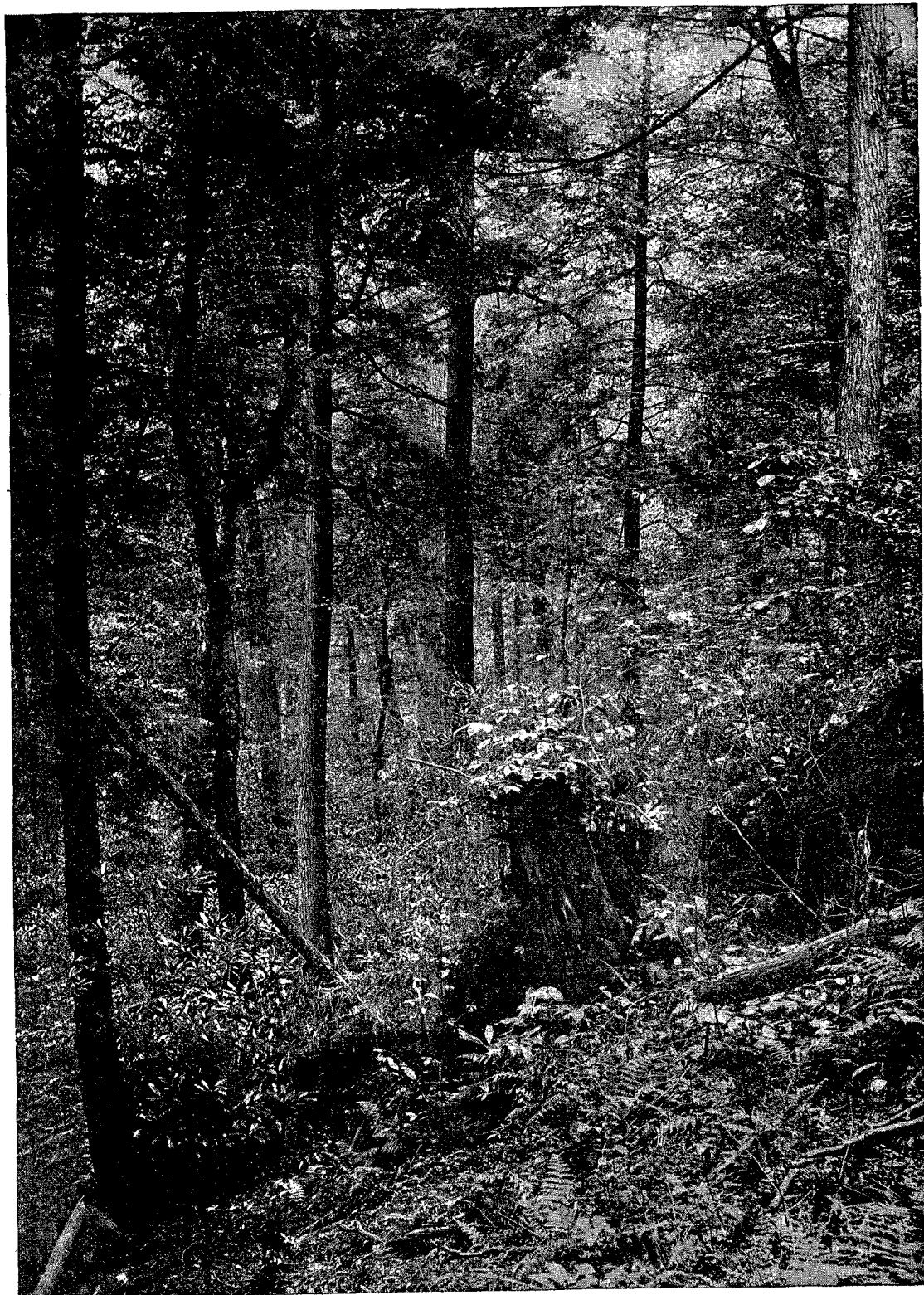


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WASHINGTON, D. C., THURSDAY, OCTOBER 15, 1903

No. 41



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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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Editorial

Act Upon It

Do you believe that this is the last generation? Act upon that belief. Do you believe that this advent movement is in the purpose of God, and his means for reaching the world with the final message of the gospel? Act upon that belief. Do you believe that this closing message ought to go quickly to the ends of the earth? Act upon that belief. Do you believe that you ought to consecrate yourself and your means to the work of hastening the coming of the Redeemer's kingdom? Act upon that belief. Faith and action are inseparably connected.

An Army of Workers

A BELIEVER is a worker. It is a contradiction of terms to speak of an idle Christian. There are just as many workers in the Lord's vineyard as there are true believers. When the Lord adds believers to the church, he adds workers to the church. A host of believers means a host of workers. If the personal application of these principles seems to cut off any whose names are on the church rolls, let them examine themselves to see whether they are in the faith. These principles will become manifested facts in the experiences just before us. Those who refuse to be laborers together with God in the final campaign of the great controversy will thereby declare that they have no real confidence in the leadership of the Captain of the Lord's host, and the decision not to follow Prince Im-

manuel will place them in the ranks of the prince of this world. It will thus appear that the attitude which this people now assumes toward the most earnest appeals which are being made to arouse them to service will make clear their real attitude toward the kingdom of God in the earth and in their own hearts. There can be no such thing as a body of believers in the Lord and his salvation whose only anxiety is to save themselves with as little sacrifice as possible of what the world holds dear. "If any man would come after me, let him deny himself, and take up his cross daily, and follow me." "He that heareth, let him say, Come." The great call of the hour is for an army of converted workers who can be worked by the Holy Spirit in presenting to the world the gospel message of salvation from sin, and a preparation to meet the soon-coming Saviour. The darkness deepens. The need of the world grows greater. The message must be given. The time has come for the fulfilment of the oath of the angel that "there shall be delay no longer." It now rests with each individual to decide whether he has the faith in this movement which will lead him to give all for it. And this decision must be made soon.

Unwavering Faith

WHEN a wave sweeps over the surface of the ocean, there is a great commotion, and much apparent movement of the water, but there is no real forward movement. There is much stir, and whatever is on the surface of the water is almost irresistibly tossed about, but it results in no particular progress toward any definite point. On the other hand, there may be a genuine current setting steadily in a given direction, carrying everything along with it, and this without any particular disturbance on the surface. "He that doubteth is like the surge of the sea driven by the wind and tossed. For let not that man think that he shall receive anything of the Lord; a double-minded man, unstable in all his ways." "Unstable as water, thou shalt not excel," was the forecast which Jacob made of the experience of Reuben, although he spoke of him as "the beginning of my strength, the excellency of dignity, and the excellency of power." When left free, water yields to any pressure brought to bear upon it, and takes

its shape wholly from the action of forces outside of itself. It has no power of resistance which it can exert against outward influences. It responds to every wind that blows. The rock has a definite form which it maintains against the influence of outside forces. When the wind and water come against it, they are turned aside by the firmness of the rock. The doubter is like the wave of the sea. The man of faith is as firm as the rock. Genuine faith is unwavering. It lets God be true continually, "with whom can be no variation." The faith of Israel was the human factor in changing the unstable water of the Red Sea into a solid wall. "The deeps were congealed in the heart of the sea." In response to the same faith the walls of Jericho became as unstable as water. "The wall fell down flat." The faith which will speedily bring the triumph of this message is the faith which believes God regardless of outward appearances, and which results in progress, and not merely a commotion. "Lord, give me such a faith as this."

Battle Creek College Again

IN other parts of this paper there will be found two articles which deal with the reopening of Battle Creek College and the training of our young people for usefulness in this work. One is written by Dr. J. H. Kellogg, and is printed on page 20. The other is written by Mrs. E. G. White, and is printed on page 8. A comparison of these two articles will show that they differ widely in the views presented upon these questions. The one explains and defends the policy adopted of providing special educational facilities for young people in Battle Creek; the other sets forth an entirely different policy, and gives the reasons for this counsel.

There are three definite propositions in the instruction given through Sister White which stand out clearly, and which demand careful consideration:—

I. Our young people should be "trained to enter the field as missionary nurses, some as canvassers, some as evangelists, some as teachers, and some as gospel ministers. The Lord has plainly instructed me that our young people should not be encouraged to devote so much of their time and strength to medical missionary work as it has been car-

ried forward of late." "It is not necessary for so many of our youth to study medicine."

2. Provision should be made in places away from Battle Creek for giving the necessary preparatory training to those who ought to take up the study of medicine. "From the light that the Lord has given me, I know that our training schools in various parts of the field should be placed in the most favorable position possible for qualifying our youth to meet the tests specified by State laws regarding medical students. . . . But let not the young men and young women in our churches be advised to go to Battle Creek in order to obtain a preparatory education."

3. The reasons given for this counsel are that the influences which prevail at Battle Creek are such as to make it an unfavorable place for the proper education of Christian workers, and the character of the teaching imparted there is such that it does not give the young people a proper preparation to give this message to the world. "There is a congested state of things at Battle Creek that makes it an unfavorable place for the proper education of Christian workers." "The instruction they [our young people] receive regarding Bible doctrines is not such as to fit them to perform properly the work that God has entrusted to his people."

With this instruction before us, setting forth the matter in such a definite way, it will be a simple thing to understand our duty, and to know how to relate ourselves to this issue. There is no argument or explanation which will justify parents, or our young people, or the managers of our institutions in departing from the plain counsel which has been given concerning the plans which should be followed in preparing our young men and women for "doing the very work that needs to be done now, just now." Let us have peace with God and peace with one another by walking in the counsel of the Lord. There is no other basis for peace.

The "Mark" Will Soon Be Enforced

To one acquainted with the principles and methods and recent history of trades unionism in this country, it must be evident that the way is prepared for an early fulfilment of the Bible prophecy concerning the enforcement of the mark of the beast. A power has arisen in the United States which has for its one specific purpose the control of the buying and selling of goods; that is, it controls labor, upon which buying and selling are dependent. Already the mandate of this power has been heard forbidding buying and selling except by its permission. To the non-union man it says,

"You shall not sell your labor," and to the employer it says, "You shall not buy non-union labor." The individual who incurs the enmity of this power, whether working man or employer, finds it impossible to secure his rights. The working man can not obtain work, and without this he can not buy the necessities of life for himself and his family; while the employer, rather than face the loss incurred by a strike of his employees, will agree to the most unjust exactions. Witness the extortion of money from builders in New York City and elsewhere by walking delegates of the labor unions, under threat of ordering a strike for noncompliance with their demands. It would be a brave merchant to-day who, if ordered by the labor trust in his city not to sell to, or buy from, a certain individual or class of individuals, under penalty of having his business ruined by a strike or boycott, with its attendant acts of violence, would venture to disregard the dictum of this power.

It only remains that the power of this great confederacy be turned to the enforcement of the mark of the antichristian power prophesied of in Revelation 13 and 14. And as the mark of this power is an institution the essential feature of which is cessation from work, it is plain that no great step will be required to bring the labor confederacy to the point of dealing with this matter.

And the prospect is that just this thing will be done. Believers in this institution realize the possibility of such action, and are calling for it. Note, for example, the following words spoken recently by a Des Moines, Iowa, clergyman, to a large audience, his subject being the problem confronting labor:—

If it (unionism) is ever to furnish the panacea for our labor ills, it must broaden and deepen its life currents on the moral ideas that affect the welfare of the laboring man. It must join the churches everywhere in the protection of Sunday as a day of rest and recreation. It means more to the laboring man to have all unnecessary work done away with on the Lord's day than to any one else. Here is a place for effectively using the splendid machinery of organized labor.

To this statement add the following from an editorial in *The Independent* (N. Y.) of October 1:—

No one can watch the recent development of trade unionism, with all its unquestioned value and importance, and not be impressed by the rapidity with which it is tending to become a dogmatic religion, surcharged with bigotry, fanaticism, and superstition. The unions have erected Sunday into a sabbath of the faithful. The union itself has become a church, to which on every seventh day the faithful repair. The unbeliever is no longer merely a "scab," he is a sinner, living under wrath. The individual member who goes out from among the industrially redeemed is a lost being, who can not be permitted to live inconspicuously among his fellows, but must be fol-

lowed with anathemas and all the pains and penalties of the excommunicated. . . . The trade unions embrace possibly two and a half million members. If they are all to become dogmatic religionists, the days of persecution "for the faith" are not over.

A little change in the situation which will bring the matter of Sunday rest to the front as a thing to be enforced by union labor, and bring under the wrath of the labor confederacy those who oppose the Sunday sabbath, and the crisis will be upon us. And how suddenly, in this day of sudden things, such a change may be brought about! The final conflict, like other final consummations, has been delayed only by the delay in God's work. But "there shall be delay no longer." L. A. S.

The Reason for Giving Thanks

THE goodness of God is the basis of all thanksgiving unto God, and the reason for thanksgiving is found, not in outward circumstances, but in the character of God; and inasmuch as the character of God is always the same, whether seasons be fruitful or unfruitful, whether outward circumstances be favorable or unfavorable, there is always a good reason for giving thanks unto God at all times. "O give thanks unto the Lord; for he is good."

And this goodness of God, and this character of God, are shown in what God does; and so the psalmist says, "Thou art good, and doest good." And so at all times, in all places, under all circumstances, we may always respond to the exhortation, "O give thanks unto the Lord; for he is good." Because whatever is, he does good.

And the goodness of God and the character of God are not to be measured, are not to be decided upon, by our human judgment, but by his own statement of his own character and goodness. And so, whether it seems so to us or not, whether the outward circumstances would indicate to us from our standpoint of judgment, that there was reason for thanksgiving, yet we can always find the true reason for thanksgiving, under all circumstances, in all places, in the very nature of the character of God. O give thanks unto the Lord; for he is good, and does good.

Further: to those who believe in God, all that he does they will count good, whether or not it appears from the human standpoint to be good; those who believe in God will always find a foundation for thanksgiving in what God does, because he does only good, and those who believe in God will say so.

And so we find the seventy-third Psalm opening in this way, "Only God is good to Israel, to such as are of a pure heart." Not simply the general statement of God's goodness, and that he

does good; but now, "Only God is good to Israel." Every true Israelite, every true child of God, every one who has learned to know for himself the character of God, will never hesitate to say, under all circumstances, in all places, "Only God is good to Israel."

Now as for the way in which this goodness of God is shown, and with which we may connect the thought of his goodness, we read the experience of the apostle Paul and of his fellow worker Barnabas, when they preached among the heathen, and after they had healed the lame man at Lystra, as recorded in the fourteenth chapter of Acts, eleventh verse: "And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men. And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker. Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people. Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out, and saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein: who in times past suffered all nations to walk in their own ways. Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness."

Every fruitful season, then, is a testimony, an outward testimony, to the goodness of God. Mark, a barren season is not a testimony against the goodness of God. Note the difference. And yet a fruitful season is a testimony for the goodness of God; and his filling our hearts with food and gladness, is his testimony to us and to all men that he has not left himself without witness in that he supplies the wants of his creatures.

It is because we are so far separated from the direct working of God in supplying these things to us, and because our conditions have become so artificial, that, instead of receiving these things, as it were, directly from the hand of God, we receive them under the forced, artificial conditions of civilization, until we are apt to forget that the fruitful season is a testimony to the goodness of God. Nevertheless so it is, one of God's established testimonies as to his character, as to his goodness.

And further, the fruitful season, the gift of God unto his creatures, is based upon another gift of his goodness, which we ought also to recognize in every other

gift flowing to us as the result of it.

When he gave his Son to the world, he was in that gift testifying not only to his creatures here upon the earth, but unto all the universe, that God is good; and his Son, who came in the likeness of our flesh, testified unto the character of God that he is good. He did this both by word of mouth and also by the works that he wrought.

And the purpose of God in this gift is that we might share with him in that goodness of character; as Jesus, God's gift in the flesh,—the same flesh that we bear,—went about doing good, and thus was in himself a testimony that God is good, so the purpose of that gift was not merely to show that God is good, but to make provision also that we might be able to share in that very goodness of character which is the foundation of our thanksgiving unto God.

And so we have the statement made in the epistle to the Hebrews, thirteenth chapter, verses 20 and 21: "Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, 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."

This is a different statement, a different wording of the thought that is given unto us in the second chapter of the epistle to the Ephesians, where we are told that our salvation is "not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

This scripture in the thirteenth chapter of the epistle to the Hebrews emphasizes especially how that result is to be brought about: "Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant,"—resurrection power,—just according to the word of the apostle Paul when he says that God would have us know "what is the exceeding greatness of his power . . . which he wrought in Christ, when he raised him from the dead, and set him at his own right hand . . . far above all principality, and power, and might, and dominion, . . . and gave him to be head over all things to the church, which is his body." Resurrection power is guaranteed unto every believer in the gift of God's goodness, in order that the good works which God hath before ordained should be wrought out, in and through the believer, "through the blood of the everlasting covenant," to "make you perfect in every good work, to do his will, working in you that which is well pleasing in his sight."

This is Christianity; this is God's

provision that the goodness of character, that the goodness of God which leads us to repentance for sin, that the goodness of God which, being revealed to us, draws us toward him with earnest desire, that the goodness of God which is revealed to us in the gift of his Son Jesus, and the goodness of God shown in the death of his Son as the atoning sacrifice for sin, that goodness which rouses our hearts unto a hatred of that which is sin,—that by all this we are drawn directly to God, and have an earnest longing of soul that in us may be revealed the goodness of God through the blood of the everlasting covenant. That is Christianity; that is God's provision for salvation.

Now, it is a wonderful lesson to learn as a matter of experience, that God is good. When the sun shines clearly, no clouds seem to hide the light; outward circumstances are favorable, and the heart is glad and joyous, then it is a simple thing to let the words slip out between the lips, God is good. But when the sun is under a cloud, and when the heavens seem like brass over one's head, and when outward circumstances seem to indicate anything else except that God is good, then, for one chastened still to be able to say, even though it be through the tears of his suffering, God is good,—it is a wonderful lesson to learn.

