ guided in the business meetings of the session, as well as in the preaching and other services. They were truly praise services to the Lord, as every business meeting should be.

Besides raising several hundred dollars for local interests, there was secured in cash and pledges for the Washington, D. C., work, \$1,094.25. After a discourse delivered by Elder S. N. Haskell the last Sabbath of the meeting, a revival service followed, in which a number of persons surrendered their lives to the Lord, twenty-seven of whom were baptized the following day.

The rank and file of the people throughout the Eastern conferences grasp eagerly the information concerning the opening providence of God in directing the establishing of the denominational headquarters at the capital of the nation, and desire to move in spirit when the cloud moves.

Prof. F. Griggs was ordained to the sacred work of the gospel ministry, Elder A. G. Daniells offering the prayer, and Elder S. N. Haskell giving the charge. Elders Daniells, Haskell, Watt, Lane, Griggs, Dr. Nicola, Brother E. R. Palmer, and the writer were present.

The conference was divided, and a new conference organized, embracing the States of Rhode Island and Connecticut. The new conference took the name of Southern New England Conference. Elder C. H. Edwards, of New York City, was elected president, Brother Royer, secretary and treasurer, and these with several other good men will form an executive committee. We shall look for aggressive work from this new conference, which takes from New England approximately one third of its constituency, one third of its tithe, and a proportionate number of its laborers. The name of the New England Conference was changed to Central New England. Elder A. E. Place was again elected president, and H. B. Tucker secretary and treasurer. The other officers remain about as last year. We trust that great prosperity will attend both these conferences in their work for Christ.

H. W. COTTRELL.

Field Notes

FOUR tent companies are now in the field in Western Oregon.

A CHURCH school is being planned for by the company at Trufant, Mich.

A SABBATH-SCHOOL of twelve members has been organized at Kellogg, Mich., by Elder W. C. Hebner.

BROTHER J. A. TRAUGH reports twelve new Sabbath-keepers as a result of his meetings at Cumberland, W. Va.

BROTHER A. L. EVANS reports two persons keeping the Sabbath as the result of his work near Sand Lake, Mich.

A REPORT from Gentry, Ark., states that some are accepting the truth there under the labors of Brethren Sommerville and Watts.

At Hampton, Iowa, five persons have started out in the way of God's commandments under the labors of Brethren E. E. Gardner and Paul Curtis.

ON a recent Sabbath fifteen persons were baptized in Chicago, uniting with one of the Scandinavian companies there.

THE company at Pike, W. Va., have been strengthened by the recent addition of seven converts under the labors of Brother C. B. Rule.

A SABBATH-SCHOOL of thirty-five members has been organized at Oolitic, Ind., where several have recently taken a stand for the truth.

AT Avondale, a suburb of Chattanooga, Tenn., twelve persons have accepted the message of present truth under the labors of Brethren W. C. Wales and G. W. Wells.

BROTHER J. W. LAIR reports seven persons keeping the Sabbath at Morgantown, W. Va., where he has been conducting a tent meeting, assisted by the Sabbath-keeping company in that place.

AN effort has been made recently to present the third angel's message to the Mormons in Utah County, Utah, by Brethren Christiansen and Whitehead; and while the field proved to be a hard one, they report that they left some witnesses for the truth in several places.

A RECENT tent effort at Story City, Iowa, conducted by Brethren Bergensen and Rohrholt, was closed with the baptism of five who had accepted the truth. The following day the tent was moved to Jewel Junction, and meetings were in progress there at the last report.

Sabbath-School Lesson Notes

Lessons 1-3

Adam as Prince

GEN. 1:26. The Lord made Adam the prince, or subruler, of this world, one of the provinces of his great empire. The Lord Jehovah has never given over his kingship in any part of his dominion.

LUKE 3:38. Adam, as prince of one of the portions of the King's realm, is called one of the sons of God. A fair inference would be that a similar relationship existed on the part of the head of each other world created.

JOB 1:6. The sons of God—representatives of worlds—had a place of meeting for counsel. When Adam forfeited his dominion to Satan, he lost his seat in that council, and the usurper became the one to represent this world therein. He is represented as the official accuser of Job, as one of the brethren.

