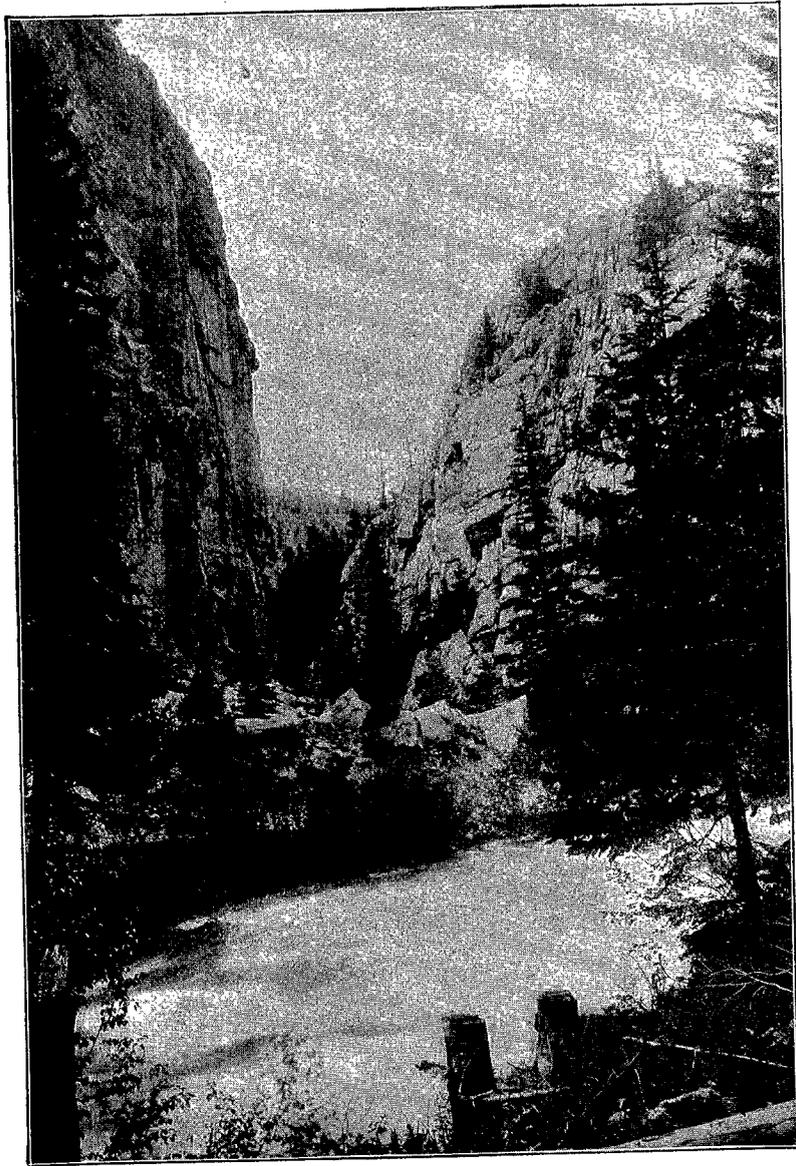


The Advent *HOLY BIBLE* *THE FIELD IS THE WORLD* And Sabbath **REVIEW HERALD**

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No. 42



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Publishers' Page

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I HAVE read "Paradise Home," and am much pleased with it. I thought as I read chapter after chapter, "Well, this book is filled with gems of truth." I can gladly recommend it as a book well fitted to find a welcome in many homes where this blessed gospel of the kingdom has not yet entered.

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The Advent REVIEW And Sabbath HERALD

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

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Editorial

Denominational Work

THERE has been a strong tendency of late to treat lightly, and almost with ridicule, the idea that this denomination has been entrusted with a special work, and that it was raised up for this purpose. This view has been persistently made to appear as narrow and tending to bigotry. We have been exhorted to take a broader view of things, and there are some among us who seem to delight in emphasizing the statement that their work is an undenominational work, and that the institution with which they are connected is an undenominational institution. It is certainly clear that any persons who prefer to do undenominational work are at perfect liberty to do so, and we have no desire to hinder their labors, but we do object to any effort to evaporate this advent movement into the thin air of undenominational philanthropy and glittering gospel platitudes. We have a strong conviction that this body of people has been called out to do a specific denominational work, a work which no other denomination is doing, and that they will prove false to their trust if they allow themselves to be turned aside from that work. This work is world-wide in its extent, but it is very definite in its character. The work of this people is in fulfilment of specific prophecies, just as was the work of John the Baptist. This denomination is a voice in the earth to prepare the way of the Lord, and it must give to the world the very message which the Lord has designed for this generation. In order to accomplish this