When our family circles are unbroken, and everything about us seems to us so favorable, we look upon friends, children in our home circle, it is easy for us to say then, God is good. But when disease fastens its hand upon one of the number, and we see the suffering that comes from it; and when, although we pray, although we use all the means that God has revealed to us as means of restoration, yet we see that the life is ebbing out day by day; and then we are called to stand by the side of the form from which the life has entirely gone, and we follow one to the long home, then to be able to say that God is good, then to be able to take up the words of the psalmist, and say, "O give thanks unto the Lord, for he is good: for his mercy endureth forever;" and to be able to say then, "Only God is good to Israel, to such as are of a pure heart,"—then we know whether we know God or not. Then we know whether we know Christianity or not. Then we know whether our confidence is yet placed in a God near at hand and not afar off, whose help is very accessible in time of need. Then we know whether we have learned how to come unto a throne of grace where dwells our God, and call upon him for help, and receive help from him in time of need, because we still believe that God is good.

"O give thanks unto the Lord, for he is good: for his mercy endureth forever. Let the redeemed of the Lord say so."

The Danger of Irresponsible Power

AN illustration of what may be expected from the domination of labor unions in the industrial affairs of this country, is furnished by the contest between the building trades unions of New York City and their employers during the last six months. Intoxicated with a sense of their power, these labor organizations seem oblivious to all bounds of justice and reason. We note in *The Independent* (New York) the following strong language on this point:—

It should be borne in mind that neither the rate of wages nor the hours of labor were involved in this controversy, and that they have recently been fighting, under the leadership of their walking delegates, against the adoption of a fair arbitration agreement proposed by men who bind themselves to employ only members of the unions. When, owing to the returning sanity of the workmen and to the conviction of their rascally leader, the end of the wretched contest seemed at hand, a national convention took place in Kansas City, where this leader—a convicted blackmailer temporarily out of prison, and soon to be tried on four additional indictments—won a notable victory over the honest men of his organization, and was raised to the rank of a hero. Now he returns to New York, breathing threatenings and slaughter, and promising to cause strikes on all the building projects where work has been resumed—even upon the new bridge across the East River. The result is, the contractors and architects say, that not less than fifty million dollars which was to be invested in buildings has been withheld. Contracts have been canceled, rents are rising, the savings of the working men in the banks are almost exhausted, and a “blue winter” for the building industry is at hand; for it is predicted by the builders that, whatever Parks and his foolish dupes may do, not more than one half of the skilled workmen will find employment in the coming cold season. At the beginning of the present season there had never been a brighter prospect of abundant work at high wages in this industry. The effect of this suicidal and criminal folly is not confined to New York. Building has been checked elsewhere, though not to the same extent, and the direct and sentimental influence of what has taken place is seen in the beginnings of depression in the great iron and steel industry. If this depression shall become more clearly marked, other industries and business generally will be affected injuriously in sympathy with it. Never have working men in America sought more diligently and with greater lack of common sense to kill the goose that was laying golden eggs for them.

Great power directed with a disregard of common sense is the ominous feature of the prospect which arises from the present situation. It was never intended that great power should be exercised in this nation except through the machinery of government. In the government the exercise of power is safeguarded by the Constitution and laws enacted and administered by agents chosen by the

whole people. Public officials entrusted with power are selected because of their demonstrated ability and worthiness for the place. The whole machinery of the government was designed with a special view to preventing the abuse of power on the part of those entrusted with governmental affairs. But a new and unforeseen state of things has arisen, in which one man, neither chosen by the people nor responsible to them, but merely the representative of a small fraction of the people bound together in a confederacy, exercises the power of a governmental autocrat, and, inspired by motives purely selfish, can throw out of gear almost the whole industrial machinery of the country, and lay a paralyzing hand upon the national prosperity. There has arisen within the government another system which to a large extent usurps the place of government, but in which the exercise of power is attended by no safeguards whatever. There could be nothing calculated to interfere more quickly with national prosperity than the development of such a one-man power. But just this thing has come in this nation, and it remains to be seen to what dimensions the evil will grow.

L. A. S.

The Humanity of Christ

IN order that fallen man might be identified with the Son of God, the Son of God identified himself with humanity. He who was the Son of God became the Son of man. He who was equal with God in the courts of heaven, who was a begotten Son and not a created being, left his station there, and identified himself with a totally different order of beings. He took on him the seed of Abraham. He was born into the world, like any other descendant of Adam. He grew from a babe to manhood, like any other human being. He was crucified and died on the cross; he rose from the dead, and ascended to the right hand of God. But he retained his humanity. He is “the man Christ Jesus.”

There was nothing lacking in the completeness of the sacrifice which Jesus made. He gave up all; he “emptied himself;” and after he had trod the pathway from the manger to the cross, condemned sin in the flesh by a sinless life, vindicated his Father’s government before men and angels, and made sure the end of sin and Satan by his death and resurrection, God highly exalted him, and gave him a name that is above every name. Christ’s work is to restore harmony again in his Father’s kingdom; and when that shall have been accomplished, he will deliver up the kingdom to his Father. “Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all

authority and power. . . . And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.” 1 Cor. 15: 24-28.

As the head of the human family, Jesus longs for the co-operation of humanity in his great work of redemption. He feels all that affects humanity. He is “touched with the feeling of our infirmities,” and he likewise feels the zeal that is shown by his followers in his service. The sympathy of human beings in his cause is not lost upon him. Behold him, in the supreme hour of trial in Gethsemane, seeking the sympathy of his disciples. In that crisis of his life he desired that they should watch with him, and pray with and for him. Twice he came to them for such comfort as they might have given him. He felt deeply their want of loyalty when they all “forsook him, and fled.” And never were words more grateful to his ears than those addressed to him on the cross by a human being, even a malefactor undergoing punishment for his crime, “Lord, remember me when thou comest into thy kingdom.”

Though exalted at the right hand of God, and worshiped by the angelic host, Jesus desires the society of human beings. “Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me.” Not all the joy of his great victory over sin and Satan, nor the glory of his triumphal return to the courts of his Father, could satisfy him without the presence of those who were of that race with which he had identified himself. For that consummation he is longing yet.

“His soul will not be satisfied,
Till he in glory see

The faithful ones for whom he died
From sin forever free.”

And when the redeemed of the human family shall be gathered home, and shall behold his glory which the Father has given him, then “he shall gird himself, and make them to sit down to meat, and will come forth and serve them.” As a pledge of his desire for the presence and companionship of his human brethren, he said to his disciples as he passed to them the cup of wine at his last supper with them, “I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father’s kingdom.” Heaven is not complete, will not be complete, to the Son or the Father, without the society of the human family.

Christ is the second Adam, the head of a new humanity. He is the head of his church. As the head of the human body is the seat of sensation, feeling everything that touches the body and responding to every need that is felt in any part,

so the divine Head of the church feels and responds to every need of afflicted humanity. Humanity has been highly honored in heaven. Its representatives have been made "heirs of God, and joint heirs with Christ," and to its Head angels bow in worship. Humanity will feel that it has a perfect right to the place won for it by its divine Head in the glorious kingdom of God.

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." Let us ever keep in mind the high calling of God to humanity in Christ Jesus, and earnestly co-operate in the eternal purpose of God which brought his Son into the human family. L. A. S.

A Despotism Principle

THE Executive Council of the American Federation of Labor has published a statement saying that in view of the publicity of the government's attitude toward the "open shop," as announced by President Roosevelt, it "takes this opportunity to say that the trades union movement stands for a strictly union shop, experience having proved that where the 'open shop' system has been tried, reduction in wages and profits have ensued, with general disaster to the industry practising that system; and therefore declares that the best interests of the labor movement call for the employment of union workers, and discourage in every way, shape, and form the deteriorating effects which follow the recognition of the 'open shop.'"

This declaration is in strict harmony with trades union practise wherever the union has dealt with the question of allowing employment to non-union workmen. The effort of the labor trust has always been to prohibit non-union men from working, and in many places it has become an established rule that no person shall be employed who is not a union member. The union dictates to the employer and to the non-union laborer, telling the former whom he may employ, and forbidding the latter to work at all, so long as he remains outside the union ranks. This practise the unions have enforced by strikes and intimidation and violence.

If this announced policy of the labor federation shall prevail and become an established fact in this country, it will amount to the institution of a new system of government—a government by trades unions. For it must be evident that whatever can control the industries of the country has become the paramount thing in the country. Every other right or privilege must necessarily be involved in the right to transact business. Of what use to a man are the guarantees of "life, liberty, and the pursuit of happiness" accorded by this republican government, so long as he is everywhere

confronted by a power which forbids him the right to work? What benefit can a man derive from contemplating the personal liberty provided for by the Constitution and principles of this republic, when his family is starving, and he is cut off from all means of providing himself or them with the necessaries of life? Such a system of things as the American Federation of Labor has announced that it stands for, nullifies entirely all the provisions for free government that exist in this country to-day. Free government means nothing without freedom to do and obtain those things upon which individual welfare, and even life itself, depend. There is no freedom where a power exists which can dictate to the individual in such matters. Almost any form of monarchy in the world offers better opportunities for the enjoyment of "life, liberty, and the pursuit of happiness" than would be offered by a theoretically free republican government where industry is dominated by trades unions.

No government ever becomes so despotic as to undertake to dictate to an individual in the matter of obtaining work. But the Federation of Labor says that the man who does not belong to the union must not be allowed to work at all. It is now attempting to force the government to sanction this despotic principle. By and by another period of industrial depression will be reached in this country. The present methods of trades unionism are hastening its coming. At that time many establishments now running will be closed, and many laborers will be thrown out of work. Then membership in a labor union will not secure work for an individual, while non-membership will bar him from obtaining work. The great mass of the unemployed will become desperate, and a struggle between them and the labor unions will be the result, attended by terrible rioting and destruction of property and life. The labor federation will be unable to provide many of its members with work, and then by its principles it will be bound to prevent these very ones from obtaining work; and many who are supporting it now will find it their chief enemy later on. And while the executive council of this federation thus announces that it aims to dictate to every person in this country how he shall exercise the right to work, or whether he shall exercise it at all or not, almost in the same breath it asserts that "the hope for right and justice hereafter, as well as the perpetuation of liberty and our republican institutions, lies in organized labor." What is to be expected as regards the preservation of liberty and justice, from such conceptions of them? And how much longer is liberty to remain anything more than a theory in this republic? L. A. S.

Note and Comment

PREDICTIONS of the impending division of the Turk's European possessions are beginning to be heard. Canon Malcolm Macoll, a well-known writer on the Eastern question, and ex-chaplain to the British ambassador at St. Petersburg, also an authority on Mohammedanism as a theocratic system of government, declares that Germany, Austria, and Russia "are giving a free hand to the sultan because they have agreed to the partition of Turkey in Europe. Austria is to have a protectorate over Servia, with half of Macedonia down to Salonika. Russia will get the other half of Macedonia, with a protectorate over Bulgaria, while Germany will get a slice of Asiatic Turkey and the port of Salonika." Whether Turkey is to be divided in this or in some other way is not an important question to us; but the fact that students of the Eastern question realize the impending nearness of the event which is to mark the termination of Turkish power in Europe, is a reminder that the day of the Lord is near and hasteth greatly.

THE present age is especially characterized by the display of power. Never before was power so dominant as it is to-day. Never before was the power of wealth so gigantic as we now see it; never before were there such armies mustered, never was there such a display of military power by land and sea. Never before were men able to draw power from the forces of nature as they do to-day. Never before were there such industrial confederacies. All this power is of the world, and is wielded by the world for the accomplishment of its purposes. It is power that may be used to oppose the advancement of the work of God in the earth, power that may be and surely will be wielded by the world's great confederacy of evil in the climax of the spiritual contest that is just before us. The confederacies of the world will glory in their strength, and boast of their power to crush the little company who own allegiance to the true God rather than to the god of this world, and blot out their work. But when they shall magnify themselves to do great things, then behold, another power will be manifested in the earth, even the power of God which he will pour out upon his people, and the display of that power will put all the power of the world to shame. The mightiest thing in the earth is the truth of God, and in the onward march of that truth will be displayed a power that is infinitely mightier than all the power of the world. It is the day of worldly power, but it is also the day of his power whose kingdom ruleth over all. The triumph will be with those who make themselves channels of the power of God. L. A. S.

General Articles

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

Come, Lord Jesus

COME, for creation's sake,
This world so beautiful and grand,
So good when from its Maker's hand,
Now marred and scarred through all the land,
Still waits thy word to quick obey,
And greet the light of perfect day.
Come! Take its fall, its curse away;
Come, for creation's sake.

Come, for thy loved ones' sake!
Sad tears still blind each watchful eye;
We droop, we mourn, we fail, we die,
How long, O Lord, how long? we cry.
Come, wipe from every eye the tear,
And still in every heart all fear,
And make the future glad and clear.
Come, for thy loved ones' sake.

O, come, for thine own sake!
'Twas here thou counted all but dross,
And here for us thou suffered loss,
On Calvary's mount there stood thy cross.
O, come, and turn that loss to gain,
That cross to crown, and banish pain,
A King of kings always to reign.
O, come, for thine own sake.

Come, for thy Father's sake!
He gave the world to thee, his Son,
Through thee the world to him be won;
And then, on earth, his will be done.
Come, Lord, unto thy faithful few,
O, come, and prove the promise true!
Come soon, and make the "all things new."
Come, for thy Father's sake.
—L. D. Harrington, in *The World's Crisis*.

The Work of Our Training Schools

MRS. E. G. WHITE

THE work of our colleges and training schools should be strengthened year by year.

No Time for Delay

Time is short. Workers for Christ are needed everywhere. There should be one hundred earnest, faithful laborers in home and foreign mission fields where now there is one. The highways and the byways are yet unworked. Urgent inducements should be held out to those who ought now to be engaged in missionary work for the Master.

The signs which show that Christ's coming is near are fast fulfilling. The Lord calls upon our youth to labor as canvassers and evangelists, to do house-to-house work in places that have not yet heard the truth. He speaks to our young men, saying, "Ye are not your own; for ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." Those who will go forth to the work under God's direction will be wonderfully blessed. Those who in this life do their best will obtain a fitness for the future, immortal life.

The Lord calls for volunteers who will take their stand firmly on his side, and

will pledge themselves to unite with Jesus of Nazareth in doing the very work that needs to be done now, just now.

There are among us many young men and women who, if inducements are held out, would naturally be inclined to take several years' course of study at Battle Creek. But will it pay? The talents of God's people are to be employed in giving the last message of mercy to the world. The Lord calls upon those connected with our sanitariums, publishing houses, and other institutions to teach the youth to do evangelistic work. Our time and money must not be so largely employed in establishing sanitariums, food factories, food stores, and restaurants, that other lines of work shall be neglected. Young men and young women who should be engaged in the ministry, in Bible work, and in the canvassing work, should not be bound down to mechanical employment.

The youth are to be encouraged to attend our schools, which should become more and more like the schools of the prophets. Our schools have been established by the Lord; and if they are conducted in harmony with his purpose, the youth sent to them will quickly be prepared to engage in various branches of missionary work. Some will be trained to enter the field as missionary nurses, some as canvassers, some as evangelists, some as teachers, and some as gospel ministers.

The Lord has plainly instructed me that our young people should not be encouraged to devote so much of their time and strength to medical missionary work as it has been carried forward of late. The instruction they receive regarding Bible doctrines is not such as to fit them to perform properly the work that God has entrusted to his people.

Satan is earnestly striving to lead souls away from right principles. Multitudes who profess to belong to God's true church are falling under the enemy's deceptions. They are being led to swerve from their allegiance to the blessed and only Potentate.

A Present Duty

All our denominational colleges and training schools should make provision to give their students the education essential for evangelists and for Christian business men. The youth and those more advanced in years who feel it their duty to fit themselves for work requiring the passing of certain legal tests should be able to secure at our union conference training schools all that is essential, without having to go to Battle Creek for their preparatory education.

Prayer will accomplish wonders for those who give themselves to prayer, watching thereunto. God desires us all to be in a waiting, hopeful position. What he has promised, he will do; and if there are legal requirements making it necessary that medical students shall take a certain preparatory course of study, let our colleges teach the required additional studies in a manner consistent with Christian education. The Lord has signified his displeasure that so many of our people are

drifting into Battle Creek; and since he does not want so many to go there, we should understand that he wants our schools in other places to have efficient teachers, and to do well the work that must be done. They should arrange to carry their students to the point of literary and scientific training that is necessary. Many of these requirements have been made because so much of the preparatory work done in ordinary schools is superficial. Let all our work be thorough, faithful, and true.

In our training schools, the Bible is to be made the basis of all education. And in the required studies, it is not necessary for our teachers to bring in the objectionable books that the Lord has instructed us not to use in our schools. From the light that the Lord has given me, I know that our training schools in various parts of the field should be placed in the most favorable position possible for qualifying our youth to meet the tests specified by State laws regarding medical students. To this end the very best teaching talent should be secured, that our schools may be brought up to the required standard.

But let not the young men and young women in our churches be advised to go to Battle Creek in order to obtain a preparatory education. There is a congested state of things at Battle Creek that makes it an unfavorable place for the proper education of Christian workers. Because the warnings in regard to the work in that congested center have not been heeded, the Lord permitted two of our institutions to be consumed by fire. Even after this revealing of his signal displeasure, his warnings were not heeded. The Sanitarium is still there. If it had been divided into several plants, and its work and influence given to several different places, how much more God would have been glorified! But now that the Sanitarium has been rebuilt, we must do our very best to help those who are there struggling with many difficulties.

Let me repeat: It is not necessary for so many of our youth to study medicine. But for those who should take medical studies our union conference training schools should make ample provision in facilities for preparatory education. Thus the youth of each union conference can be trained nearer home, and be spared the special temptations that attend the work in Battle Creek.