REV. 12:7-13. In the controversy begun in heaven by the great arch-rebel, the great foe of mankind was conquered through the death of Christ, who thus won for himself the right to become the second Adam, or rightful representative of this world. Truly it is cause for rejoicing throughout the universe that the accuser no longer has admittance to that council concerning the sons of men. One who is wonderful in counsel now speaks authoritatively in that council, concerning this world. See "Early Writings," page 30, reference to the angels holding admittance cards.

GEN. 2:8. The Lord gave Adam a sample of what the whole earth would have become at the touch of his hand, had he not forfeited his rulership.

GEN. 1:28. Adam was given the com-

mand to fill the world with his posterity. Just as fast as his seed multiplied, the limits of their Eden home would have been extended until the whole earth should have become like the sample the Lord gave them.

GEN. 6:5-8. Under the rule of Satan the world became so far ruined that there was only one true man left in it. See chapter 7:1.

Noah as Prince

GEN. 9:2. After the destruction of the old world by the flood, the same dominion was given to Noah that had been given to Adam.

GEN. 9:1. To Noah was also given the command to fill the world with holy and righteous beings. This command, like every command of God, was a pledge of its fulfilment. Had Noah and his descendants proved true and loyal to their King, the righteous seed would have prevailed, until righteousness would have covered the whole earth, even as the waters cover the sea.

Genesis, chapter 10. Satan set up his form of organized government in the earth, the avowed object of which was to overthrow God's plan that the whole earth should be peopled. The Lord so overruled that effort of Satan as to make it the origin of all the nations that should people the earth till the end of time. God's one eternal purpose in the existence of all the nations has been that out of them might be gathered a holy and righteous people eventually to fill the whole world.

The Call of Abraham

GEN. 12:1-3. Under Satan's form of organized government the world again became so nearly ruined that but one righteous man remained. Then, after this second apparent failure on account of man's disloyalty, the Lord called this one righteous man out from the darkness of heathenism, and promised to make of him a righteous and holy nation. Thus the Lord established his form of organized government in the territory claimed by the usurper.

ISA. 49:6. God's purpose concerning the nation of Israel was that that nation should become the light and salvation of the whole world. Just as he had given Adam a sample of what he designed the whole world to become, so he gave to the nation of Israel a land flowing with milk and honey, as a sample of what the whole world would become under their obedient rule. He gave them the oft-repeated promise that every place where the soles of their feet should tread would become theirs, and that not one person in the whole world who would not submit to them could remain in the world. Ps. 81:13-15 tells us what the Lord would have done through that people had they proved true to their high and holy calling, by keeping God's commandments.

A. T. ROBINSON.

Our Financial Resources

IN reply to frequent inquiries received as to whether the General Conference will accept loans or deposits of money, perhaps a brief statement will be of interest to all our people. In our general offices we maintain three distinct organizations: the General Conference, the Mission Board, and the General Conference Association. The General Conference and Mission Board officers and committees assist in the

work of the various State and union conferences, in establishing missions in various parts of the world, and in supporting their needs until they are placed on a self-supporting basis. The General Conference is aided in carrying forward its work by the gifts and tithes it receives from our people in America. The Mission Board carries forward its work by means of special donations and the weekly offerings received from our people throughout the world.

Thus the amount of work undertaken and carried forward in the conferences at home and in the great mission fields throughout the world depends entirely upon the liberality of our people in gifts and offerings, and in their faithfulness in paying tithes. Neither of these organizations borrow money or accept deposits which they must sometime pay back, but their whole effort is given to the forwarding of the gospel, sending missionaries to their various fields, supporting them in their work, and the printing and circulation of literature. In this work every Seventh-day Adventist has a personal interest, and our boards greatly appreciate every donation or payment of tithes received, and endeavor to acknowledge all such with a personal letter.

The General Conference Association is the legal organization of the denomination. It is incorporated to hold property, both personal and real. It receives not only donations, but wills, legacies, and deeds to property from those who desire to have their money or property used in carrying forward the gospel message of truth. In the past all our institutions that were not stock companies were built and held by the Association. It was then that debts were incurred, for which money was borrowed. This money has all been loaned to the cause by our people. Many have placed it at long time without interest, some expecting never to withdraw it. Others have felt the need of a small interest, many asking only one per cent, others two, three, or four, as they felt able or could afford. Some have never called for their interest, while others have given it back as a donation. The trustees greatly appreciate the liberality of our people in thus placing their money where it can be used in the cause of God. A careful record is kept of every note given, and of every payment made, whether of interest or principal. All notes are signed by the president and secretary or treasurer of the Association. It has always been the policy of the Association to hold sufficient property to make secure all money borrowed, and to pay every note when due if called for. While the majority do not call for their money, either letting it remain or taking out new notes with reduced interest, others find it necessary to withdraw part or all as it comes due, and those in charge of the office are always glad to make prompt response. The Association has never been sued, nor has its note ever gone to protest, although a few years ago it passed through some most critical times. By the exercise of caution it is believed that these experiences will not have to be passed through again.