mission in the world, it is not necessary for this people to assert that the Lord does not use any other persons or agencies in the working out of his purposes, but it will be fatal to the success of this movement, so far as we are concerned, to take the position that we should keep our specific message in the background, and that we should lose our denominational identity on the broad platform of undenominational Christian effort. When this idea, which has been so strongly implied in some of the teaching of late, both oral and written, is accepted by this denomination, we may look for another people to arise to give this message. But we believe that *this* people will give this message to the world, and we do not therefore expect to see this idea adopted in this denomination. It is an exalted privilege to be connected with a denominated people who have been commissioned of God to herald his final message of warning and salvation to the world. To speak disparagingly of this people or their special work will not honor God or bring blessing to ourselves. "Blessed is he that blesseth thee, and cursed is he that curseth thee."

Plain Counsel to Parents

IN the October number of *The Medical Missionary* we note a call for "good boys" to come to the Battle Creek Sanitarium to act as call boys. The article closes with these statements: "Now the Sanitarium wants a number of such boys. Fathers and mothers who have them and are wondering what to do with them, will do well to write to the Sanitarium in reference to the matter. The proper age is from fourteen to seventeen." In view of this call we deem it our duty to lay before the fathers and mothers of this denomination the counsel which has been given to us through the spirit of prophecy bearing upon this very matter. In a message dated Aug. 27, 1903, Sister White writes as follows: "Christian fathers and mothers are now called upon to fulfill their duties in the home. They must try to save their children unto eternal life. Let them not advise their children to connect with the Sanitarium at Battle Creek, or with the schools that shall be set in operation at Battle Creek. There is tenfold more danger now in our youth going there, than there has been in any period in

the past." This is a very clear note of warning. We may be sure that it would not be sounded if there were not abundant reason to justify it. We greatly regret that the situation demands such counsel, but knowing that it has been written, we do not feel clear to withhold it when fathers and mothers are being urged to do the very thing which it declares that they should not do. These are certainly times of peril, and it is the duty of each one of us to inquire diligently for the way of the Lord. He will preserve those who are willing to follow his leading.

Faithful Watchmen

It is the duty of the watchman to warn the people when he sees the sword coming. If he does not do this, he is held responsible for the loss of those who might have been saved if the warning had been given. This places a solemn responsibility upon the watchman. When he accepts the position of a watchman, he assumes this responsibility. The watchman upon the walls of Zion ought to think seriously of their duty at the present time. We face a great crisis in this work. The sophistries of Satan have been taught as the truth of God by those who have held positions of trust in this denomination, and many watchmen have failed to discern the dangerous character of these teachings, and to warn the people against them, while some have thrown their influence heartily in favor of these perversions of the gospel message for this time. It is a time for repentance and humiliation. This will not be the only attempt to force error upon this people, and there must be an anointing of the eyes with the heavenly eyesalve, or the enemy will be successful in his next attempt to put falsehood in the place of truth. The instruction given last week through Sister White concerning the educational work at Battle Creek, and the instruction given this week through the same channel in regard to the character of the teaching which has been sent forth from that place, ought to awaken many who have been indifferent or blind to the real situation among us, and ought to startle the unfaithful watchmen. The compromising attitude which has been taken by a goodly number has brought weakness into their experience, and has left those

committed to their watchcare to be the prey of the enemy. It is time now for the faithful watchmen to give the trumpet a certain sound. It is time to teach the truth with power, and to unmask the sophistries of Satan. It is time to teach the message for this generation with clearness and authority. God is calling the faithful watchmen to their duty, and he will have no use for any other kind. Let the watchmen be faithful.

"In the Work"

Few of us do not need the exhortation to be more active in making missionary calls, and in working with the literature among friends and neighbors. There is direct witnessing for even the most retired members to do. No one can be so tied down by household duties as not to find some opportunity for service outside the ordinary.

But the phrase "in the work," has come too commonly to mean the giving of one's self to some form of regular professional work in the cause. It is too bad to allow the phrase this meaning. What is the work?—"This is the work of God, that ye believe on him whom he hath sent." John 6: 29.

Wherever there is a loyal, loving, believing heart, that soul is "in the work."