Our Duties and Privileges in This Judgment Hour

JOHN M. HOPKINS

"AND the Lord spake unto Moses, saying, Also on the tenth day of this seventh month there shall be a day of atonement: it shall be a holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the Lord. And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before the Lord your God. For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people. And whatsoever soul

it be that doeth any work in that same day, the same soul will I destroy from among his people. Ye shall do no manner of work: it shall be a statute forever throughout your generations in all your dwellings. It shall be unto you a sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your sabbath." Lev. 23:26-32.

For a more perfect understanding of this scripture the reader will do well prayerfully to study the sixteenth chapter of Leviticus, where the character of the service of this atonement work is more fully dwelt upon. From verses 29-34, it will be seen that chapters 23:26-32, and 16 refer to the same service, which was performed only "once a year" (verse 34), making it the closing work for that year. And this constituted the work of "atonement for the people," and whoever among all the tribes of Israel was indifferent and careless, and did not heartily enter into this work by repentance and confession and by earnestly seeking God, was "cut off from among his people."

Nothing could be more sad, more terrible, than to become an outcast, to be separated from the Lord and his people. And as this atonement work was one of those services which Paul says "are a shadow of things to come" (Col. 2:17), "which was a figure for the time then present" (Heb. 9:9), as this work of atonement for ancient Israel was a "shadow," "a figure," or type, of the great atonement work begun by our great High Priest on the "tenth day of the seventh month," in 1844, at the expiration of the twenty-three hundred days of Dan. 8:14 and 9:24-27, we may be able to see, somewhat, the importance we should attach to the present time. The solemn work of atonement is now being carried forward by our Lord in the "true tabernacle" in heaven. It, too, is the closing work, not for one year only, but forever. The "mystery of God," the gospel work, is being "finished;" and if it was important for ancient Israel to "afflict their souls," how much more imperative the necessity for us to-day, by earnest prayer and supplication, not by "vain repetitions," not by noisy demonstration, but by a careful study of his Word, by a careful study of our own hearts and lives, the motives and the principles that govern us. The Lord has said, "Be ye holy; for I am holy," and without holiness no man shall see the Lord. Heb. 12:14. Holiness means wholeness to God,—our very hearts and characters like the heart and character of God; pure, clean, not defiled by sin; no sin in us or about us; Christ dwelling in us by his Holy Spirit, so that mentally and physically and morally we shall be wholly like him; not simply by profession, but in fact "born again," a new creature in Christ Jesus. We love God, and we love just what he loves. We love justice; it is a part of our being, as it is of the Lord's. We love righteousness, and truth, and kindness, and gentleness, and patience, and meekness, and long-suffering, and all

those beautiful graces of the Spirit. By our "newness of life" we are the living examples of those graces. They constitute the Christian character, and shine out in the every-day life. They are the reflection, the outward evidence, of an indwelling Christ. Then there will be no impure thoughts cherished in the heart. There will be no impure words escape our lips. There will be no unkindness expressed in our words or actions. There will be no unfair or dishonorable methods employed in our business transactions. In everything we shall be and do just what Jesus, our indwelling Guide and Keeper, would be and do.

Then his cause will be our cause; for we are one, in unison with him. Our work will be his; for he is one with us. Whether on the farm, in the home, or at the anvil, or working with the square and plane, or in the mission field, we shall be holy unto the Lord—wholly for the Lord. And as he is interested in all our undertakings, so shall we be in all his work. It, too, will lie nearest the heart; for it is our dear Lord's work. We shall love the proclamation of the gospel; for it brings dear souls to Jesus for salvation. Every enterprise for the advancement of his cause, every call for help, will find a listening ear, a ready hand, a warm heart, a cheerful response. We shall plow, and sow, and reap for Jesus, to supply our own needs and the needs of his precious cause. That will be a "new life," a blessed, happy life, a holy life. That will be a character and a life that will be accepted by our High Priest, and by our Father in this atonement hour.

My brother, my sister, be true to God and to principle. You may be misjudged. But know that "the Lord looketh on the heart." He knows what your motives are, what you are, and what you desire to be. He knows just what traits of character, either good or evil, you inherited. He knows just how hard you have struggled to overcome those traits. He knows, too, that for long years you may have cultivated those unholy appetites and passions, until they became like a chain of steel forged around you. He knows all the mistakes you have made, and how, perhaps, those whom you love, and whose love your inmost soul is crying, yes, starving, for, regard you with distrust or suspicion. And he knows also your repentance, and your heart-longing for holiness. And now, brother, sister, let me say, Just tell him all about it, believing his sure word that all those unlovely things are forgiven—made "whiter than snow." Commit it all to him. Ask, and believe that your name is written in the Lamb's book of life. And then, however hard the conflict may be, however long the days, however lonely the hours, however heavy the burdens, in Jesus' name, in Jesus' strength, be true to principle. Be true to your high sense of Christian manhood and womanhood. Every day seek that help which alone will sustain you and enable you to overcome. Know that God loves you. Know that Christ pleads for you.

Know that heaven is interested in your best interests. And then go steadily, carefully, prayerfully, faithfully forward in the work God gives you to do.

The Lord Our Refuge

WILLIAM BRICKEY

WHEN my heart, like a bulrush, is bowed down with grief,
Whither, Lord, should I go but to thee for relief?
Thou hast portioned my lot, but my load is so great
That my soul seems to faint as I carry its weight!
When friends turn away with disdain from my door,
And seek not my presence because I am poor,
When brethren and sisters are deaf to my plea,
Whither, Lord, can I go for relief but to thee?

When the rod of chastisement falls heavily down,
And I'm bruised from the sole of my foot to my crown,
When the earth seems like iron, and heaven seems like brass,
O, where else could I go when this cometh to pass?
For the powers of the universe move at thy will,
And thy mandates the angels are quick to fulfil;
Lord, send them with comfort and peace unto me,
As with heart-rending anguish I turn unto thee.

When my heart strings are wrenched till the sobs choke my breath,
When I walk through the valley and shadow of death,
When dark clouds overshadow all the sun in my skies,
Let me turn to my God with my heart-rending sighs.
When Satan's foul touch blights my soul with decay,
Till my form has grown bent, and my hair turneth gray;
As I lean on my staff, Lord, my prayer still shall be,
Let my last tottering step bring me nearer to thee.

The Nearness of Christ's Coming as a Practical Doctrine

By the term "a practical doctrine" we mean one which affects the life and character of the person favorably, increasing his chances for salvation. No doubt all truth is in a measure practical in its effects; but some truths are far more so than others. There are multitudes who profess to be Christians who give no evidence of really being such. They bear not the fruits of the Spirit,—love, joy, peace, long-suffering, goodness, gentleness, faith, meekness, and temperance. But they do bear fruits of an opposite nature,—covetousness, selfishness, hatred, envy, wrath, evil-speaking, *et al.* "Without the Spirit of Christ, we are none of his."

That which will lead us to repentance of sin, humiliation of soul, restitution where we have wronged others, earnest prayer, devotion to the calls of duty,

meekness, kindness, a spirit of sacrifice for the good of others, a giving up of the world and its frivolous pleasures, and finally taking Christ for our all in all in life, is a practical truth of vast importance.

We claim that a firm belief in the special nearness of Christ's coming back to this earth is one of the most intensely practical truths to be possibly found in this world. It must be self-evident that in order to be a practical truth, to inspire a practical godliness, it *must be a truth*, and not a falsehood. If it were found to be the latter, of course God's Spirit could not indorse it, and again it would end in a disappointment that would be deleterious in its effects. Its victim would be liable to lose all faith in the event ever coming. The writer, after a long experience, could present a multitude of practical evidences from the experience of many of the truthfulness of this claim. In the nature of things it must be that a person will be most forcibly impressed to serve God faithfully when he firmly believes his probation is rapidly hastening to its close.

Putting off the day of making strenuous efforts to please God and prepare for eternity, is the prevailing sin of the age. Multitudes to-day are like wicked Felix of old, who said to the apostle, "Go thy way for this time; when I have a convenient season, I will call for thee." There is not the slightest reason to suppose he ever called for Paul again. It was doubtless his last chance for salvation. Hosts of men and women are, by the same procrastination, putting off their day for seeking God, and will at last have to say, "The harvest is past, the summer is ended, and my soul is not saved." O, sad and awful thought!

But when the signs are fulfilled, and the evidences are overwhelming that Christ's coming is near, even at the door, and the soul accepts this great truth, it serves as a spur of great force and power to make that person earnest and energetic in saving his soul from death. No one in his senses can dispute this fact. We know this by any amount of valuable experience. If ever there was a people in all the history of the world who were careful in their preparation to meet Christ in peace, it was the Adventist body in the fall of 1844. They were fully given up to God and consecrated to his service. O, that we as a people would study the history of that work, and get hold of the same spirit! Such power and earnestness are needed to-day about everything else. There must be a revival of that old-time advent spirit. The coldness and apathy of our people are truly appalling. But great encouragement has been the result of some recent experiences in impressing upon them the importance of a revival of the old-time spirit.

"The Lord is coming: let this be
The herald note of jubilee,
And when we meet, and when we part,
The salutation from each heart."

How that thought will thrill every true

believer's heart. How little will this poor world charm away from God the earnest believer in Christ's soon coming. That glad and joyful thought is too precious to the firm believer to allow him to be drawn away to the weak and beggarly things of this poor world of sin and sorrow. A better world opens to our view, where death will never come, pain will never be felt, tears will never be shed, evil in any form can never enter. Jesus, our love, will be there, leading his people beside the still waters, in endless joy and blessed reality.

O Lord, speed that glad day. We long for thine appearing. Broken families will then unite, never to be separated. All the blest will come "from one new moon to another, and from one Sabbath to another," to worship God, partake of life's fair tree, and see Jesus' blessed face. Not one joy will be lacking. This old earth, with its sin and the curse, will never, for all eternity, come to any saved heart with the slightest desire.—*Geo. I. Butler, in The Southern Watchman.*

The Cause of the Trouble in Macedonia*

The Political, Social, and Religious Conditions in the Near East

REV. J. HENRY HOUSE, SALONICA, MACEDONIA

THE principality of Bulgaria and the kingdom of Servia have made wonderful progress in the outward conditions of civilization in the last twenty-five years, since they obtained independence or autonomy under the Treaty of Berlin. In this respect they have left Macedonia far in the rear. It is to be feared, however, that no commensurate advance in morality and religion can be recorded. The simplicity and (to a great degree) purity in the family life, which tended toward remarkable thrift and fidelity in the home, have given place in a lamentable degree, in the larger towns especially, to what are called more modern and liberal views of family life, and in certain circles to a sad degree of intemperance, luxury, and profligacy.

In Macedonia the conditions which obtained in Bulgaria thirty to forty years ago still prevail. The *khans* (inns), for the most part and with only few exceptions in the larger towns, are miserable almost beyond belief. Travelers, in order to have the least comfort, are obliged to carry bedding and provisions with them. All the conditions of life are more like those which prevail in Turkey in Asia.

Socially, the Christian populations of Macedonia are, as a rule, far less attractive to travelers than their Turkish rulers. Many of the latter are courteous, especially to Europeans and Americans. They are men of more or less education, and some have traveled in Europe. Their position as rulers for so many hundred years has given them advantages over

the subject races. They are the officials or the men of leisure of the country. The village Mohammedans, however, resemble in outward appearance the villagers of the subject races, only they are usually rather more ignorant. Their religion, however, gives them certain advantages before the government which often makes them a terror to their neighbors.

The Christian subjects of the Moslems in Turkey look upon themselves as in the most galling bondage. The tenets of the Mohammedan religion tolerate only those Christians who submit and pay tribute. To peoples who accept these conditions the Turkish government professes a certain paternal care and freedom of action, especially in regard to religious beliefs and practises, which often strikes the European visitor as remarkable. The Turks themselves often claim that no other government in the world surpasses theirs in tolerance to other faiths. An intimate acquaintance, however, with the situation in Macedonia reveals the following unsatisfactory conditions:—

The Courts and the Prison System

In the courts, even if the judges were not corrupt (as unfortunately in many cases they are), the testimony of a Christian does not count as against that of a Mohammedan. For this reason the courts can never be satisfactory in cases between Moslems and Christians. On the other hand, in cases between one Christian and another, the venality of the judge, as a usual thing, gives no assurance of impartiality and justice.

In the criminal courts the dictum that obtains in practise is: The accused is to be treated as guilty until he can prove his innocence. Those arrested may be kept in prison for almost any length of time without a trial, and sometimes even without being informed of the nature of the accusation against them. So a man who has a spite against another may succeed in getting him imprisoned for an indefinite period by simply bringing a serious accusation against him. When the man proves his innocence (if he is able to do so), he has no means of obtaining redress for his unjust imprisonment. Now, this indiscriminate imprisonment of the innocent and the guilty has perhaps justly taken away the disgrace which in Western countries attaches to those who have been lodged within prison walls.

There are other considerations which make condemnation to imprisonment less of a terror to evil-doers than it ought to be. Before the culprit comes to trial, it is often quite possible to bribe his keepers so as to get himself free. The Turkish police and officers of the law seem less intent upon exercising the vigilance which will reduce crime than upon multiplying cases of arrest by means of which they may increase the possibility of their getting money from their victims. Even if an evil-doer is convicted and condemned, there is always the hope of imperial clemency, especially as it is customary to reduce the term of imprisonment of convicts at every birth-

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day of the sultan, or upon every anniversary of his accession to the throne. The longest sentence for murder is imprisonment for fifteen years, but by imperial clemency this is sure to be considerably reduced, so that murder becomes in the eyes of people of a low civilization a trivial crime.

One can see why crime is frequent, and the prisons filled with the innocent as well as the guilty.

In the civil administration the venality of all sorts of officials is too well known to be dwelt upon. There are most praiseworthy exceptions, especially among recent *vali* pasha of Salonica, Hassan Fehmeh Pasha, seems to be an upright man with the best of intentions. However, the power of such an official is small to stem the general tide of corruption which is all around him. Above him is the absolute rule of the sultan, without whose permission nothing important can be done, and who has his spies everywhere, and beneath him a great multitude of officials, many in places distant and inaccessible, and all skilled in ways of despoiling the people which can not easily be discovered.

Iniquitous Taxation

The trouble is with the system. The taxes are auctioned off to the highest bidder, and may be sold for more than they are worth, in which case the buyer must recoup himself with large interest upon his investment. But however this may be, the *spahis* (tax farmer) have purchased the taxes for gain, and not for the purposes of benevolent government. The normal tax is nominally a "tithe," but it may be in fact any proportion up to a half. The latter proportion is said to be the tax upon rice in the district of Strumitza. There are many ingenious ways of making the taxes yield well. For example, a man has raised beans one year; he may be made to pay the same tax on beans the next year, although he may not have planted any that year. Again, an apple tree produced a crop last year, it may be taxed the same this year, although it has not yielded an apple.

Under these conditions it is not strange that agriculture and horticulture languish. The military tax levied on all males of the subject races furnishes another means of oppression. It is much less of a tax upon them than the military service is upon the Moslems, but it is unfortunately often collected in ways which produce exasperation. The whole amount is thrown upon a village in a lump sum. Now while efforts are made to add to the list all the new births of male children, on the other hand, it is often impossible to get the names of the dead taken off, and so the people are often forced to go on paying military taxes for the dead!

But one is not sure that the exorbitant but regular taxes of the government are not after all the least heavy of the burdens which the people bear. The government is always on the verge of bankruptcy. It would be interesting to know the actual per cent of the taxes

collected that reaches the central treasury. It is all too little for the government expenses, and the pay of the lower officials is often months in arrears. This is the class of officials who come most in contact with the people. Left thus without pay for long periods, they still must live, and they are compelled to prey upon the communities which they are sent to protect; and it would often seem that they are expected to do this, and so do it with impunity. It is difficult for any one who does not live in the country to understand the exasperating levies which are made upon the people from this cause.

A still greater cause of hatred to their rulers is the danger to the honor of their women, to which the people are always exposed when the villages are visited by Turkish policemen and soldiers. When Miss Stone was carried off, the remark was more than once heard: "If such excitement is caused by the kidnapping of one woman, let the Americans think of our suffering, when so many of our wives and daughters are continually exposed to something far worse."

All these things will show the reasons which the Christians of Turkey have for feeling bitterly the bondage to which they are subject. These evils are so widespread, and the misery of the villagers is so great, that any one of sympathetic nature finds it hard to go about among them and be compelled to hear the oft-repeated tales of suffering.

An Unsustaining Faith

We turn now from these outward conditions of the people to those *moral* and *religious*. The nominal Christians, for the most part, belong to an ancient Christian church which they call the Eastern Orthodox Church. This church is not able to meet these outward sufferings and miseries with any counterbalancing spiritual uplift. We must not, however, speak with too much haste or prejudice. It is difficult not to have a certain love and respect for a church whose traditions run back so many hundreds of years. The orthodox church has obtained a remarkable hold upon the affections and upon the imagination of these simple people. But no serious student of the Bible and church history can repeatedly and understandingly visit the services in the churches of Macedonia without being overwhelmed with sorrow. He seems to see a body from which the spirit has fled. He looks upon a barren desert of form and ceremony with hardly a scrap of living green to comfort the eye. Imagine a service three hours long, with usually not a word of instruction or comfort in it all, unless perchance a word or two of the portion of Scripture may have been understood. The liturgy is in the ancient Slavic language (or the ancient Greek), which is not understood by the people, and there is, as a rule, no preaching. And should there be found an enlightened priest who wishes to preach, he is soon stopped by the bishop if his sermons should show the least tendency toward evangelical truth. The prayers and services before the *icons* (holy pictures) of the virgin and the

saints attribute to the creature the glory which only belongs to the Creator. Prayers to the virgin occupy the chief place in the liturgy, and are longer by far than those offered to the triune God. The attribute "most holy" is applied to the virgin, while that of "holy" is sufficient for God the Father and Christ, and she is appealed to to "save" them. These things, together with the prayers and offerings for the dead and a multitude of other superstitious observances, awaken the deepest sorrow in the mind of the intelligent student of the Word of God.