Now that the headquarters of the denomination have been established in this important place, the most important in the whole country to-day, it is earnestly hoped that there will be a ready response with means with which to push

this great work as never before. Every gift, be it large or small, is most gratefully received, and is at once sent upon its mission of warning the world, and of rescuing those who must perish without it. We shall also be glad to correspond at any time with those who wish to deposit or loan at a low rate of interest to the General Conference Association to meet notes falling due from time to time. The undersigned will take pleasure in personally corresponding with any who may be willing to aid in this great work.

W. T. BLAND,
Assistant Treasurer,
222 N. Capitol St., Washington, D. C.

Current Mention

—Both cholera and the plague are reported to be raging at Pei-thang, China, a seaport fifty miles east of Tientsin.

—Temperance reform seems to be making good headway in Indiana, 800 saloons having been closed the past year, and liquor having been banished from 250 townships.

—A hurricane swept over Bermuda, September 28, blowing down and unroofing many buildings, and doing great damage to growing crops. No loss of life has been reported.

—It is reported from Shanghai, China, that another Chinese rebellion is under way in Kwang-tung Province, fomented by secret societies in the absence of the viceroy. Considerable alarm is felt in Canton.

—Nine persons were killed in a railway accident near Danville, Va., September 22, caused by a train leaving the track on a curving trestle, and plunging into a gully filled with rocks. The train was rounding the curve at too great a speed.

—Russia has now, it is said, 250,000 soldiers in the far East, 50,000 of whom are in Manchuria. Thirty Russian forts have been erected at Port Arthur, and fifty more are being built. Eighty war-ships are at Talienwan, forty of which are kept constantly under steam.

—The failure of the Consolidated Lake Superior Company at Sault Ste. Marie, Ont., was followed by serious rioting September 28, during which the mob broke windows, destroyed furniture in the office building of the company, and several persons were seriously injured. The arrival of militia put an end to the disturbance. The employees of the company were enraged because they were not paid the wages that were due them.

—It is announced that France will soon undertake the conquest of Morocco, which will after its conquest become a part of the French empire. An agreement has been reached between France and other interested European powers which gives France a free hand in the matter, and it is not expected that the sultan of Morocco will be able to offer a great resistance. England, in return for her neutrality in the contest, is said to have secured from France a full recognition of her claims in Newfoundland, and an acquiescence in the British occupation of Egypt.

—It is stated that 75,000 children now attend school in Porto Rico, as compared with 22,000 in 1897.

—Large deposits of tin are reported to have been discovered at Cape York, on the coast of Behring Sea.

—The eleventh annual convention of the National Spiritualists' Association of the United States and Canada will be held in Washington, October 20-23 next. One hundred delegates or more from the United States and Canada are expected to be present. There are at present 19 State Spiritualist associations, more than 800 local associations, and 52 camp-meeting associations. The whole number of adherents in the United States and Canada is believed to exceed 1,500,000.

—Press dispatches are giving numerous reports of the work of "firebugs" in various places. In a single night in Harlem, a district of New York City, five fires believed to have been of incendiary origin were discovered, each one of them in the cellar of a tenement building. Residents of Oberlin, Ohio, are reported to be "greatly excited over a plague of incendiary fires that has struck the place." A score of fires believed to have been incendiary have occurred there the past summer.

—Press dispatches from New York tell of fresh trouble in the building trade, due to the victory of Parks in the labor-union convention at Kansas City. The recent prosecution of Parks for extorting money from builders in New York City marked the termination of a long and bitter contest between the unions and employers there, and his indorsement by the Kansas City labor convention appears to have given him a new lease of power to be used to exact further concessions from builders. Unions and employers say the coming struggle will be decisive, and so forth. Thus the endless contest goes on. Each struggle is expected to be decisive, and peace is looked for at its conclusion; but hardly is one contest over, when a new and greater one is begun. Selfishness rules the whole situation, and it is vain to look for peace where there are only the elements of strife.