The most of the time may be taken up with ordinary household duties, or with mechanical work; but if it is done as unto the Lord and for his sake, it is a part of his work, and the worker is in truth "in the work." Old George Herbert sang truly of the blessedness of even drudgery "for his sake" who loved us:—

"Teach me, my God and King,
In all things thee to see;
And what I do in anything,
To do it as for thee.

"All may of thee partake;
Nothing can be so mean,
Which with this tincture—for thy sake—
Will not grow bright and clean.

"A servant with this clause
Makes drudgery divine;
Who sweeps a room as for thy laws,
Makes that and the action fine.

"This is the famous stone
Which turneth all to gold;
For that which God doth touch and own
Can not for less be told."

We need not be surprised if in the day of God, many loving souls who scarcely dared think they were "in the work," but who loved Jesus, and did what they could in a quiet, homely way, receive rewards equally glorious with those whose larger spheres of service they had almost coveted. The first shall be last, and the last first. We are all in the work if we love God, and allow his overcom- ing grace to work in our hearts, doing with our might what our hands find to do.

W. A. S.

The Message for This Time*

"BEHOLD, God is my salvation." "All flesh is grass, and all the goodness thereof is as the flower of the field." "Behold your God! Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him."

"Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us." "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

"Behold, the Lamb of God, that taketh away the sin of the world!" "Fear God, and give glory to him; for the hour of judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." "Fallen, fallen is Babylon the great, that hath made all the nations to drink of the wine of the wrath of her fornication." "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation."

"And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle." "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be."

These scriptures set before us the essential truths in the gospel of salvation, putting them in the very setting in which they should be preached to the world in this generation, as the means of preparing the way for the coming of the Son of man.

First, they set before us that salvation is God in his personality,— "Behold, God is my salvation,"—that salvation is not an abstraction, but that salvation is God. They set before us the contrast between the flesh in its weakness and God in his mightiness: "All flesh is grass;" "Behold your God!" They set before us the hope that this God, who is in himself, in his own personality, salvation, will come, and give his reward to those who look for him. "Behold, the Lord God will come. . . . Behold, his reward is with him."

They set forth that this God, who is in his personality salvation, will come in the flesh. "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with

us;" which means now, salvation with us.

They set before us that this was actually fulfilled in the birth of the Man of Nazareth. "I bring you good tidings of great joy. . . . For unto you is born this day in the city of David a Saviour, which is Christ the Lord,"—God our salvation, God with us, God manifested in the flesh in the person of his Son.

They set forth God as our salvation in the person of his Son with us in the flesh, as our sacrifice, our substitute, and our surety. "Behold, the Lamb of God, that taketh away the sin of the world!"

All these truths are bound up and put before us anew in that setting of the gospel which constitutes the threefold message of Revelation 14; for in those messages, or that threefold message, all these truths are gathered up, and revealed in just the way that they must be revealed at the time when that message must be given; else these mighty truths of God in his personality as our salvation, of God with us in the person of his Son, of God himself in Christ reconciling the world to himself, of God himself in Christ becoming our sacrifice, our substitute, our surety,—all these truths would be set aside, nullified, made of none effect in salvation to the world in this last generation, in the work that must be done to prepare the way for the revelation of the Son of man, were it not for the light which is cast upon them, and the setting which is given to them, in the threefold message of Revelation 14. Not that the words in that chapter in themselves say all that we have said, and not that these words alone are all the words in which this message is to be spoken in this time; but these words, with what is implied in them, and with what is connected with them as an integral part of the essential thought in them, must be the setting of the everlasting gospel in this generation, to save in this generation from confusion concerning these very principles, to make clear to this generation these very truths, as salvation for this generation, and to make such a revelation of the purpose and plan of God in the salvation of man that in the day of judgment not one soul can rise up before God and say, I knew it not; it was not revealed in my day; it had been hidden; I did not learn of it.

The True Gospel Principles

There will be, under the preaching of this message for this generation, and in the doing of the work that is to be done in this generation, such a clear presentation of the essential, vital truth of God our salvation, God in his personality, in the gift of himself in his Son in the flesh, and such an unmasking of every statement that pretends to be the gospel of salvation, that is not the true gospel for this generation, that there will be no need of confusion on the part of any one whose heart is set to do the

* A sermon by the editor, Sabbath, Oct. 10, 1903, at the Second Seventh-day Adventist church, Washington, D. C.

Lord's will. That is our only hope. That is the only hope of the world.