If now you turn from the church to the daily life of the people, you will find what you would naturally expect under such circumstances—that religion is an *opus operatum*, not a God-fearing life inspired by the indwelling of the Holy Spirit. A bad man may be in the eyes of the community a good orthodox Christian; a priest may be a bad man, but a good priest. Formalism reigns—a disease fatal to the life of any church. All the Biblical teachings of the church are either unknown or largely unheeded. The Bible, though not a forbidden book, is for the most part an unread book.

This, then, is the justification of evangelical missions among them. As Christians we must lift up a fallen brother before we go on to raise a fallen foe; in fact, the people often suffer as much from nominal Christians as they do from their Moslem rulers. Christians who occupy petty offices under the Turks are often the greatest agents of oppression, not to say anything about the narrow bounds which encircle commerce from the want of faith in one another.

Soil Ripe for Revolutionary Teachings

It is, then, in such a soil as this that the seeds of insurrection and revolution, when planted, most surely grow. The inception of the movement was doubtless largely due to Macedonians who had fled from their native land to Bulgaria. Many were educated in the schools of that freer land. Whether the first attempt to organize a revolutionary committee was made by such Macedonians as were unable to obtain employment in their adopted country, or by those who were moved only by patriotic motives, the committee, once formed, was a popular organization for the unemployed, and the cry for the freedom of Macedonia was a popular one to all Bulgarians from the predominance of Bulgarians in that province. Any one who opposed it seemed to be little better than a traitor.

This committee seems to collect taxes from all the Bulgarian inhabitants, rich and poor. A Macedonian Bulgarian put the case in a nutshell when he said: "We are now living under two governments, and both collect their taxes by violence." The two governments were those of the Turks and the committee. It should be said here that there are two committees, the old and the new, or the so-called Centralists and Verhovists. The new committee appears to deprecate such deeds of violence as the kidnapping of women, bomb-throwing at foreigners,

and the like, but it must be said that the old committee, or the Centralists, seem to have the money and the influence in Macedonia.

The armed bands of this committee, traversing as they have for several years past with wonderful impunity all parts of Macedonia, must have collected large sums of money, and probably have hidden in the mountain fortresses large stores of guns and ammunition; at least, they are supposed to have done so, and some think that when the general insurrection takes place, they can put thousands of villagers into the field—villagers who are not without some drill in the use of firearms. It is difficult to know just how much truth there is in these reports. The committees, however, have already made the Turks much trouble, and have, in spite of the diplomats, brought about the present crisis in the near East. They seem to be fully decided not to yield to the demands of Russia and Austria, but to call out a general insurrection and fight to the bitter end for the autonomy promised them in the Treaty of Berlin.

This is the sad condition of this province, now absorbing so much of the attention of the world. The American Board has missions in European Turkey. As a result of this mission work, there are several thousands of Protestants in Bulgaria and Macedonia. Though small in numbers, these evangelical communities are a power for the moral and spiritual uplifting of the peoples of these provinces. It is hoped that the missionaries and Christians will not be in special danger unless the Turks should be allowed to invade and conquer Bulgaria, which does not seem likely, if we recall the history of the recent Greco-Turkish War. . . . Our duty is one of earnest prayer to God, not only for our brethren who are stationed in these provinces, but for all the distressed peoples of this unhappy region.

The population of Macedonia numbers, probably, something more than two million, of which we estimate the Bulgarians as about one half of the whole, the Turks one third, the Greeks one tenth, and Wallachians, Jews, Albanians, Servians, and Europeans make up the remainder. It should be noted here that Albania proper (the old Illyricum) and Thessaly are not included in Macedonia. The Bulgarians are more or less equally distributed over the northern, central, and western portions of the province, and in the west they extend as far south as Lake Kastoria. The Turks, while they are more or less numerous in all the cities, are especially strong in a large central strip of some breadth, which extends from the Gulf of Orfany in the southeast to the city of Uskub in the northwest.

There are also large colonies of Turks in the southeast, on the mainland to the north of the island of Thasos, and in the southwest extending from Lake Ostrovo toward the southeast as far as the River Bistritza, near the border of Thessaly. The Greeks occupy the extreme southwestern portion of the province,

as well as the southern and southeastern seashores along the Egean.

The recent sufferings of the Macedonian Bulgarians, the reports of which often become exaggerated when published in the newspapers of the principality, have evidently awakened the greatest excitement and sympathy in Bulgaria, and this makes the preservation of peace more difficult. One can readily believe, however, that the Bulgarian government does not desire war. Turkey, on the other hand, seems to be deliberately preparing for war. She naturally feels deeply the provocation which the revolutionary committees have given her. She has gathered large armies in Thrace, to the east of Bulgaria, and in Macedonia, to the south. She may have as many as two hundred and fifty thousand or three hundred thousand men under arms, and seems only to be awaiting some overt, unfriendly act on the part of Bulgaria, that she may declare war. Probably the only thing that is keeping her back from a declaration of war is the knowledge that the great powers will not permit her to profit by victory.

The problem of government in these regions is rendered more difficult by the fact that every race keeps itself as far as possible distinct from every other. If autonomy should be given to Macedonia, an important part of the government would naturally fall to the Bulgarians, as being more numerous than any other one nationality there.

One thing seems reasonably certain, that no government not guaranteed by the powers will be able to meet the difficulties of the situation, and bring about contentment and peace. At present it is next to impossible to forecast the future. The strain upon the people living in these regions for the past few years has become so great, and the uncertainties for life and labor so continuous, that doubtless something must be done, and it may be that war, however much to be deprecated, would be considered by many as a sort of relief, and in the end it might clear the air.

One Reason for Moody's Success

CHAS. T. EVERSON

ONE day while conversing with the once noted evangelist, Mr. B. Fay Mills, who is now a Unitarian pastor, the topic of Mr. Moody's success and its reason came up. Mr. Mills said that many looked upon Mr. Moody as an ignorant man, and that it is not generally known that Mr. Moody was earning three thousand dollars a year as a shoe merchant when only twenty-three years old. He went on to say that Mr. Moody was a man calculated to succeed in whatever he undertook; for he allowed nothing to stand in the way of his attaining the end that he sought.

Then, to illustrate this statement, he related an incident that happened the first time he met Mr. Moody. He said: "In a seaport town on the Atlantic coast there is a little church that because of

its wealth generally succeeds in getting the leading ministers in the country to come and preach for them. I preached there one Sunday, and after the sermon I was asked if I had ever met Mr. Moody. To this I answered in the negative. Then they said I must remain till the following Sunday, for Mr. Moody would preach there, and I would be afforded the opportunity of meeting him. It was customary for the minister who preached for this church to speak on Saturday night for the fishermen, of whom there were many in that place. This service for the fishermen was held in a large flat building that had a sheet-iron roof. It was at this service that I met Mr. Moody, who was to address a large audience composed of rough and sturdy fishermen. But just at the beginning of the service it began to rain; it came down in torrents, sounding almost like thunder on that sheet-iron roof. Although only a very few in front could hear anything, yet Mr. Moody preached for about an hour at the top of his voice until his collar wilted, and he was covered with perspiration. And when he had finished speaking, he announced to the congregation, 'After we sing a song Mr. Mills will speak.' I spoke up and told him that it was of no value to speak with such a storm in progress. But he only reaffirmed that Mr. Mills would speak. Then while the congregation was singing, I said to Mr. Moody, 'Tell the congregation that Mr. Mills will not speak, and then call those to the front who are especially interested, and deal with them directly.' 'No,' said Mr. Moody, 'Mr. Mills is going to speak.' So I got up and 'sawed' the air for about three quarters of an hour. By the time I had finished speaking, the storm had ceased. Mr. Moody then got up and preached a regular sermon to the congregation, uninterrupted by the storm, and had a very successful meeting." Mr. Mills concluded with the statement, "Now a man who will wear out a storm to gain his object is bound to succeed."

This ability to hold on until success is assured in whatever is undertaken is recognized in the Bible as one of the most necessary qualifications for success. It is not he that begins, but "he that endureth to the end" that shall be saved. The enduring quality is the one that is necessary to success also in prayer, as we note from the parables of Jesus on the importunate widow and the man who came at midnight to ask bread for a friend. Also in another place we read, "Ye let go of the arm of the Lord too soon." The ability to endure in prayer as "seeing him who is invisible," and to work perseveringly, will bring success to even the apparently untalented. Success comes not to the specially talented, but to the persevering, who, as Wesley, value time more than money, and are more careful how they spend the former than the latter.

"TIMOTHY never would have been a companion of Paul if he had never been a student of the Scriptures."

THE WORLD-WIDE FIELD

The Chinese World

J. N. ANDERSON

NUMERICALLY AS well as geographically China is one of the great empires of earth. The Chinese as a race constitute not less than one fourth of the world's population. Like the English-speaking people, who, by their numerical strength, enterprise, and force of character, occupy a large and unique place in the affairs of earth, the Chinese race, which, though radically different in almost every respect, constitutes a leading factor in the make-up of the world. In a very important sense each of these two races must be looked upon as a world all by itself. In point of population and national antiquity,—dating from the time of Abraham,—the Chinese vastly outstrip all other races, while the geographical magnitude of the Middle Kingdom, extending from latitude eighteen degrees and ten minutes north to forty-eight degrees and ten minutes north and from longitude seventy-four degrees east to longitude one hundred and forty-four degrees and fifty minutes east, places it in the first rank of world empires. Some territory has been lost to China since the year 1840, when it was estimated that the Chinese emperor ruled over five million three hundred thousand square miles. In view of these facts, what wonder that China calls herself the "Middle Kingdom," the "Celestial Empire," in comparison to which, according to popular belief, all other nations are islands, petty border States, tributary indeed, but often in a so-called state of rebellion or insurrection against the rightful sovereignty of the great sovereign state, the Middle Kingdom.

In shape, the Chinese empire approaches a great rectangle whose circuit is fourteen thousand miles, or more than one half the circuit of the globe, embracing a third of the largest continent of the four world portions. The coastline is roughly stated at forty-four hundred miles, while her three great river systems are perhaps the most extensive and complete in the world.

This vast empire naturally divides itself into the three divisions of China Proper, Manchuria, and the colonial possessions (Tibet, Kokonor, Ili, and Mongolia). The last division, although one half the territorial extent of the empire, is of little importance, politically or

otherwise, being barren and sparsely inhabited. Manchuria is the home of the present Chinese, or, rather, Manchu dynasty, which has held power for two and one-half centuries. This province, with its language and people, is in fact foreign to China, and has been and still continues to be the cause of no little friction; and as I write these lines, it is a bone of contention which may at almost any time plunge the leading world powers into an international war. China proper embraces the eighteen provinces, and almost universally answers to the term China.

Unlike England, which in order to extend her dominions was forced to go beyond the seas, the Chinese race is in an important sense one, planted together in one continent, a mighty empire de-



THE FAMILY OF A WEALTHY CHINAMAN

veloped through not less than four millenniums to its present magnitude from a roving, nomadic people who once inhabited what is now the province of Shen-si. Yet it is a mistake, though general and deep-seated, to conceive of China as a well-organized and united empire. Her written word is indeed one, but her tongue is so diversified as to present as many and as great differences and divisions as the continent of Europe, though less perceptible and less definite. Again, the word China may mean, on the one hand, the great inert population for the most part gathered in villages, which, with the rural masses, constitute perhaps ninety-five per cent of the entire people; while, on the other hand, it may mean that relatively small but very important literary class constantly recruited from the general mass, from which any one may rise on the ladder of literary tests. This class, together with the political and military Manchu, not only rules China politically and civilly, but furnishes what-

ever public opinion it has, writes its books, its pamphlets, and conducts its ceremonies, its business, and most of its worship. This is at once China's strength—and China's weakness—a puzzle and a vexation to Western diplomacy.

But it must not be forgotten that China and the Chinese are by no means co-extensive. The allusion is not to the influence China may have exerted upon the world outside of herself, but rather to the many Chinese who, in spite of their superstitions, attachment to native land, and contempt for things foreign, have for centuries emigrated to other lands both near and remote. Considered from this point of view, the Chinese race, by its skill, enterprise, and industry, occupies the chief place in the Oriental world. Nor have the Chinese hesitated to enter the great labor markets of the Western world, where, by their intelligence, thrift, and industry, they have successfully competed. "They are equal to any climate, be it hot or frigid; all that is needed is teaching and guiding combined with capital and enterprise, to convert them into the most efficient workmen to be found on the face of the earth."

In the United States, where the Chinese have received anything but fair treatment, and where there has been the most vigorous and unreasonable opposition to their presence, there are to be found at the present time over one hundred thousand. Canada has perhaps about one fifth of that number, most of whom, as in the United States, are to be found on the Pacific coast. Trinidad has from two thousand to three thousand Chinese, while Cuba, Porto Rico, and other West India Islands had in 1877 not less than forty-five thousand. Mexico has about three thousand of these Orientals.

The South American States, especially those on the west coast, have a considerable sprinkling of Chinese, amounting in the aggregate to probably not less than seventy-five thousand or one hundred thousand. In 1893 the Sandwich Islands had a Chinese population of forty thousand, many of whom held good positions, including several lawyers.

Europe seems to have very little attraction for the Chinese, and very few are to be found there. Africa, however, where European capital has entered to develop the country and its resources, has a considerable number of this strange but misunderstood people. Ceylon and India also have some, and evidence is abundant to show that their presence in those parts dates from ancient times.

In Burma they are numerous, and the opinion prevails that the future of that country belongs to the Chinese. The

trade of Rangoon is in a large measure in their hands, and the commercial towns up country, such as Mandalay, etc., have large numbers of these desirable immigrants who possess the very qualities which the Burmese and other indigenous races lack. Since the annexation of Burma by Great Britain, the tide of Chinese immigration has steadily increased, until they now number probably forty thousand. The same statement holds true, only in a more absolute sense, of Siam, Anam, and Cochin China. In the last place mentioned, the Chinese fairly swarm, not indeed as idle cumberers, but as patient, persevering, and intelligent traders and workmen. In and around the Straits Settlement there are said to be at least six hundred thousand Chinese, not counting those in Borneo, the Dutch colonies, or the Philippines. If all territory under direct British control be included, they slightly outnumber the children of the soil. There has been, and continues to be, a large influx of Chinese immigrants into Malaysia and all surrounding islands.

The Philippine Islands, it is estimated, have about one hundred thousand Chinese, and now that American capital and enterprise have entered to develop the country, the demand for Chinese laborers is increasing, despite American aversion to cheap labor. Since the war with Japan, very few Chinese are to be found in that land.

Australia, with a total population of four million, has about forty thousand Chinese, but owing to restrictive legislation this number is constantly decreasing. New Zealand has a small number of Chinese, but there, too, discriminating laws drive them from the country, and prevent further immigration.

To the far north in bleak Siberia, Russia's imperial penitentiary, the Chinese swarm along the banks of the Upper Yenisei River. In Vladivostok no less than thirty thousand reside, carrying on various businesses in a small but effective way.

It is thus seen that the Chinese are a most potential factor, especially in these Oriental parts, where they stand head and shoulders above other native races, whose business affairs they are laying hold upon in proportion to their superior skill, intelligence, and industry. In a political and military way, they count for almost nothing; but as laborers and tradesmen in any capacity, this people possess superior qualities, and the countries to which they come receive incalculable benefits from these unoffending, peace-loving, and industrious people.

This is the Chinese world—a great ancient empire—with abundant resources yet undeveloped, a population exceeding one fourth that of the entire race, thousands of whom are scattered to all parts of the Orient, and many to Western lands. With these facts before us, it is manifest that China, or the Chinese race, is one of the great, if not the greatest, missionary problem confronting us as a people. While God has marvelously opened to the message this great field, we do well to count seri-

ously the cost, and lay our plans accordingly, remembering, on the one hand, that the work is God's, who is both able and willing to carry it forward, and, on the other hand, that he employs human agencies, and that to us has been committed this work. Not that the work of giving the message to China's millions must be done by laborers from the home field. Were this method possible, it would require years and years, to say the least. The only way is to raise up and train native workers, who will be able to do the work quite as effectively, and with but a fraction of the outlay, both in time and money. But while it is true that a good proportion of the Chinese converts make earnest, intelligent evangelists, teachers, and Bible workers, it is equally true that the work of directing and superintending must ever devolve upon workers from the home fields. The situation requires scores of consecrated, intelligent workers, whose coming can not safely be long delayed.

China proper has eighteen large, populous provinces, each of which ranks in size with any State of the Union, and largely exceeds in population. Each one of these eighteen provinces is a mission field all by itself, which really needs a full corps of workers, both medical and evangelistic, who, with the aid of native helpers, can in a systematic and thorough way herald the message of Jesus and his coming.

Canton, China.

In Western Cuba

W. A. SPICER

THE provinces of Matanzas and Havana are the most prosperous in Cuba, as they have been most largely developed. This is the great sugar district. The cane stands higher and looks richer

walls and ornamental balconies and pillars would appear gaudy and overdone in America, but under tropical skies it seems perfectly fitting.

The Episcopal Church has long had a mission in Matanzas, and now the Methodists are pushing in successfully with their new missionary program.

Coming in from the east, the Havana railway terminus is at Regla, across the narrow bay from Havana. As one passes down with the crowd to the steam ferry-boat, in waiting for the train, he might easily fancy himself getting into New York from the Jersey City side. We passed close alongside the wreck of the battle-ship "Maine," which still lifts its tangled mass of ironwork high above the water. Shipping from all the world is anchored in the bay. The population of Havana is about two hundred and forty thousand, and it is the great distributing center for the most populous parts of the country inland. It was carnival week, and Sunday was the high day in the mad revel. The evening was devoted to processions and balls. Grotesque masks and costumes helped the people to act the frivolous parts assigned to all. Next day business was resumed as usual. And Havana is a busy city. The docks are thronged, and the electric street-car system carries immense crowds to and fro. The old business streets are very narrow. In a printing office, on Obispo Street, I saw illustrated one characteristic Cuban institution, the eleven o'clock factory lunch hour. From the proprietor to office boy, all were gathered round the table for the common meal.