—A Pan-American railway extending from Hudson's Bay to Buenos Ayres, a distance of 10,000 miles, is a project which has been started by a company incorporated at Guthrie, O. T., where papers have been filed with the secretary of the Territory. The purpose of the corporation, it is said, is to build a line of railway extending from Port Nelson, Hudson Bay, in a southerly direction, crossing the line of the Canadian Pacific near Winnipeg, Manitoba, through North Dakota, South Dakota, Nebraska, Kansas, Oklahoma, and Indian Territory, to Galveston, Tex.; from Galveston through Mexico to the boundary line of Central America; through the Isthmus of Panama, thence through the United States of Colombia to Ecuador, and finally through Peru to Buenos Ayres on the Atlantic Ocean; also a branch line beginning in Peru and extending in a southeasterly direction through Brazil to Rio de Janeiro, and a branch line beginning in Peru and extending in a southerly direction through Chile, to Valparaiso, on the South Pacific Ocean. The estimated cost of the Pan-American railway is \$250,000,000.

Silent Messengers

Our Books, Tracts, and Periodicals

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

WE regret that our summary for the month of August is so incomplete. There are two reasons for this. During the month of August many of the States held their annual camp-meetings, and the larger part of the canvassers were not at work. Besides this, our move to Washington has caused considerable confusion, and our papers have not come to us promptly; therefore, we have not been able to secure full reports.

WE take pleasure in publishing in our department this week quite a lengthy letter, and an article from Brother Johanson, our general agent in Australasia. Our primary object in doing this is to invite the attention of all our canvassers to a few fundamental principles stated by Brother Johanson. Read his letter and article carefully, and note the strong, courageous position which he takes. With such a spirit we can fight many hard battles, and conquer.

Resident Canvassing

ONE of our New Zealand workers writes: "The Lord has helped me wonderfully, and is still helping. I had a good time with some to whom I had sold a copy of 'Heralds of the Morning' eighteen months ago. They did not know me at first, so I canvassed for 'Man the Masterpiece.' However, they thought the 'Home Hand Book' would suit them best, but seemed to doubt as to whether it would be wise to give the order without seeing the book, so I said, 'I think Mrs. ——— and I have done business before.' Then she recognized me, and that sealed the order for the 'Home Hand Book' at once. We had a real good time after that. They told me they read most of 'Heralds of the Morning,' then loaned it to a Wesleyan who read it three or four times; and somebody else had read it, and they all liked it very much. They seemed like old friends. We had a season of prayer, and God's Holy Spirit was certainly there; and on parting we had a hearty shake of the hands. Praise the Lord, I see the value of the canvassing."

The preceding is but one experience among many that might be cited to show the advantage of our agents' re-canvassing their territory. The old idea, that when an agent had canvassed a district and delivered the books, his only hope of continued success was to seek new territory, was long ago proved to be one of the devil's devices for hindering our work; and every one of our agents who has had an experience in re-canvassing knows that the best results, spiritually and financially, are attained by re-canvassing his territory, following rapidly with one book after another.

Resident canvassing presents many advantages. The worker becomes acquainted with the people, gains their confidence, has opportunities for removing prejudice, and many who at his first call gave him no encouragement, will become good customers and warm supporters of his work.

This is not theory, but actual experience.

The main reason why some people have become prejudiced against our work is because they know so little of it; but there is no phase of our work that affords such excellent opportunities for forming a large circle of acquaintances or for getting in close touch with individuals and families as the canvassing work, and it is safe to say that more people will be reached with the truth, and more souls saved in the kingdom of God, through the influence of our literature than by any other means; and for this reason we are told that "if there is one work more important than another, it is that of getting our publications before the people."

Our literature is exerting a far greater influence in the field than most of our workers realize, and it has been a great loss to the people around us, as well as to the cause, that the efforts of our canvassers have not been followed more closely; but this may be remedied most effectually by experienced and permanent workers settling in a given district, canvassing for one book after another till all our large publications have been through the territory.

This method of working presents special advantages to the worker. It means less traveling expenses, less discomfort, as he will have more time at his own home than is ordinarily the case with those who put in faithful time in the field. There is also a precious experience in laboring for individual souls and in seeing results that those who are continually on the move can know but little of, and a living realization of the promise, "He that goeth forth and weepeth, bearing the seed basket, shall doubtless come again with rejoicing, bringing his sheaves with him."