Along the water front, on the city side, is the old cathedral, where once Columbus' dust was allowed a resting place. Here, too, is the old fort built by DeSoto, the conqueror of Florida and



VIEWS IN CUBA

than any I saw in the lower islands or British Guiana. It was grinding time,—about the first of March,—and armies of laborers were carting the cane to the factories. Some of the large proprietors have built railways over their estates. The engineering work in the sugar factories is very largely in the hands of Americans. When the grinding begins, it is pushed forward day and night to the finish.

The city of Matanzas, beautifully and healthfully situated on the bay, is next to Havana as a commercial center. Portions of it along the riverside look like a bit of old Venice, the buildings rising directly from the water. The tinted

discoverer of the Mississippi. Within those walls his wife died, worn out with waiting for his return. Across the bay is the Cabanas fortress, the headquarters of the small Cuban army, and out on the point, facing the open sea, the famous Morro Castle guards the harbor entrance. In the dungeons of this old castle many a life has perished in the days now past, when the banner of Spain, red and yellow—the color of blood and gold—floated from the flagstaff where now the Cuban colors fly.

The Cuban government has made steady progress since the settlement. It has maintained and carried further the

public works inaugurated during the American occupation. For two years now, not a case of yellow fever has developed in Cuba, which once was quarantined against through all the fever season. Millions are being spent in sanitation and roads, and a good school system is growing up. Political factions are getting more sensible, and less inclined to work against the administration in the interests of pet programs. Many American tourists were in Havana. Business men and farmers were there, looking over the country, and nearly all gave good reports.

The pioneer evangelist in Havana is Dr. Diaz, a Baptist, who has labored for his Cuban people over twenty years. His mission headquarters is an old

"Put him in jail for praying and singing," commanded the mayor.

"Well," said he, turning to Dr. Diaz, "what have you been doing?"

"I have been preaching the gospel."

"Put him in jail for preaching the gospel," he ordered.

All this is now in the past. The gospel worker may now go freely about. The Methodists have a school in Vertudes Street, just off the Prado, the fashionable drive, with about two hundred children attending. They teach up to the eighth grade. Two Spanish teachers are kept, but some parents do not want their children taught any Spanish studies. They already have the language, of course. The school is mainly conducted in English, and the influence is Protest-

times and the urgency of the message. Let us plan to have at least one witness in every unentered land without long delay. It will cost continual sacrifice; but we may pray for it in all assurance; for the Lord's promise is that we shall quickly carry this message to every nation, and kindred, and tongue, and people. Cuba will not be left out.

Washington, D. C.

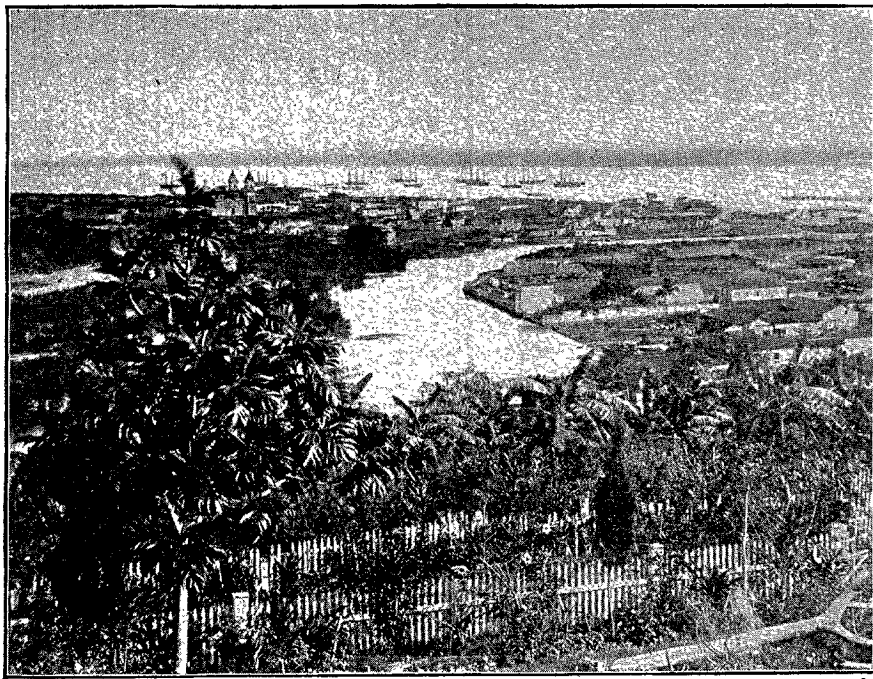
Entering Spain

FRANK AND WALTER BOND

AFTER a pleasant journey through France, we reached the Spanish border about two o'clock, June 22. We had no difficulty in passing the Spanish customs, and in an hour's time we were wending our way through the Pyrenees toward Barcelona. Spanish trains are slow; for though it is only about one hundred miles, it took us almost five hours to make the trip.

En route we met a gentleman who was of much assistance to us in getting acquainted. All the better class here are very hospitable, and as a rule will sacrifice hours to accommodate a stranger. When Brother Wilkinson was in Spain, he met a man who seemed to take quite an interest in our work, and before coming here his address was given me. The day following our arrival I called on him, and have since taken apartments in his home. After making a few inquiries, we engaged him to instruct us in Spanish. A few days later, at his request, we began Bible studies with him. This morning he encouraged our hearts by telling us that he believed the seventh-day Sabbath should be observed. We pray that his heart may be inclined to obey. He has been a minister for about fifteen years, and has taught several years in college. The general education in this country is at a very low ebb. It is estimated on good authority that seventy per cent of the people are unable to read. This, no doubt, will be a very great hindrance to the circulation of our books. And more than this, nearly all the people are very poor. Wages are so extremely small that it is a struggle for the great majority to get the necessaries of life.

Barcelona is considered the most important city of Spain. It has a population of about five hundred and twelve thousand. Hamilcar Barca, a Carthaginian, according to history, founded this city about the year 237 B. C. It has many beautiful drives and walks, but the majority of the streets are not more than ten or fifteen feet in width. The houses are almost all brick, plastered both inside and out, and are generally five or six stories high. The floor and roofs are usually made of brick also. The city is situated on the shore of the Mediterranean, and has a fairly good harbor. Barcelona is the capital of the province of the same name, which is one of the States of the Catalaunian district. The common language of this district is very different from the Castilian. However, almost every one can understand and speak some Castilian. The climate



THE CITY AND HARBOR OF MATANZAS

theater refitted, as a church, near the main boulevards, and business center. It cost the Baptists about sixty thousand dollars. The troublous war times scattered his flock, but he has now about a thousand members in Havana and outlying parts. He told me that he often had congregations of twenty-five hundred at his quarterly revival services. Again and again, during these years, he has been arrested, and twice he was saved from execution only by the intervention of the United States authorities, inasmuch as he is a citizen of this country. As illustrating the administration of former times, take the following experience: Dr. Diaz, with three others, had been holding a meeting in a little town near Havana. They were arrested and brought before the local magistrate.

"Well, mister," said he, turning to one of the preacher's companions, "what have you been doing up there?"

"I have been reading the Bible," was the answer given.

"Put him in jail for reading the Bible," said the mayor.

"Now, sir, what have you been doing?" he said to the other.

"I have been praying and singing."

ant and evangelical. It does not quite pay its own way. The Methodists own several houses in the block, for mission purposes, the work being supported by the Southern Methodist body. Congregational and Presbyterian churches in the city have some little mission work in hand, and other churches are also represented. As one worker told me, the people are learning that Protestants are not demons, as Romish teaching has sought to make out.

Only half the population of Cuba can read, and for this class the Havana booksellers supply a very poor article. Most of the literature is imported trash from Barcelona and Madrid, about as bad as it can be. I hope our own Spanish work will soon be producing a small, illustrated, and simple literature in Barcelona. Meanwhile we ought surely to pray the Lord to help us to get into Cuba with the Spanish and English literature that we have. The Lord is laying the burden of Cuba upon some hearts. If finances had permitted it, our Mission Board would surely have had a worker who knows Spanish in that field this summer. But we have to wait, and pray God to arouse us all to understand our

here so far seems quite like that of California.

The needs of the country are overwhelmingly manifest. This country, so long neglected, should surely be given attention. We would gladly accept a collection of Spanish tracts to use in our work here.

Barcelona, Spain.

Mission Notes

AN eminent German statistician is authority for the statement that there are three thousand and sixty-four languages and dialects in the world, and its inhabitants profess more than one thousand religions.

A SILK factory in Japan conducted by native Christians has proved a great blessing to its employees. They not only enjoy a day of rest with Christian services, but have the privilege of a daily morning and evening devotional hour.

JACOB CHAMBERLAIN, missionary to India, tells of a tract which has been circulated everywhere, warning the people of the increasing influence of the Christian religion, and urging the importance of their taking immediate action toward its suppression. It was addressed to the Hindus.

THE worship of heaven and earth is universal throughout China, and the officials all over the empire are obliged to conduct this worship. In the southern part of the city of Peking there is an altar to heaven, where it is the duty of the emperor to come annually to worship. He sometimes delegates this duty to a high official.

ON one of King Khama's trips to Cape Town, South Africa, he was urged to make an address at a missionary meeting. The story is told that he refused at first, as he was not a public speaker, but on being urged, he finally yielded, and this is what he said: "I am going to Cape Town because the high commissioner has sent for me. I do not know what he wants, but I obey his summons. So you must obey the words of Jesus Christ." An exchange, commenting on this, says: "How simple, yet how great, how thoroughly Christian!"

A MISSIONARY of the Church Missionary Society of England relates an experience which illustrates the power of the Bible alone, without comment or explanation. Having penetrated to a place called Rivetok, two hundred miles within the arctic circle, he found the Eskimos ready to hear him, and attentive to the Word. On inquiry it developed that seven years before a woman from the little village had visited a mission station, where she learned to read. She carried home with her a few Scripture portions, sharing her knowledge with her fellow villagers, and thus instilling into them a desire for a greater knowledge of the Word.



North Michigan Conference Proceedings

THE first annual session of the North Michigan Conference was held at Manclona, Mich., on the camp-ground, Aug. 27 to Sept. 6, 1903. Nine meetings in all were held.

The treasurer's and the auditor's reports were presented, as follows, and adopted by vote:—

REPORT OF SEC. AND TREAS. OF NORTH MICHIGAN CONFERENCE OF S. D. A., FROM

OCT. 1, 1902, TO JUNE 30, 1903.

Church members	610
Reports returned	24
Letters written	66
Bible readings held.....	1,224
Letters received	19
Subscriptions for periodicals.....	216
Periodicals distributed	3,483
Pages, books, and tracts distributed	71,804
Fourth Sabbath donation	\$ 12 60
Other donations received	388 23
Paid out	269 65

RESOURCES

Merchandise inventory	\$ 712 95
Cash	6 96
Property	250 00
Personal accounts	1,053 59
Petoskey cafe	453 43
T. & M. accounts	944 83
Sabbath-schools	9 42

Total

LIABILITIES, JULY 1, 1903

First National Bank.....	\$ 3 21
North Michigan Conference.....	439 24
"Christ's Object Lessons".....	803 71
General fund for conference debt..	17 00
Bills payable, hired money	500 00
Personal accounts payable.....	202 55
T. & M. accounts.....	1 50
Unpaid bills for mdse.....	392 64
Stock	457 81
Net gain	613 52

Total

RECEIPTS

Title	\$4,235 91
West Michigan Conference.....	775 00
East Michigan Conference.....	826 39
Donations, etc.....	15 50

Total

DISBURSEMENTS

Labor and traveling expenses.....	\$4,604 62
Expenses	263 67
Lake Union Conference.....	327 39
Property	210 90
Tract society bank	439 24
In First National Bank.....	6 89

Total

E. A. BRISTOL,
Sec. and Treas.

This is to certify, That I have examined the books of the Treasurer for the year ending June 30, 1903, and find them correctly kept, and the ledger in balance. The deposits in the banks agree with the amounts demanded by the books of record. W. H. EDWARDS.

The following churches were received into the conference by vote: Alpena, with twelve members; Eastport, with twelve members; Omer, with thirty-one members; Rose City, with ten members.

The Chair was empowered to appoint the committees, and the following persons were named: On Resolutions, J.

J. Irwin, C. A. Hansen, and A. J. Olsen; on Credentials and Licenses, W. R. Mathews, M. C. Guild, A. Maples, M. Stephens, and J. O'Reily; on Nominations, C. Wood, T. G. Lewis, J. L. Mann, J. A. Conklin, and F. Strickland.

The following recommendations and resolutions were adopted:—

1. That a Young People's convention be held on these grounds, September 15-20.

2. That Young People's Societies be organized in every church where there are young people.

3. That the aim held before the young people be the evangelization of the world in this generation.

4. We recommend that our young people who can not attend our schools be encouraged to take the correspondence course offered by the college at Berrien Springs.

5. That inasmuch as the Lord has given us light on missionary canvassing, it ever be held before our people, and that a special effort be made among our churches to circulate our small books this fall.

6. That the General Conference Association debt of \$1,315.44, plus the interest (\$65.77) for 1902, be apportioned among the churches, to be paid in four semiannual payments.

7. That the camp-meeting fund for 1904 be apportioned among the churches, to be paid in two semiannual payments, beginning with this year.

8. That our brethren be encouraged to cultivate portions of land, the proceeds of which to be used in the support of our church schools.

9. That the constitution be changed so as to have one delegate to each ten members, instead of fifteen.

10. That an investigation of our church records be made, and if satisfactory information concerning our absent members can not be obtained within one year, their names be dropped from the list.

11. That the title of canvassing agent be changed to field secretary.

12. That our people be encouraged to use the "Hymns and Tunes" in our meetings.

13. That all surplus money on hand belonging to Sabbath-schools be donated to missions, and that our Sabbath-schools set apart the donations of one or more Sabbaths in each quarter for the running expenses of the school, and that all the contributions of the remaining Sabbaths be given to missions.

It is understood that this does not affect the present plan of giving the Orphans' Home two yearly donations.

14. That the committee be instructed to secure twenty tents for the next season.

The following officers were elected for the ensuing year: President, S. E. Wight; the Secretary and the Treasurer of the tract society and conference were left for the conference committee to choose; Sabbath-school and Educational Secretary, J. J. Irwin; Field Secretary to be left to the conference committee to

choose, or not to choose, as they think best; Executive Committee, S. E. Wight, W. R. Mathews, M. C. Guild, J. J. Irwin, Andrew Maples.

Ministerial credentials were given to S. E. Wight, W. R. Mathews, M. C. Guild, J. J. Irwin, C. Wood, C. A. Hansen; ministerial licenses to T. G. Lewis, E. A. Bristol; missionary licenses to A. J. Olsen, Mrs. M. M. Faulkner, E. Jennie Lane, Ethel Peters, Nellie Clough; canvassers' licenses to S. Midgley, A. M. Byers, Bert Lewis, Frank Fenner, Fred Hoxie; church-school teachers' licenses to Mabel Griffin, Nona Carr, Zona Carr, Mrs. C. J. Tolf, William Fenner, Kate Gudme.

The following recommendations were adopted at the Young People's convention:—

1. That a Young People's Society be formed where there are two or more young people who love Jesus and desire, to associate for prayer and service for God.

2. That our young people take up the studies given in the *Youth's Instructor* for Young People's Societies.

3. That the young people of the North Michigan Conference undertake the raising of necessary funds to establish an industrial school in the conference.

4. That the offerings of the Young People's Societies be paid to the conference treasurer once a month, and by him kept separate for the special work of the preceding resolution.

5. That the conference workers use their influence for the establishment of Young People's Societies throughout the conference.

S. E. WIGHT, *President*,
E. A. BRISTOL, *Secretary*.

The Maine Camp-Meeting

THE Maine camp-meeting was held in connection with the annual session of the conference, at Deering, a suburb of Portland.

There were about two hundred and fifty of our people in attendance, or nearly one half of the denominational constituency in the conference. The camp was located in an open field, where the warmth of the sun was appreciated by the people the greater portion of the time.

The interests of the various departments of the work—Sabbath-school, canvassing, medical, and educational—were all considered in their turn, and plans were laid for their more rapid development.

In addition to the laborers of the conference, there were present all, or a portion of the time, Elders Daniells, Franke, and Griggs, and the writer, also Dr. Nicola and Brother E. R. Palmer. The efforts of these brethren were highly appreciated by those in attendance. The truth due the world and the church of to-day, was clearly set before the people. Elder Daniells took special pains to place before our people some of the evidences of the Lord's directing hand in the removal of the headquarters of our work from Battle Creek to Washington, D. C. The people were anxious to learn these facts, and contributed liberally toward the establishment of that work.

They continued the support of a teacher in the union conference academy, which is very highly appreciated by us.

While the meetings were all good, the

Lord seemed especially near to us the last Sabbath. It was manifest to all present that the Spirit of the Lord was there, and was doing a deep but quiet work in the hearts of many. It was a solemn occasion, and by many will never be forgotten. After the special effort was made for the unconverted and discouraged ones, almost the whole congregation renewed their consecration to God for actual service for him in the advancement of the work of the third angel's message. May this be an epoch in the finishing of the work in this generation.

Elder P. F. Bicknell was re-elected president of the conference, and Sister E. H. Morton was again chosen secretary and treasurer.

H. W. COTTRELL.

The Work in the Cumberland Conference

WE are thankful to say that the blessing of the Lord has rested upon the work in the Southern field during the past year. The Cumberland Conference comprises the eastern two thirds of Kentucky and the eastern half of Tennessee. We have within our borders not only the wealth, learning, and intelligence of some of the largest cities and seats of education in the South, but also the dense ignorance, the family feuds, and illicit distilleries of the mountain regions.

The population is largely white, though we have within our borders many of the unfortunate colored race, whose needs are ever appealing to us, and whose claims we can in no wise ignore.

As a conference, we are looking largely to the needs of the colored race, and not only is considerable being done for that people, but we feel that the prospects for the future were never brighter than they now are. Perplexing as this color question is to all our conferences in the South, yet it does not present to us the still more difficult problem that the work for our poor whites in the mountain districts does.

Nestling in the very shadow of, and surrounded by, the mountainous districts lies the wealthy and aristocratic blue-grass region of eastern Kentucky, where is still to be found the most perfect type of the aristocracy of ante-belleum days.

With all this diversity of conditions,—social, mental, and geographical,—this conference becomes at once one of the most interesting fields in the South.

This past year has been one of marked prosperity in the cause of present truth; our brethren have come forward nobly with their tithes and offerings, and have thus enabled the committee to push forward the work in a way that has been gratifying to all. Not only in tithes and offerings have the brethren been faithful, but we know their prayers and sympathies have also gone with us, and have been an encouragement to our brethren in the field.

It was decided to purchase another tent, so we have had two tents in the field, and toward the latter part of the summer a third one for our colored people, which has been managed by laborers of their own race.

Early in July a camp-meeting was held at Lexington for our people in eastern Kentucky, which was indeed a great blessing to them, and a source of much encouragement. This was a small meeting, but it was a beginning, and another year we expect a much larger attend-

ance from our people in this part of the conference.

The latter part of August our camp-meeting for the benefit of believers in eastern Tennessee was held in Chattanooga, and was by far the largest gathering ever held by our people in the South. At the same time a separate camp-meeting was held in another part of the city for our colored people. Both meetings were indeed a success, and another year we shall know much better how to plan for our colored work.

Since the close of these meetings, Brethren G. W. Wells and W. C. Wales, assisted by Brother J. W. Franklin, have been following up the interest with a tent effort. Brother J. F. Brice, our colored minister, has also followed up the interest created by the camp-meeting for his people. In both of the efforts, the Lord has blessed by bringing souls to the knowledge of the truth.

In eastern Kentucky Brother and Sister E. L. Sanford, with Brother J. W. Stein, assisted by Sister Maud Dortch, have been engaged in the tent effort at Winchester, Brother Stein having spent some time in the mountains near Moberly, while the others had also been doing successful work in Lexington. In Louisville Mrs. O. C. Godsmark has been carrying on, for some time, successful Bible work, while Sister L. Whitman has been devoting her time to the interests of the colored work. Brother E. W. Carey has also been located there in connection with the tract society office.

Our conference church school at Graysville is being taught by Brother Lewen A. Jacobs and Sister Minnie Hildebrand, and the one at Cleveland by Sister Clara L. Jacobs. These schools are both starting out well, and are doing excellent work. We expect soon to open a school at Sanford, where there is a prospect of a good school.

The canvassing work in our conference, under the careful management and encouragement of Brother V. O. Cole, has had a most successful year. Our canvassers are doing well, and indeed they should; for it is well known that this conference has within its borders the best canvassing territory of any to be found in the United States; and we expect to see this work come up on a still higher plain.

We are fortunately situated by having among us the Southern Training School at Graysville, and also the Lone Mountain Sanitarium. We feel very near to these institutions, and can only pray God that their management may be such that his blessing can rest upon them. Many students have gone out from this school to engage in the Lord's work; and the sanitarium, though struggling in its infancy, has been a blessing to this part of the field.

We ask an interest in the prayers of our brethren for the work here in this Southern field. O. C. GODSMARK,
President of Cumberland Conference.

Scotland

It is only three months since my wife and I landed in the town of Kirkcaldy. The same evening I preached my first sermon in the first tent set up in Scotland to proclaim the third angel's message. Since that time we have had various experiences. A bitter attack was made upon our work, and especially upon Sister White, by the so-called Disciples,

Church of Christ. But by their bitter hatred and false teachings, they have plainly showed themselves to be of "the synagogue of Satan."

There is a great deal of rain in Scotland, and some thought that it would be impossible to hold tent-meetings; but from the first, we have had excellent meetings, and the attendance has been good. More than once, scores have been unable to gain admission to the tent, and have stood outside and listened to the sermon.

We have carried on the tent work alone, with the exception of help one night a week from Elder Westworth, the superintendent of the Scottish mission field. But the dear canvassers, both brethren and sisters, have stood by nobly, helping to the utmost of their ability, and for their willing help and co-operation we most heartily thank the Lord. I never knew a place so stirred by the message as this place is. Everywhere, in the workshops and factories, in the churches and on the streets, people are discussing the Sabbath question. The newspapers have given liberal space to reports of our meetings, and have printed the arguments on both sides.

A number left the Disciples, and joined us. This stirred the dragon's wrath, and they sent away for a man to come and oppose us. He challenged us to debate; I declined because of what the Lord has said on this point in the Testimonies. But we offered them our tent for one night to state their side of the question. This drew a large crowd. Our challenger started out by defaming us, and especially Sister White. The majority of the people were thoroughly disgusted. He closed his argument by challenging us to prove: first, that there were two distinct laws in the Bible; second, that the law was kept between creation and Moses; third, that the Sabbath was kept for three hundred years after Christ, before the first day of the week was observed as a Sabbath.

We found it easy to prove these three points, and prepared special charts presenting the Scriptural and historical proofs. Three evenings were spent in the consideration of these topics, and the large audience declared the points fully proved.

This attack upon the truth has increased the interest greatly. "Surely the wrath of man shall praise thee." I have sold over twenty of Sister White's small books. Up to the present (September 19), twenty-four persons have taken their stand on the side of truth, and are keeping the Sabbath of the Lord.

We have a Sabbath-school of twenty-four members, and our Sabbath meetings are attended by thirty or forty persons. The people have given liberally to help our work. The donations for three months amount to more than one hundred and thirteen dollars.

We praise the Lord for his prospering hand with us, and we know it is only by his blessing and the co-operation of holy angels that we have been able to accomplish anything. The Lord has given us a beautiful flock. They rejoice in the truth. We have presented the Scriptural teaching on the spirit of prophecy and tithing, and it was well received.

The climate of this country agrees with us, and we are both in fairly good health. Mrs. Ritchie is busily engaged

in Bible work. If any of our friends in America would like to help us in our work, and have a share in bringing the truth to these dear Scotch people, they can not do better than to send us some tracts on the Sabbath and the second coming of Christ. Some of the little *Words of Truth*, tract No. 23, entitled "The Rest Day," would be very suitable, also "Who Changed the Sabbath?" "Seal of God," etc. We also ask the brethren and sisters in America to pray for us and the Lord's work in this field.

ALEXANDER RITCHIE.

Kirkcaldy, Scotland.

Home Again

I HAVE just returned to my home at Grand Rapids, Mich., after an absence of about four months, during which I have had a precious experience in taking part in tent-meetings and in building up the cause among French believers, both in the Northern Michigan Peninsula and in Wisconsin.

On my way home I spent three Sabbaths among the French and those of other nationalities near Oconto, Wis., where God blessed the labors of Mrs. Bourdeau and the writer about eight years ago, granting us the privilege of seeing several of the French converted to present truth. To Mrs. Bourdeau and myself it was a cause of special rejoicing in the Lord to be once more together on this old battle ground, and to bless those of like faith and hope with more advanced truths, and with a relation of what God had wrought for his cause and people since we had had the privilege of seeing one another.

Since bestowing our first labors at this place, many of the French children of large families had grown up into manhood and womanhood. Such had not fully taken in the truths of the message when we first labored among them and their parents; and at their request, we gave them a brief course of lectures on prominent chains of prophecy, and on the way of salvation. We also helped in starting a private school among them, which will accommodate children that are too young to be sent to our academies. There is precious material for workers for the French, especially for the Belgian French. One advantage in this case is discerned in the fact that their children and youth know the Belgian dialect as well as French and English. This will give them an easier access to their people.

On my way home, I had the privilege of meeting with and speaking to the church of Charlotte, Mich.

D. T. BOURDEAU.

Mississippi

SEPTEMBER 8 we left Fresno, Cal., for Vicksburg, Miss. We found lodging in the hospitable home of Brother F. R. Rogers, who for several years has labored faithfully in the Southern field. His wife, also a competent teacher, has stood nobly by his side through persecutions and hardships. God has blessed their work, and has shown them many tokens of his constant and loving care. They have been closely associated with the Southern Missionary Society, which has already accomplished a grand work in Mississippi.

In this State, with more than one and one-half million human souls, there is a

great work to be done. As yet there are but three organized churches, six companies, and some scattered Sabbath-keepers within the territory.

On account of the color line the expense of carrying on aggressive work is about twice as much as in most conferences, two tents and two companies of workers being necessary; and where companies are brought out, and schools established, it requires two schoolhouses, with teachers for each, and two church buildings. As much as some may wish otherwise, the color line must be observed by the workers, or their influence is gone. Before coming to Mississippi, we could not appreciate this as we do now. But notwithstanding all the difficulties, and the peculiar conditions, God is moving upon hearts; and we confidently expect a bountiful harvest of souls in the near future.

Several schools have been established, one of which is an intermediate school. The last mentioned was really started as a result of the donation of the citizens of Quitman, a small place in eastern Mississippi. One hundred and sixty acres of land and nearly five hundred dollars were given, and our brethren felt this to be an indication that a school should be started. A schoolhouse was built last year, and now a dormitory to accommodate about twenty students is being put up. After the donation of the people had been accepted, the only thing to do in order to show good faith on our part was to go ahead and build. Although money among the believers in Mississippi is scarce, yet hearts outside the conference are being touched, and so help comes. If the people of our strong conferences and churches could see the situation in the South, help would be sent, that with great haste the work might go forward. Any of our people who wish to assist a worthy enterprise in a needy field will please remember the Eshcol industrial school of Mississippi.

This field needs some faithful and efficient men to join those already here. The field is open, and has scarcely been touched. It is but the next-door neighbor to our strongest conferences, and do not the needs of millions of darkened souls appeal most touchingly for help? If workers are sent and supported by our sister conferences, will it be a hindrance to the home work, or a blessing both at home and abroad? Those who come must be men and women willing to sacrifice. They must expect to find inconveniences. They must expect to find a harder field than they leave; but they will find many honest souls who desire to learn. They will have some sweet experiences, and will be able to comprehend the sacrifice of Jesus as never before. Come, brother preachers, and help us — you who can endure hardness as good soldiers of Jesus Christ. We wish to see some strong white churches raised up. If our older conferences will send us men, and support them for a year or two, we may expect to see, in the near future, a good, strong conference where but a small beginning has been made.

There is also an excellent opportunity for canvassers, and there should be at least fifty in the State of Mississippi. The worker who must have conveniences and luxuries may be disappointed. Let workers come because the field is needy — and yet so near, just over the fence as it were. Let men come who will not be discouraged, men who have faith in God

and his message to mankind. Such men can do an excellent work canvassing in Mississippi. Such will succeed, and win stars in their crowns of rejoicing. Any one whom God shall impress to enter this field, or who may desire any information which we can give, will receive a prompt reply to any questions asked.

In closing, we might add, land is very cheap, good land selling in many places for a few dollars an acre. Lumber is also cheap, and country produce high. Rents in the cities are high.

H. G. THURSTON.

Quebec Camp-Meeting

THE Quebec camp-meeting was held at Ayres Flat. The camp was nicely located, the weather was fine, and the attendance was good, both of our own people and of others. Elder G. B. Thompson, of Ontario, was in attendance nearly the entire time, and rendered valuable service. Elders Watt and Farman, of Vermont, were present a few days, and took an active part in the work. The message for this time was clearly presented, and as a result some of the citizens became interested.

Dr. Lemon, of Newfoundland, gave several talks on the medical and educational work. Dr. White, of the Knowlton Sanitarium, was not able to attend the meeting on account of a pressure of work in the institution.

The baptismal service took place on Sunday, the last day of the meeting, and was a very pleasant and impressive occasion.

Quite a number of the Vermont brethren and sisters joined us in the meeting, and their presence and words of cheer were much appreciated. On the whole, the meeting was a very enjoyable and profitable one.

The Canadian Union Conference held its annual committee meeting in connection with the camp-meeting, and audited the accounts, and formulated plans for the ensuing year. It was thought by the committee that it would be advisable to hold the next session of the Canadian Union Conference in Montreal or some other large city, and make a strong effort to reach the public.

It is hoped that as a result of this good camp-meeting every man, woman, and child in the Quebec Conference will take hold with new courage in advancing the work of God. The work is to be finished, and let all work earnestly, watch carefully, and pray fervently. Let there be delay no longer on our part in doing what God would have us do.

W. H. THURSTON.

England

HULL.—I arrived in London about the fifteenth of last December, and entered the school for the purpose of receiving Bible instruction. I remained there until February, when I was invited by the British Union Conference to labor in the North England Conference, and at once entered the work in this city.

When I came, Brother and Sister Brandt were here canvassing, and laboring among the church members. The Lord greatly blessed their efforts. I at once began house-to-house work, and soon was engaged in cottage meetings every night. This developed more work than we could do, so Sister Sanders joined us for a few weeks, and as

the result of her labors, souls are now rejoicing in the truth.

In view of the interest, it was thought best to have tent meetings this summer, and Elder Altman joined me for this purpose. June 7 we started meetings, Brother Brandt taking Brother Altman's place in Leeds. We were somewhat disappointed in the attendance, however we continued until about July 20. The tent was then moved to Leicester for the general meeting. Although the attendance was small, and the weather very unfavorable, four souls accepted the message.

After the Leicester meeting, mother and I returned to continue the work, and can report some interest. The Lord has blessed the efforts put forth here. Nineteen have accepted the truth, eighteen of whom are adults. One of these, Brother Wharrie, fell asleep in Jesus last week, rejoicing in the hope of a soon-coming Saviour.

Last Friday evening I baptized seven, and Sabbath twelve were received into the church. It was thought best that the remaining ones should be more thoroughly instructed in the message before taking this step.

We believe that exercise is necessary to good health, and therefore have organized the church into a working body, so arranging it that all will have a definite work to do each week, from the oldest member to the little child. We have purchased a supply of tracts dealing with this message. From one to three of these are placed in envelopes, which are numbered, and each person has at least one series of these silent messengers. The worker leaves envelope No. 1 in some house in the territory assigned to him, with the request that it be carefully read, saying that it will be called for the following week. When No. 1 is returned, it is not taken home, but passed to some one else, and envelope No. 2, accompanied with a copy of *Good Health*, is left, thus early introducing the principles of health. When No. 2 is needed no more, then it is also passed on to take the place of No. 1 the second time, and package No. 3 is left, and so on.

The children, after reading their copies of the *Youth's Instructor* and *Little Friend*, take them to some home where there are children, and thus seek to awaken an interest in the younger members of the family. They also have a part in the tract work.

All papers and tracts are stamped with the words "Seventh-day Adventist Mission." This will let people know who we are, and our place of worship. As far as possible, the interest awakened will be followed up with Bible work and cottage meetings, and as the result of this work, with the blessing of God, the church expects a good harvest of souls. We are all of good courage, and rejoice in the hope of the Saviour's soon coming.

D. A. PARSONS.

Work Among the Oneida Indians

A MEETING for the Oneida Indians was recently held at Oneida, Wis. Representatives were there from their churches in the Ontario Conference. This meeting was held September 20-27, and was the third annual gathering of the kind. Probably not all of our people know that there are now two churches in Ontario and one in Wisconsin of this people. The total number of members in the

three churches is eighty-five. Five persons were baptized on the last day of the meeting held at Oneida, and six were added to the church at that place.

The message for the present time was given to this people, and it was well received by them. Also many practical themes were presented by the speakers. I know that our people will rejoice to learn that nearly one hundred of these native Americans are now rejoicing in the precious light of the third angel's message. They are becoming much interested with the thought of giving the same truth to other tribes of their people. I am sure that every conference in the United States which has tribes or communities of this people located in its territory, should see that provision is made for giving them the truth as it is in Jesus. We find them just as ready to receive it as are the English-speaking people of the States, and they are just as happy in it, or even more so, than the average of our people to be found throughout our conferences.

The Oneidas were moved from the State of New York, to a reservation in the east center of Wisconsin, about ninety years ago. There were six hundred that came, and the number now in the reservation is about twenty-two hundred. They are, as a rule, quite civilized, and many good farmers are to be found among them. Though all of them can talk in their mother tongue, yet many of them also converse intelligently in the English language.

We find many substantial people among them, and we hope to see many others accept the truth before this message closes. Our hope in this respect is built upon the substantial evidence that is declared by this people in regard to their intentions of giving the truth to their people, and for this purpose they are becoming quite interested in educating workers that the truth may go to them in the shortest possible time.

WM. COVERT.

Australia

IN company with others whom the General Conference had recommended to labor in Australia, my wife and I set sail July 16 from San Francisco for Sydney. For the most part the voyage was smooth and enjoyable. When at our destination, we were given a hearty welcome by our brethren, and were entertained at our new sanitarium, located in the suburbs of Sydney.

The union conference, which was to have met soon after our arrival, was postponed for nearly a month, as Elder Irwin was unable to reach Australia from Europe until August 29. However, we found plenty of work. Our brethren here are in the midst of their work with "Christ's Object Lessons," and being requested to visit some of the churches, and help them all we could, we went to Wallsend, where we have a small church of twenty-two members. We spent our time laboring for the church, holding Bible readings, and canvassing. We found many honest ones who listened to the truths for this time with deep interest. The first day among the people with "Christ's Object Lessons," we took sixteen orders in five hours. This shows that God has opened the hearts of this people for the truth. It is indeed a blessed privilege to labor in these needy fields where the work has been

hindered for lack of workers and money. But we know that there is to be no more delay, and by the Holy Spirit's power we shall be able to push the triumphs of the cross in Australia.