J. M. JOHANSON.

Courage and Success in Australasia

NORTH FITZROY, VICTORIA,

August 13, 1903.

DEAR BROTHER: You will please find enclosed something on resident canvassing for your department of the REVIEW if you think it suitable.

I am more and more convinced, both by personal experience and by watching the results of the work of others, that the best work is done by the canvasser who will work his territory over and over with our different books, and I shall endeavor to encourage this plan of work all I can in the future.

I believe that if we succeed in getting men to settle down in given districts, it will enable us to re-canvass our territory successfully with our standard books, such as "Daniel and the Revelation," "Patriarchs and Prophets," and "Great Controversy."

I was much impressed with the result of Brother Cooper's work in New South Wales. He worked for about three years in the Lismore district, and as a result of his efforts over seventy-five persons have come into the truth. Of course there were other workers sent there to bind off the work, but the interest was aroused entirely by his efforts in the canvassing field. What has been done there can be done in other places throughout the field, and I believe we shall in the future see more direct results from the work of our canvassers than we have seen in the past.

You will be pleased to learn that notwithstanding the drought and strikes, we have come out as well financially in our work for the twelve months ending June 30 as we did last year, and I think that on the whole the work done in the field is ahead of anything that we have accomplished before in our book work. We have not run nearly so heavily on the health books, but have greatly increased the sale of our religious books, and the total number of books sold is 1,217 copies ahead of our returns for last year's work. This is exclusive of the work done in South Africa. It is most encouraging, as it demonstrates that our work is not in any way dependent upon surrounding circumstances, but that wherever there are men and women who will yield themselves unreservedly to God for service, he will work through them for his own glory and for the salvation of souls.

I feel that this year's work speaks well for our agents. In many places, as you know, circumstances have severely tried them, but they have continued their work faithfully, and success is the result. It also shows that some of our new general agents are getting hold of the work well, and are pushing it on right lines; but nevertheless I realize that "very much more efficient work can be done in the canvassing field than has yet been done," and I trust that the Lord will give us wisdom to plan so that we may see a steady increase in the output of our literature.

I have of late felt much impressed by the need of giving special attention to developing workers that can canvass our large towns and cities successfully. In years gone by we have done a good work in the towns of Australasia, but of late our attention has been given more particularly to country work, with the result that most of the agents we have in the field now are really afraid to take hold of the work in the large towns.

I am going to Ballarat to-morrow to open up the work there. I feel confident that we can work as successfully in the cities now as we used to do in times gone by; and if we succeed, it means that we can largely increase our staff of workers, and so make sure of a large output of books.

Trusting the Lord is blessing you very much in your work, I am

Yours in service,

J. M. JOHANSON,
General Agent of Australasia.

Summary of the Canvassing Work Reported for August

	AGENTS	ORDERS	VALUE
Atlantic Union Conference			
Maine	2	18	\$ 41 25
New England	5	81	171 00
New York	3	49	264 05
Eastern Pennsylvania ..	7	49	174 52
Western Pennsylvania ..	5	50	177 40
Southern Union Conference			
Georgia	3		44 75
Tennessee River	5		453 70
Alabama	3		89 50
Cumberland	5		351 20
Carrollas	3		113 40
Louisiana	4		145 00
Florida	1		90 25
Mississippi	1		1 00
Lake Union Conference			
Northern Michigan ...	4	90	115 00
Southern Illinois	9	164	402 03
Indiana	5	55	264 95
Central Union Conference			
Iowa	8	202	321 65

Pacific Union Conference

Washington	4	145	613 85
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Northern Union Conference

North Dakota	8	265	678 40
South Dakota	4	67	155 20
Minnesota	15	559	1377 12
Manitoba	5	330	1538 15

European General Conference

Great Britain	77	1482	2707 93
Germany		955	2294 92
Sweden	20	1855	1877 20

Africa

So. Africa	14	267	1644 08
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Australasia

Australia	65	879	3925 26
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Summary

A. U. C.	22	247	828 22
S. U. C.	25		1288 80
L. U. C.	18	309	781 98
C. U. C.	8	202	321 65
P. U. C.	4	125	613 85
N. U. C.	32	1221	3748 87
E. G. C.	97	4292	6880 05
Africa	5	9	336 08

Grand Totals	285	7,542	\$20,368 84
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NOTICES AND APPOINTMENTS