We have been holding readings and canvassing in West Wallsend, a prosperous town about eight miles from Wallsend, with a population of fifteen hundred. We found at least a score of people who seemed much interested in our work, and desired to hear more of our faith. This place is only sixteen miles from Cooranbong, the center of our educational work in the Australasian field, and still there has never been a sermon preached in this place by our people. By this you will see that there is yet a vast work to be done in Australia, as well as among the fifty million heathen who wait in the isles of the sea for God's law.

We are going to the work full of courage and faith, relying upon that more sure word of prophecy which is saying to us, "Verily I say unto you, This generation shall not pass, till all these things be fulfilled." For "in the days of the voice of the seventh angel, when he is about to sound, then is finished the mystery of God." And again, "If any delay, the character of God and his throne will be compromised." With this tremendous issue before us, there is but one thing to do, and that is to surrender absolutely and unconditionally to a life of loving service; for "the great outpouring of the Spirit of God which lightens the whole earth with his glory, will not come until we have an enlightened people, who know by experience what it means to be laborers together with God. When we have entire, whole-hearted consecration to the service of Christ, God will recognize the fact by an outpouring of his Spirit without measure; but this will not be while the largest portion of the church are not laborers together with God." Let us therefore seek the Lord for a real experience, and hasten to the work. R. D. QUINN.

First Fruits

BEFORE I became acquainted with the Adventists, I began paying my tithe. A few years ago I adopted the ten-cent-a-week plan. I have faithfully carried out this plan. A few weeks ago I began to devote the profits of the first book sold each day for cash. This I have designated as "first fruits."

I realize that I am selfish, but I am striving to be honest; and am thankful to the Lord that he is beginning to touch my heart with his own Spirit of unselfish liberality. O brethren and sisters, let us come up to the help of the Lord like true men and women, and hasten the coming of the King. "Even so, come, Lord Jesus." Come quickly.

H. C. CARMICHAEL.

Arkansas

GENTRY.—Meetings were begun here August 7. From the first there was a good interest, although there was strong opposition all the way through, God's Holy Spirit was present to impress the truth upon the hearts of the people, and as the result fourteen were added to the church, and nine others are keeping the Sabbath. We trust these will soon unite with God's commandment-keeping people. The message

reached several intelligent young people, and Sabbath, October 3, a young people's missionary society was organized for the purpose of becoming better acquainted with the truth, the field, and the work, and of carrying the truth to those who are in darkness. This is a needy field. The harvest is ripe, but the laborers are few.

V. B. WATTS.

East Michigan

LANSING.—It was my privilege to meet with the church at Lansing, Sabbath, October 3, which was the time for the quarterly meeting. There was a large attendance on this occasion, several coming from a distance. Nearly all present joined heartily in the social meeting, expressing rejoicing in the Lord, confidence in the triumph of the message, and a determination to press forward to the end. The ordinances of the Lord's house were celebrated with the evidences of the Lord's presence and blessing. An opportunity was offered for those who wished to unite with the church to make it manifest. In all, eight united with the church on this occasion. At four o'clock we met on the bank of the river in a beautiful and secluded place, at which time five who had not previously belonged to any church were buried, to rise to walk in newness of life.

E. K. SLADE.

Another Word About Battle Creek College

THE readers of the REVIEW have perhaps heard as much as they desire to hear in relation to the Battle Creek College, but in order that there may be no doubt left in the minds of any one respecting the situation, it may be best that a word should be added to what has already been said. The statement signed by the writer and others, which was published in the REVIEW of August 27, set forth the whole matter fully and completely so far as those concerned with the opening of the school know anything about it. As there stated, the purpose of this school is not to draw students to Battle Creek. Nothing could be more undesirable than that young men and women whose characters and purposes are not yet mature should be gathered into Battle Creek. The educational work formerly carried on by the Battle Creek College was removed to Berrien Springs at great cost, and at large expense school buildings have been erected in other places for the purpose of training and educating those who are not yet prepared to enter upon any definite line of work in connection with the cause, but there remained in Battle Creek a larger body of Seventh-day Adventist young people than is to be found in any other one place in the world, not excepting our largest educational centers.

There is always to be found at the Battle Creek Sanitarium, and always will be of necessity, four or five hundred young men and women. It has always been the aim of the managers of the Sanitarium to make the work of these young people, which is necessarily more or less commonplace in character on account of the great amount of household and domestic work required in the care of six or eight hundred invalids, something better than drudgery, which it might easily be made to be, by main-

taining constantly educational opportunities for all classes of helpers, so that those employed in the kitchen and dining room, even bell boys and elevator boys, may find an opportunity for improving their talents and working up to increased usefulness with their advance in age and experience. Many of the men now most useful in this cause, some who are standing at the head of large and important institutions, began in the Sanitarium as cooks and scrub boys, and in other menial capacities.

The training of hand and mind to expertness in the care of the sick, the development of the judgment and tact necessary for dealing with men and women, are not things to be accomplished in a few weeks or in a few months. Experience has shown that those men and women who are most loyal to the cause and most efficient in its service are those who have had years of training for the work in connection with our institutions. The establishment of the educational work at Berrien Springs made it necessary, as before explained, that provision should be made for the carrying forward of the educational work which has been conducted at the Battle Creek Sanitarium ever since the writer's connection with it. For many years the Sanitarium school has numbered constantly from two to three hundred young men and women, and more or less of the time of fifteen to twenty persons has been employed in the teaching and training of these young men and women for the useful work which hundreds of them are now doing in all parts of the earth. From a human standpoint, it would be impossible to organize anywhere to-day medical missionary work of the right sort without the assistance of these missionaries who have been trained at the Battle Creek Sanitarium, or by those who have received their training there.

At first, it was supposed that there would be no difficulty in carrying on the necessary educational work in Battle Creek, as it had at one time been done, by means of private teachers and tutors, but new rules soon after made by various State boards of health and boards of regents made it necessary that a legally qualified educational institution should be organized, so that the certificates granted for the course of study completed might be recognized by medical colleges and examining boards before whom the doctors and nurses might be required to appear.

After it became evident that such a step was necessary, a circular letter was prepared setting forth all the facts and the reasons given above, and others, a copy of which was sent to the responsible head of every one of our educational and medical institutions. The whole situation was thus placed before everybody who might be interested in it. The plan which has since been carried out differs in no particular from that which was set forth in this circular, which was issued last winter some weeks before the General Conference.

Those who are responsible for the training and education of the young people connected with the Battle Creek Sanitarium and the American Medical Missionary College are doing their utmost to discharge their responsibilities in a faithful and conscientious manner, and with due regard for the interests of

other educational institutions, and the general interest of the cause. This important educational work which has been for years a recruiting agency for missionaries for the denomination has been maintained without expense to the denomination, but many thousands of dollars have been contributed by the nurses and physicians and managers of the Battle Creek Sanitarium for the support of this educational work.

The responsibilities of those in charge of this work do not extend beyond the training of medical missionaries. The training of other classes of missionaries belongs to our other educational institutions. The education of medical missionaries began at the Battle Creek Sanitarium, and has been chiefly conducted there during the last twenty years, and it is of vital interest to the entire denomination that this educational work shall be continued at this point, and that it shall be conducted efficiently.

It has been made sufficiently clear in the statement above referred to, and by the several articles relating to this subject which have recently appeared in the REVIEW, that a school for general educational purposes, such as is conducted at College View, South Lancaster, and other points, should not be opened at Battle Creek, and the writer desires it to be made equally clear that such a school has not been opened, and that it has not been contemplated by any one that such a school should be opened.

At one of the earliest meetings held in relation to this matter, Thursday evening, Feb. 12, 1903, action was taken, of which Dr. George Thomason, the secretary of the meeting, furnishes the following copy from his record book, which he states reads exactly as it was recorded at the time the action was taken:—

"In regard to a preparatory school for medical students in Battle Creek, it was moved by Dr. Morse, seconded by Dr. Stewart, to recommend the organization of a scientific educational work in such a way as to secure the required recognition from State's board for preparatory schools. The purpose of the organization would be to legalize the work which is being done at the present time."

From this it will be evident what has been the intention of the promoters of the educational work which has been announced under the name, Battle Creek College. In the announcement made, care was taken to state that this work was intended especially for the benefit of medical missionary students, and the statement respecting the terms and expenses was so worded as to make it necessary for others to correspond with the secretary of the school before coming, and the secretary was instructed by the Board, in correspondence with such students, to direct them to our other denominational schools. So it is only to prevent a further misunderstanding, and to correct any wrong impression which any may have received, that we reiterate the fact that the educational work which is to be conducted under the name of Battle Creek College, is for the exclusive purpose of aiding in training and educating for medical missionary work the young men and women who are necessarily resident in Battle Creek through their connection with the Battle Creek Sanitarium and the American Medical Missionary College. Care was taken to

intimate this fact as plainly as was thought to be necessary in the announcement of the school; at the same time the Board reserved the right to make some possible rare exception to this rule in some individual case in which such exception could not be consistently refused.

The managers of the Battle Creek Sanitarium and the American Medical Missionary College have sufficient work on their hands to look after eight hundred sick people, seven hundred doctors, nurses, and other workers, a hundred medical students, and an extremely complicated and difficult educational work in the training school for nurses and the American Medical Missionary College, without undertaking to duplicate the excellent work which is being done by our denominational schools in other places. Those who are promoting these enterprises have been among the foremost in every move looking in the direction of educational reform, and especially in the promotion of missionary education. There has been no change in either purpose or policy. The work is going forward, and will be carried forward with the same spirit and the same purpose as heretofore.

J. H. KELLOGG.

The Coming Year in Emmanuel Missionary College

THE Emmanuel Missionary College farm has been the scene of great activity during the past few months. The summer school was one of the most interesting terms that has ever been held. About one hundred and fifty teachers worked vigorously during the vacation months in order to be better prepared to take up their work in the schools this fall. Who can estimate the influence of these young people as they scatter through our States?

Study Hall, the main college building, is in process of erection. Fifteen or twenty young men are working early and late. No effort is being spared to have this building ready for the fall opening, October 21.

Students who attend Emmanuel Missionary College must not expect to live in luxury. The institution offers comfortable quarters for a limited number of students, but if the accommodations are plain, the expense is light, and a spirit of hearty co-operation is expected to characterize those who attend. It is a training school for Christian workers. It is a camp in which young people are prepared for pioneer work, and from this center many are supposed to go into the world to preach the coming of Christ.

We feel that the Lord has abundantly blessed by giving us means to put up the buildings. The crops have been good. The yield of grapes was large, and the Lord has opened the way for a ready sale for all our fruit.

The prospects for the fall opening are good. Young people are awakening to the fact that God wants them in the work, and it is evident that they are responding to this spirit.

Emmanuel Missionary College can train the heart and the hand to work for the Master. The institution exists for no other purpose. It does not bid for students who are afraid to sacrifice for others. The whole spirit of the institution is one of sacrifice. In the

words of the principal of another school, who is preparing workers for a needy field, we can say, "We want you to go out into the world, not to have an easy time, but to make sacrifice and to help somebody else. There are those who need your help and your sacrifice. You may be called upon to sacrifice a great deal. You may have to work for small salaries. You may have to teach school in uncomfortable buildings. You may have to work in desolate places, and the surroundings may be in every way discouraging."

Many of our students have had to meet such experiences. More will have to meet them. To those who are willing to enter this service we say, "Come thou with us, and we will do thee good." As has already been said, the capacity is limited; for the dormitories have not yet been built. The price of board and room will be given upon application. The tuition fee is ten dollars a term. Arrangements have been made so that students in certain departments, who are preparing for active missionary work, may, by co-operating with the institution, receive their tuition practically free. The institution is not following the plans of the world, but the management feel that they have caught a glimpse of the needs of the world, and think it is their duty to train soldiers. Now is the time to make application if you wish to attend. Remember that the school opens October 21. Write for copy of the fall announcement. Address E. A. Sutherland, Berrien Springs, Mich.

Field Notes

A SABBATH-SCHOOL with a membership of twenty-three has been organized recently in the vicinity of Waukon, Iowa.

A CHURCH building is in process of erection at Shattuck, O. T. A church school will be conducted in the building this winter.

ON a recent Sabbath five persons united with the church at Roseburg, Ore., by baptism. A church building is in process of erection at that place.

A TENT effort at Centralia, Western Washington, which was concluded last August, resulted in bringing twenty-four souls to the acceptance of the truth.

ELDER R. C. HORTON reports three baptisms at Kalamazoo, Mich., and three at Casco, Mich. At the former place a prosperous church school is being conducted.

The Council

THE Autumn Council of the General Conference Committee opened in the church at Twelfth and M Streets, Washington, last Wednesday, at 3 p. m., according to appointment. Various causes prevented a large attendance during the first days of the meeting, but up to the time of going to press the following members of the committee have been present: A. G. Daniells, H. W. Cottrell, R. M. Kilgore, E. T. Russell, C. W. Flaiz, A. J. Read, W. T. Knox, W. H. Thurston, A. T. Jones, David Paulson, W. W. Prescott, W. A. Spicer, Frederick Griggs, and L. A. Hoopes. Quite a number of other brethren are also in attendance upon the council. It is a matter of

regret to all that Elder G. I. Butler will not be able to be present, and that Elder S. N. Haskell has been delayed several days on account of sickness.

The first meeting on Wednesday afternoon was occupied in the presentation of the various matters which would occupy the attention of the council. In the evening Brother A. G. Daniells spoke upon Our Time, Our Message, and Our Work.

On Thursday morning the following standing committees were announced:—

On Finance: W. T. Knox, C. W. Flaiz, N. P. Nelson, S. H. Lane, W. T. Bland, H. H. Burkholder, O. O. Farnsworth, J. M. Rees, R. D. Hottel, J. G. Walker.

On Home Field Work: I. H. Evans, H. W. Cottrell, J. E. Jayne, F. Griggs, L. A. Hoopes, A. T. Jones, Allen Moon, C. P. Bollman, A. E. Place, L. C. Sheafe, E. R. Palmer, F. E. Painter, A. J. Bristol, D. K. Royer.

On Foreign Work: W. H. Thurston, D. Paulson, P. F. Bicknell, William Covert, A. O. Burrill, G. B. Thompson, W. J. Stone, J. W. Watt, C. H. Edwards, C. A. Burman, A. W. George.

On Washington Work: W. W. Prescott, E. T. Russell, R. M. Kilgore, R. C. Porter, R. A. Underwood, S. N. Curtiss, J. S. Washburn, E. J. Dryer, A. P. Needham, J. R. Scott, J. H. Neall, W. A. Spicer.

The time of this session was largely occupied in considering plans for the annual week of prayer. In the afternoon the topic was the removal to Washington and the development of the work in this city. Brother Daniells read some instruction from Sister White bearing upon these matters. In the evening Brother A. T. Jones spoke upon the Cleansing of the Sanctuary.

The morning session on Friday was occupied in the consideration of the circulation of the special number of the *Signs of the Times*, and the missionary conventions to be held in November. The council did not meet Friday afternoon. Friday evening Brother G. B. Thompson spoke on the certainty of Christ's soon coming. Sabbath morning Brother A. T. Jones spoke at the First Church, and Brother W. W. Prescott at the Second Church.

Current Mention

— It is expected that Congress will assemble in special session on November 9, to consider the reciprocity treaty with Cuba.

— It is believed that danger of an immediate war in the Balkans has been averted. Bulgaria is showing a decided disposition to avoid hostilities.

— Twenty-three fishermen lost their lives by the wreck of the fishing steamer "Beatrice" in a hurricane off the coast of North Carolina, September 15.

— A recent report from the far East states that Russia has refused to evacuate Manchuria, and that China has called upon Japan for aid in view of Russia's menacing attitude.

— Contracts for armor plate amounting to more than \$7,000,000 will soon be let by Secretary-of-the-Navy Moody, the armor being intended for five new battle-ships which are to be added to the United States navy.

— The German Kaiser Wilhelm is said to possess fifty-four residences, the last one having been recently acquired at a price of \$500,000.

— The towns of Hamilton and Aliceville, Kan., were swept by tornadoes on the evening of October 6, three persons being killed, and several others fatally injured. Immense damage was done to buildings and shops, the town of Aliceville being almost entirely demolished.

— The natives of Alaska are reported to be rapidly dying off from the effects of the invasion of their country by the white man, their accustomed occupations having been so seriously restricted by the whites that many are unable to keep themselves from starvation.

— A secret council of prominent men in Texas who are opposed to prohibition, among which were several State senators, was held recently in Dallas, to devise means for stopping the wave of local option which is sweeping over that State. This form of prohibition has now been adopted in about 200 counties there.

— The days of steam turbine engines on Atlantic liners seem to be rapidly approaching, the latest indication being a proposal for a Canadian fast line service to England, the ships of which shall be equipped with turbine engines, and use oil for fuel. This proposition is to be brought before the Canadian government.

— The doctrines of Christian Science were severely denounced at the Mormon annual conference in Salt Lake City, October 6, at which 10,000 Mormons from all parts of the world were assembled. Hypnotism and Spiritualism were also condemned. It appears that Christian Science has of late caused extensive defections from the Mormon ranks.

— The highest railway speed ever recorded was attained in Germany, October 6, on fourteen miles and a half of the experimental electric railway between Marienfeld and Zossen. The speed attained was 125½ miles an hour. All the passengers had previously procured special life insurance policies. No difficulty was experienced in making the run, and still higher speeds are expected to be reached.

— A report from the steam yacht "America," which is bearing the Ziegler polar expedition northward, states that there is a strange absence of life this year in that part of the arctic regions which the expedition had reached, and numbers of dead birds were seen on the cakes of ice. An occasional stray seal was the only sign of life in a region usually filled with various living creatures, and it is believed some great disturbance of nature must have occurred there at a recent date.

— The practise of Christian Science healing has been declared legal in New Hampshire. A case which has been in the courts of that State for several years, brought by a woman to recover damages alleged to have been sustained at the hands of a Christian Science practitioner, finally came before the supreme court, which refused to sustain the charge of malpractise brought against the Christian Scientist, thus declaring in effect that Christian Science is a lawful method of treating the sick.

— A man named Welle, a criminal court official in Louisville, Ky., died after an emergency operation performed on him in a hospital there, and was restored to life by the use of oxygen, after having been dead four minutes, according to the testimony of the chief surgeon, Dr. F. E. Corrigan. Mr. Welle did not say anything about being conscious after death.

— The latest effort of the papacy to secure official recognition from the United States government is a proposition from the Vatican to make an important display at the coming St. Louis fair, the display to be in charge of a special envoy to represent the pope at the exposition, who will also be empowered to conduct negotiations regarding affairs in the Philippines. The United States government is expected to recognize the papal envoy as a diplomat in return for the display which the Vatican will make at the fair. It has been decided at the Vatican that hereafter Philippine affairs must be dealt with directly either by the pontifical secretary of state and the Washington government, or with the latter through the special envoy, recognition of whom the papacy now hopes to secure from the United States.

NOTICES AND APPOINTMENTS

Business Notices

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

FOR SALE.— One large 8-room house with 1½ acres land, in Keene, Tex., at a bargain. Address P. G. Hobbs, Keene, Tex.

WANTED.— Men to work in woods,— cedar and hemlock,— also in mill and yard. Address L. M. Richards, Spencer, Mich.

WANTED.— Good, able-bodied man to work by month on fruit ranch. Good wages. Steady employment. References required. Address J. C. Bauer, 901 W. 17th St., Santa Ana, Cal.

FOR SALE.— Comb honey gathered from alfalfa, nice quality. Price, No. 1, \$3; No. 2, \$2.75, a case of 24 sections. We also handle extracted honey. For further particulars, address J. Q. Adams, Olney, Colo.

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.

We offer best, assorted, hand-picked apples by barrel or car-load. Cheap shipments in bulk. Potatoes of finest quality. Let us know your needs, and we will quote best prices. Peanuts, figs, dates, lentils, etc. Address New York Food Co., F. W. Bartle, Mgr., Oxford, N. Y.

WANTED.— To correspond with S. D. A. man, of middle age, who can do gardening, care for chickens, cook, and is willing to make himself useful about home. Address Arthur S. Allard, care of E. F. Hutchinson, Laurium, Mich., or A. S. Allard, E. Tawas, Iosco Co., Mich.

Publications Wanted

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

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

Mrs. A. L. Glass, Kirbyville, Jasper Co., Tex.

Cora Gouge, Gentry, Ark., periodicals and tracts.

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

J. E. Collins, 617 Thomas St., New Albany, Ind., REVIEW, Signs, tracts, etc.

Mrs. Virgie V. Hobbs, Ash Grove, Mo., Signs, Instructor, Little Friend, and tracts.

J. W. Buckland, Box 218, Great Bend, Kan., REVIEW, Signs, Instructor, Life Boat, Little Friend, and tracts.

Mrs. Eliza Graham, Box 253, Du Quoin, Ill., REVIEW, Signs, Sentinel, Life Boat, Instructor, Bible Training School, Little Friend, tracts.

Change of Addresses

N. P. NELSON's address has been changed from College View, Neb., to Keene, Tex.

Until further notice, D. T. Bourdeau's address will be 475 Wealthy Ave., Grand Rapids, Mich.

Obituaries

MACK.—Died at Bay Lake, Minn., Sept. 18, 1903, Susan L. Mack, in the forty-second year of her age. A husband and five children are left to mourn, but with hope of meeting her at the coming of the Life-giver. The funeral service was conducted by the writer.
ANDREW MEAD.

HARRISON.—Hazel May Harrison, daughter of Brother and Sister Charles Harrison, of Grass Creek, Ind., was born April 27, 1902, and died Aug. 29, 1903, of cholera infantum. Soon Jesus, who took the little ones in his loving arms, will come, and death's cruel reign be forever broken. Words of comfort were spoken by the writer, from Zech. 9:12.
J. C. HARRIS.

RUPLE.—Mrs. Rebecca Ruple died Aug. 5, 1903, aged 75 years and 5 months. Sister Ruple accepted the Seventh-day Adventist faith in the spring of 1896, and remained a faithful witness to the truth till the day of her death. She was laid to rest at her home in Elkhart, Ind., to await the summons of the Life-giver. Funeral services were conducted by the resident pastor of the M. E. church.
W. H. GRANGER.

STRAW.—Died at her father's home, Aug. 28, 1903, of quick consumption, Sister Laura Straw. Sister Straw was born at Almon, Wis., in 1882; she was married to Walter Straw in 1899, and later she and her husband accepted the principles held by Seventh-day Adventists. Her everyday life was that of a consistent Christian. Funeral services were held in the Plainfield church, remarks being made by the writer, from Rev. 14:13.
SWIN SWINSON.

BUTLER.—Died at his home near Stanleyton, Va., Sept. 8, 1903, William Daniel Butler, aged 38 years, 1 month, and 24 days. He was a kind and affectionate husband and father, and was held in high esteem among his friends and neighbors. His last moments were spent in earnest prayer to God. He leaves a wife and seven children to mourn this sad affliction. The funeral services were conducted by the writer, assisted by the elder of the church, A. J. Painter, and Rev. J. R. Brown, of the Baptist Church; text, Rev. 21:4.
B. F. PURDHAM.

NOLAN.—Died at West Brownfield, Me., Aug. 20, 1903, of paralysis caused by an injury, Harold L. Nolan, only son of E. G. and Christie H. Nolan, aged 11 years, 3 months, 8 days. For seven years Harold was a patient sufferer. Words of comfort were spoken from 1 Thess. 4:13, to a large number of friends.
H. H. DEXTER.

JACKSON.—Died at the home of her daughter, Mrs. Brown, in Birmingham, Ala., Aug. 8, 1903, of bowel trouble, Sister Deie Jackson, aged 73 years, 2 months, and 4 days. Sister Jackson lived a devoted life. She accepted present truth six years ago. Her last hours were bright, her last words being, "I am ready, I am waiting." Words of comfort were spoken by the writer, from 1 Thess. 4:13-18.
W. L. MCNEELY.

ARD.—Aug. 5, 1903, Sister Sarah A. Ard, of Elsmore, Kan., passed peacefully to rest till the resurrection morn. She was born in Beaver County, Pa., April 20, 1851. At the organization of the Elsmore Seventh-day Adventist church in the spring of 1896 she united with that church, and was a faithful member till the day of her death. Funeral services were held in the United Brethren church, conducted by Elder Howell (U. B.) and the writer.
J. W. NORWOOD.

SPEAR.—Died near Boise City, Idaho, Sept. 2, 1903, of apoplexy of the brain, Florence Spear, aged 43 years, 5 months, and 12 days. She accepted the Seventh-day Adventist faith under the labors of the writer, in 1893, and united with the Boise church. Her life was devoted to the cause of God. It can be truly said of her, "She did what she could." She leaves a husband and three sons to mourn their loss. Words of comfort were spoken by the writer, from 1 John 2:17.
W. W. STEWARD.

COBLE.—Died at her home near Tell City, Ind., Aug. 3, 1903, of brain fever, Hettie F. Coble, aged 36 years, 4 months, 14 days. Sister Coble was converted when about thirteen years of age, and united with the M. E. Church, and later accepted the Adventist faith. She died with a bright hope of having a part in the first resurrection. She leaves a husband and four children to mourn their loss. Words of comfort were spoken by the writer, from Job 14:1, 2, 14; Eccl. 9:5, 6, 10 last part; 2 Thess. 4:13-18; Rev. 22:14.
AARON TERRY.

STEWARD.—Fell asleep in Oakland, Cal., Aug. 21, 1903, of heart failure, Will N. Steward, aged 29 years, 4 months, and 7 days. He was the only son of Elder T. M. and Mrs. M. E. Steward, and the only brother of Mary A. Steward. He was a most indefatigable, persistent, intense worker, and his frail physical frame could not endure the constant strain. His last hours were peaceful in resignation to God's will. He sent a message of hope and cheer to his parents. His companion, Mrs. Mabel Gage Steward, mourns, but with hope.
M. C. W.

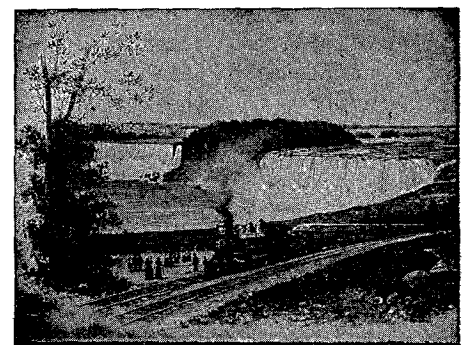
DUNN.—Fell asleep in Jesus, Aug. 6, 1903, Sister Helen Dunn, in her seventieth year. Brother and Sister Dunn joined the Adventist Church under the labors of Elders A. P. Heacock and J. A. Coffman. Sister Dunn lived a devoted Christian life, and her death is mourned by an aged husband, four sons, and four daughters. In the presence of a large assembly, a few hymns were sung and prayer was offered, and Sister Dunn was laid away to await the call of the Archangel. Funeral services will be held as soon as one of our ministers is present to conduct them.
H. B. COUNTS.

SNYDER.—Departed this life in Jackson, Mich., Aug. 5, 1903, Charles Henry Snyder, aged 30 years, 10 months, and 5 days. Quite early in life he gave his heart to God and accepted the Sabbath truth, to which he remained true for several years, then becoming discouraged, he departed from the Lord; but before he closed his earthly career, he again returned to the fountain of living waters, found peace in believing, and died happy in the Lord. A loving wife, two sisters, and one brother are left to mourn. The fu-

neral services were conducted by the writer at Jackson, Mich., after which the remains were taken to Kalamazoo, Mich., for interment.
R. C. HORTON.

TARBELL.—Died at West Wilton, N. H., Aug. 12, 1903, of paralysis and peritonitis, Louisa Farnsworth Tarbell, aged 85 years. Sister Tarbell accepted the first angel's message in 1844, and later the third angel's message, and united with the New Ipswich, N. H., church, of which she remained a much-loved member till the time of her death. I visited her about two weeks before she died, and her tear-dimmed eyes, quivering lips, and general animation as I talked to her of the closing work of God and the soon-coming Saviour, spoke volumes which her tongue could not utter. She had not forgotten her experiences in 1844. How precious the Christian's hope to these aged pilgrims! Brief remarks were made by the writer at the funeral.
A. E. PLACE.

JEFFERS.—Died at Fruithurst, Ala., Aug. 28, 1903, of dropsy, my dear wife, Mrs. Olive A. Jeffers, in her sixty-ninth year. She was born in the State of New York. At the age of eighteen she moved to Michigan, from which State, on account of failing health, in 1879 we went to Sioux Falls, S. D., where, the same year, she accepted present truth under the labors of Elder S. B. Whitney. Hoping a change of climate would benefit her, in 1895 we moved to College View, Neb., in 1896 to Leavenworth, Kan., where she held her church membership at the time of her decease. In 1899 we made our home in Fruithurst, Ala. She was a subscriber to the REVIEW for about twenty-three years. As all who know her can testify, her Christian life was a faithful one. She leaves a husband, a son, and a daughter, who mourn not without hope; for she sleeps in Jesus.
C. T. JEFFERS.



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WASHINGTON, D. C., OCTOBER 15, 1903

W. W. PRESCOTT

EDITOR

L. A. SMITH

ASSOCIATE EDITORS

W. A. SPICER

WE are sending free sample copies of this number of the REVIEW to those whose subscriptions have recently expired. Will all such kindly accept this statement as an urgent personal invitation for them to renew their subscriptions?

As we go to press, arrangements are perfected for Sister Ella F. McIntyre, a Bible worker and nurse, to sail this week, the 13th, for Egypt. She goes by the Italian line to Naples and Alexandria, to carry the blessed hope into Egyptian homes.

THE first report of laborers in Spain appears in this number. Next week another communication from Spain will report the first fruits of the message there; for already the Lord has begun to call souls to the truth in that long-neglected field.

THE Indiana Conference has established an intermediate school which is called the Boggstown Manual Training Academy, and has issued an announcement which gives a history of the institution, and full information concerning its work. The fall term opened October 1.

THE October issue of the *Pacific Health Journal* is a vegetarian number, and the frontispiece shows the happy and healthful faces of more than a score of vegetarian babies. The table of contents includes a variety of articles setting forth the advantages of a non-flesh diet. Taken altogether, it is an especially attractive number.

No providence preventing, our party for China sailed from Vancouver, on the "Empress of India," October 5. Dr. A. C. Selmon and wife, Dr. H. W. Miller and wife, and Sisters Carrie Erickson and Charlotte Simpson, four doctors and two nurses, comprise the re-enforcements for the Chinese mission. They go with hearts bounding with courage to join in carrying the simple truths of the third angel's message into inland China. Dr. Miller was ordained to the work of the gospel ministry in Ohio, and Dr. Selmon in Iowa.

THE editor of the *Pacific Health Journal* desires good photographs of vigorous vegetarians, any age from twelve to one hundred or more, with a short sketch of life, stating age, height, weight, condition as to strength, digestion, amount

of work accomplished daily, etc.; how long a vegetarian; whether eggs, milk, or other animal products, tea or coffee are used; number of meals a day; whether the health has improved since this diet was adopted. Photographs will be returned if request with name and address is written on back. Please send photographs and sketches to G. H. Heald, M. D., Sanitarium, Cal. Do not send photographs which are indistinct. They should be clear cut.

WE have been much interested in examining the October number of *The Caribbean Watchman*, the monthly paper published at Port of Spain, Trinidad, of which Brother George F. Enoch is the editor. The paper consists of twelve pages and a cover. The typographical appearance of the publication is good, and the reading-matter is interesting. Various phases of the present message are presented in a clear way. This paper is one of the youngest in our family of publications, having been started last June. We hope it will have a constantly increasing circulation, and be the messenger of truth to many waiting souls.

THE October number of *The Missionary Review* opens with a paper by Dr. James S. Dennis, on "International Service of Missions." There follows a very graphic account of the work of the late Quintin Hogg, of London, for the boys of the Polytechnic. It is not well known in America, but well deserves notice. Rev. Wm. Morrison, D. D., of the Kongo State, shows clearly the unfriendliness of the Belgian government to missions, and their unlawful treatment of missionaries and of natives. Published monthly by Funk & Wagnalls Company, 30 Lafayette Place, New York. \$2.50 a year.

Four Suggestions

MANY of our readers, hundreds of them in fact, during the past few weeks have written to our office expressing their recognition of the Lord's guiding hand in the recent removal of our periodicals to this city, the nation's capital; and the hearts of the workers on these papers have been cheered and sustained, again and again, by the assurance of our people that their hearts are with us here, even though they can not be present in person. This is an evidence to us that while God is working at headquarters, he is also working with his people throughout the world, that all Israel may go forward solidly on the march together.

It is our desire that the REVIEW AND HERALD shall be a faithful "watchman on the walls of Zion;" that week by week it shall carry to our people reports of the progress of the message in all lands; that its pages shall represent clearly, and in no uncertain tone, the fundamental principles of our world-wide message; and that it shall be true to its mission, as a "watchman," by faithfully and fearlessly directing attention to every approaching danger. Matters of vital interest from the pen of Sister White are being published each week, and no one can afford to lose these timely warnings and instructions. In order that God's people may everywhere be in touch with his opening providences,

we desire that this paper shall be placed in the hands of every Seventh-day Adventist in our ranks; and our particular object at this time is to call your attention to some of the means by which you can help to bring about this desired result.

Since we left Battle Creek, our forces have been divided, a number of the workers being left there to attend to that portion of the work which was not moved to Washington, and we find our force temporarily insufficient to do the correspondence, and other general work on our papers. Therefore, we request our people everywhere to join us, in a very definite way as indicated below, in an effort to place the REVIEW AND HERALD in every Seventh-day Adventist home.

1. Let every subscriber note carefully from the address label the date when his subscription will expire, and renew his subscription in ample time so that no numbers may be missed.

2. Let each subscriber of the REVIEW make a very definite effort to secure one new subscriber for four, eight, or twelve months.

3. Let the elder and the librarian of each church make a careful canvass of the church membership, and ascertain if each member is a subscriber to this paper, and make an earnest effort to secure subscriptions from those who do not receive it.

4. We very respectfully call the attention of our ministers to the fact that there was a time when every minister in our ranks, on visiting a church, was expected to place our periodicals, and particularly the REVIEW AND HERALD, before the church, and make an effort to secure new subscriptions. Should not that good old custom be revived? If it were, with its old-time earnestness, thousands of homes would be brightened by the visits of our church paper before the first day of January, 1904.

Dear brethren, we earnestly seek for your co-operation and practical help. Will you give it by following the suggestions given above?

THAT any one church can do what any other church has done is demonstrated by the experience of one of our churches in Texas. The elder writes:—

"After noticing in the REVIEW that others had increased their offerings to missions by the use of the little envelopes, I decided to try it in our church, and am happy to report the following gratifying results: the last quarter we raised \$13.08 for missions. For the six quarters previous the average had been only \$3.95."

Let other church elders give the plan a trial. It is the most simple way to increase your offerings to the needy fields. The whole secret is in the systematic plan. And when all have adopted it, our missionary enterprises in the needy fields will be increased at least threefold. When the message has reached every part of the world, we can expect the end. Can we not with courage throw ourselves into this work, when we see the end so near? The Mission Board would be glad to hear from other church elders who have been inspired to do more for the regions beyond. We will provide the envelopes in any quantities, free. Each church should have enough to supply every member every Sabbath.

MISSION BOARD.