Notice to the S. E. District of Kansas

THE southeast district of Kansas comprises the counties of Greenwood, Elk, Chautauqua, Woodson, Wilson, Montgomery, Allen, Neosho, Labette, Bourbon, Crawford, and Cherokee. We wish to plan for a vigorous campaign in this territory during the coming winter, and we earnestly solicit the co-operation of all our brethren living in this territory. In order that we may work to the best advantage, and that the most needy fields shall receive the deserved attention. I should like to hear from all our church elders, isolated brethren, and any interested persons living in any of the counties named above. I would be glad to have them state the situation in their particular locality, or in any place with which they may be familiar in the counties named; also give any suggestions that would be of value in planning our work. I hope they will favor us with this information at once, addressing R. W. Parmele, 1120 S. Main St., Ft. Scott, Kan.

Addresses Wanted

MRS. F. W. PATTERSON, Church Clerk, Colorado Springs, Colo., wishes the addresses of Geo. E. Lengel and Mrs. Alice Green.

Persons knowing the whereabouts of W. S. Baldwin, U. B. Williams, Z. F. Warren, and G. W. Sterling will confer a favor by kindly sending their addresses to the Western Oregon Missionary Society, 201 Second Street, Portland, Ore.

Change of Address

THE address of C. A. Watkins is changed from 861 Summit St., Columbus, Ohio, to 305 St. Charles St., New Orleans, La.

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.—Cheap, and on easy payments, 1-acre lot, in Keene, Tex. Only 5-minutes' walk from S. D. A. academy. Has some fruit — apples, blackberries, and grapes — in bear-

ing. Address Mrs. E. V. Loomis, Box 47, Gage, O. T.

WANTED.—Two good broom makers. Steady employment to right persons. Must be Adventists. Address A. B. Morrical, 436 Washington Ave., Kankakee, Ill.

WANTED.—Man of middle age or past who wishes good home in S. D. A. family of two, and who can do chores and some work on small farm. Will pay some wages half of year or more. Address Wm. Cronk, Kibbie, Mich.

HONEST Seventh-day Adventists can get work introducing E-Z Washing Tablets and other goods. Write us for terms. We will help you get started. All our goods are meritorious. Write us to-day. Either sex. Address Alfred Mallet, Nyack, N. Y.

Obituaries

RICHARDSON.—Lucile Ruth, infant daughter of Mr. and Mrs. H. F. Richardson, died at Battle Creek, Mich., Sept. 2, 1903. Although she was with us but fifteen days, we sadly miss her; but we are cheered with the hope that we may soon meet her.

OLIVE L. RICHARDSON.

ANDERSON.—Died at Oregon City, Ore., Aug. 21, 1903, of cancer of the stomach, Brother Lars Anderson, aged 71 years. Brother Anderson had been a Sabbath-keeper for many years. We laid him to rest in Lone Fir Cemetery, Portland, to await the trumpet call.

W. J. BURDEN.

PALMER.—Died at Monitor, Ore., Aug. 5, 1903, W. S. Palmer, aged 34 years. Brother Palmer had only recently received the full truth, but rejoiced greatly in it. Words of comfort and exhortation were spoken by the writer, to a large audience of friends and relatives, from Luke 11; John 5; and Rev. 14: 13.

WARREN J. BURDEN.

McCANN.—Lester Ray McCann was born in Decatur, Neb., in 1894; died at his home in Panoka, Alberta, Aug. 3, 1903, of Addison's disease. Ray was a bright boy, of a loving disposition. His father, mother, and one brother mourn their loss. Words of comfort were spoken by the writer, from Jer. 31: 15-17.

J. W. BOYNTON.

LOEPPKE.—Died at her home, ten miles southeast of Bowden, N. D., Aug. 6, 1903, Marie Toews, wife of Elder Edward Loepke. Sister Loepke was born Nov. 11, 1869, and was baptized Sept. 29, 1889. She had been ill for some time, but bore her suffering with Christian fortitude. Words of comfort were spoken by Elder Doering and the writer.

JOHN G. WALKER.

CASE.—Earl Glenn, son of Edwin S. and Mary C. Case, died in Battle Creek, Mich., Aug. 23, 1903, aged 4 years. The cause of his death was cholera infantum, and the burial took place in Bedford, where the parents now reside. A large company of friends assembled to express their sympathy, and words of comfort were spoken by the writer.

G. C. TENNEY.

RANDOLPH.—Fell asleep in Jesus, Aug. 7, 1903, near Lockesburg, Ark., George, oldest child of Mr. and Mrs. W. B. Randolph, aged 7 years and 27 days. He was an intelligent, obedient child, and was loved by all who knew him. The father, mother, and other relatives and friends mourn their loss, but not as others who have no hope. The funeral services were conducted by Brother E. Kloss.

MRS. M. L. KLOSS.

LONG.—Fell asleep in Jesus, at Salina, Iowa, Aug. 9, 1903, of lung trouble, our only brother, Ross Harold Long, aged 30 years, 4 months, and 22 days. All that a loving wife and friends could do was done for him. His last hours were filled with praises to God, singing with a sweet, clear voice, "Nearer, my God, to thee."

MRS. ELLIOTT TEETER,
MOLLIE R. LONG.

LOCKWOOD.—Died of paralysis, in Oakland, Cal., Mrs. Frances Herbert Lockwood, at the age of 61 years, 3 months, and 18 days. She had been sick for many years. About twelve years ago she was baptized, and united with the Seventh-day Adventist Church. She has borne eleven children, of whom ten are living. She died in hope.

M. C. W.

RANSEYER.—Died in Aspen, Colo., July 30, 1903, of appendicitis, Pearl Golden Ranseyer, in her fourteenth year. Her trust in her Saviour was firm. When asked by her sorrowing mother, "How can you leave me?" her answer was, "Of such is the kingdom of heaven." That was the text from which words of comfort were spoken by the writer, to a large congregation.

L. A. SPRING.

DUNBAR.—John Dunbar died at his home in Dunbar, Neb., Aug. 5, 1903, of old age. He accepted present truth under the labors of Elder Shultz over twenty years ago. He was a firm believer in the second advent and the resurrection of the dead. He was an earnest worker among his neighbors, exhorting them to get ready to meet the Lord. He leaves a family of eleven children, who feel their loss most keenly. Words of comfort were spoken by the writer, from Ps. 8: 5, and kindred texts touching on the resurrection of the just.

L. A. HOOPES.

MADSEN.—Died in Seattle, Wash., Aug. 3, 1903, of cancer of the stomach, H. J. A. Madsen, aged 48 years. Brother Madsen was born in Denmark, and had resided in this country about twenty-five years. He accepted present truth in Nebraska, ten years ago, under the labors of the writer, and he died rejoicing in it. He leaves a wife and two children, besides his aged mother and five brothers and sisters. The funeral was held in the Seattle church, the writer speaking words of comfort from John 11: 33-36.

H. C. J. WOLLEKAR.

(Scandinavian papers, please copy.)



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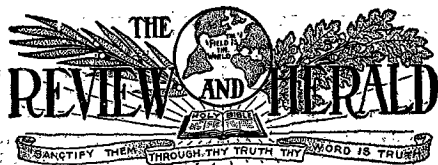
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WASHINGTON, D. C., OCTOBER 8, 1903

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

AN article which deals with our general financial situation will be found on page 20. We hope all will read it, and that those who are prepared to make some response to this statement will be inclined to do so.

THE appeal from Jamaica is presented with the recommendation of the Mission Board that the cause is a worthy one. The circumstances of our brethren in the desolated districts make the blow that has fallen a heavy one.

JUST as this issue of the REVIEW is being mailed, the General Conference Council, which has been called to meet in this city, October 7-21, is beginning its sessions. A report of the proceedings of this council will appear in due time.

THE time has come to enter upon a most stirring winter campaign for the circulation of the literature which will bring this message to the attention of all the people. Read Brother Daniells' articles, in our Editorial Department, dealing with this subject.

TRACT societies or individuals indebted to the S. D. A. Publishing Association, of Battle Creek, Mich., should settle their accounts directly with that office. Correspondence relating to the stock, notes, or certificates of deposit issued by the same Association should be addressed to Battle Creek, Mich.

WE have received the announcement of the Iowa Industrial Academy, located at Stuart, Iowa. This conference school began its work last year in rented buildings, but opens in its own buildings this season. The course of study is designed to prepare students for practical work, or for a more extended course in our training schools. Brother T. H. Jeys is the principal, and the first term began October 6.

BEGINNING with the issue of October 8, *The Sentinel of Christian Liberty*, which has been published in New York City, will be issued from this office. All correspondence with the paper, and all personal correspondence with the editor, Brother John D. Bradley, should hereafter be addressed to 222 North Capitol

St., Washington, D. C. The *Sentinel* is now published by the Review and Herald Publishing Association.

THE work on last week's paper was all done in our own office, with the exception of the press work. It was almost like starting a new office, and there were some unavoidable delays which made the paper later than usual. We are making every effort to adjust all these matters in such a way as to mail the edition earlier than heretofore, and confidently expect to attain this result immediately. We greatly appreciate the patience and forbearance of our readers during this time of change and readjustment.

OUR little Japanese sanitarium, of which a picture is given on the first page, made a very good record the first month. The receipts were one hundred and forty-five dollars, while the expense, not including doctors' salaries, was one hundred and sixteen dollars. The equipment is very primitive. Dr. Lockwood suggests that some especially interested in the Japanese work may feel it a privilege to help furnish some appliances for the treatment rooms. The Mission Board will be glad to send on any gifts for this purpose.

IN order to provide sufficient room for its Sales and Shipping Department, the Review and Herald Publishing Association has rented a good store in the business part of this city. The stock of books, tracts, and pamphlets formerly carried by the Pacific Press Publishing Co. in their New York office has now been removed to Washington, and that office has been closed. A full supply of all our denominational literature will be kept in stock in the new quarters here, and all orders should be addressed to the Review and Herald, 222 North Capitol St., Washington, D. C.

IN a recent issue of the New York *Christian Advocate*, the leading Methodist paper of this country, there appeared the following paragraph in a letter from Washington:—

The Seventh-day Adventists have decided to locate their publishing interests at Takoma Park, a suburb of Washington, D. C. They have already secured headquarters in the city, and are making themselves felt in our midst. . . . The disastrous fire in Battle Creek, Mich., which destroyed the publishing house and Sanitarium, was a great financial loss, but served as a call to renewed activity and generous offerings. The committee examined many places in the East, but finally agreed that the strategic point would be the capital of our nation. The selection of Takoma Park will doubtless prove an incentive to the members of this denomination, and the buildings to be erected will serve as a national

home for the society. We may not agree doctrinally in every point, but there are many phases of Christian teaching common to all evangelical churches which serve to unite us in one brotherhood.

The writer of this paragraph, a local Methodist pastor, visited our offices, and we had a very pleasant interview with him concerning our removal and our work in general.

Removal of the New York Office

IN harmony with the recommendation of the General Conference, the new publishing concern recently incorporated in Washington, D. C., under the style of Review and Herald Publishing Association, succeeds to the business of the New York Branch of Pacific Press Publishing Company, formerly located at 11 W. Twentieth St., New York City.

The removal of the book stock and of *The Sentinel of Christian Liberty* has now been effected, and hereafter all book orders from societies or individuals, all subscriptions for the *Sentinel*, and payment of all accounts due New York Branch of Pacific Press Publishing Company, should be addressed to Review and Herald Publishing Association, 222 North Capitol St., Washington, D. C.

S. N. CURTISS,
Manager New York Branch,
Pacific Press Pub. Co.

Appeal From Storm-Swept Jamaica

DEAR BRETHREN IN THE STATES: You have all seen in the papers news of the destruction that came to our fair island the eleventh of August. Many of our brethren suffered with the others in loss of property, but the lives of all were spared. Four of our church houses were blown flat, and the roof of one other was blown off. Much of the material was ruined, and will have to be replaced by new. Some of it was blown away, and never found. Port Antonio, John's Hall, Moore Park, and Glen Goffe were the churches destroyed. The Above Rocks church had the roof blown off.

The brethren are not discouraged, but are at work gathering all the material they can. All finishing lumber has to be bought. Our brethren in the storm-swept district, which comprises half of the island, have now no means of raising money. They are unable to rebuild these churches, and to finish the five new ones we had already in building.

We are trying to help ourselves all we can. One church will be up again and ready for use by October 1. The lumber for another is now paid for, and work will be begun by the twentieth. But, brethren, we shall need help. Please send us at least five hundred dollars. Unless you do so, our work here will be crippled. Two Baptist ministers sailed for England this week to solicit aid to rebuild their houses of worship, but I think all our American brethren need is to know of our present distress, and they will respond to our call. May God bless you in so doing. Send offerings to the treasurer of the General Conference, 222 North Capitol St., Washington, D. C.

J. B. BECKNER.