God has not set his purpose to reveal salvation to this world, he has not given himself in the person of his Son to be the Saviour of the world, and then left it to his enemy to hide it, to cover it, to confuse it in such a way that men who desire to know God as their Saviour, and to know him as their salvation, shall be left in doubt, in confusion, in darkness, and be lost. Any other view must impugn the very goodness and wisdom of God.

But it is not enough to say these things. I have put this before you in this way that we may, in the light of these scriptures, and in the light of these statements, study this question of salvation from this standpoint, and study the setting in which this salvation must be preached in this generation, to accomplish the will and purpose of God, and to make him clear before the universe; and that is our business.

The proclamation of the everlasting gospel in Rev. 14:8, under the leadership of this angel first seen to fly in the midst of heaven, is stated in this language: "Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters."

A study of the prophecies, and especially the twelfth and thirteenth chapters of Revelation, preceding this statement, will make clear that when these prophecies are fulfilled, unless the gospel of God shall be hidden, and his salvation not clearly revealed at that time, there must be a setting forth of the true principles of the gospel to counteract those principles which have been brought in by the enemy of God.

Now you will note this—you must have noted it already: up to the time when God was revealed in the flesh in the person of his Son, when he was actually here in the earth as the Son of man, heathenism, opposition to the cause of God in the earth, generally took the form of expressing in some outward way the ideas which men held concerning God, and in worshiping under that form their conception of God.

That is, one would seek out a tree, another a stone. By the use of implements, and the skill of man's hands, they would express as best they could their idea of God. Then they would worship that work of their hands,—not to pay homage to the material of which it was composed,—forgetting, as the prophet Isaiah sets forth, that from the very tree from which one had taken timber to form his god he had cut a portion and built a fire and warmed himself, and another portion he had used as fuel with which to bake bread,—forgetting all that, but looking to the expression which he by

the work of his hands, and which the goldsmith, had put upon it, overlaying it with gold, he worshiped now, not the wood that made him warm, not the wood which he used to make fire to bake his food, but his conception of God as set forth in that which he had made out of that material. That was heathenism, open, gross, manifest.

After God was manifested to the world in the person of his Son, and after there had been such a revelation of the true idea of God as was revealed in Jesus of Nazareth, so that both believers and unbelievers were obliged to confess to the wonderful character that was revealed in him, so that even the heathen Pilate, his judge, was obliged to say, "I find no fault in him;" I find no case against him; I find no case on which any action can be based against him,—after such a revelation of the true character of God, and the true conception of God, had been made in the person of his Son in the flesh, then, in order that the deception should be successful in leading men away from the true conception of God, and the true idea of God, there must be a change in the manner in which this revelation of the false idea of God, and the false conception of God, should be made to the world.

False Conceptions of God

And so after a most terrible attempt to crush out of the world the true idea of God as revealed in his Son, and as revealed in his church, of which his Son in the Holy Spirit was the head, after that effort had failed, after those centuries of most terrible persecution, the most bitter and determined effort of the enemy of God to shut out the idea of God from the world, that men should not know God,—after that time came a variation of heathenism, which was intended to be even more successful in shutting away from the world the true God as the salvation of the world.

That perversion was not to express in outward, visible form the idea of God which men held, the false idea of God; but, preserving the names and the forms and the outward appearance in this clearest and fullest and latest revelation of God, to substitute in those words, in those forms, under those appearances, the same heathen idea of God that had been before expressed in the form of images of wood and stone.

All this was the subject of prophecy. All this has been set forth with clearness in the Scripture; and this effort to which I have just referred is clearly placed before us in the familiar prophecy in the second chapter of 2 Thessalonians, being the second letter written, or the second book of the New Testament written, and taking hold directly upon the vital issue which the church was even then beginning to face, as we see in this prophecy. Let us read these familiar

words, that the picture may be before our minds anew:—

"Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God."

That is, not permitting the true conception of God, the revelation of God as salvation in the person of his Son, to have its place without opposition, one rises up who opposes, who sets himself against this, and who, in the place of exalting God as revealed in the person of his Son as in himself salvation; in the place of exalting him as the priest in the temple, as the only one who can minister himself as salvation in the personality of his own presence, he attempts to keep the outward temple the same, but to step into it himself in the place of God; to put his idea of God and salvation in the place of the true idea of God and salvation as set forth in the gift and revelation of his Son; to put himself in the place of God. And, instead of accepting and putting to the front as the head of the church him who was both man and God, there is put forth as the head of the church one who is man and not God, but who sets himself forth as God. So that instead of having salvation in the temple of God to be ministered to lost sinners, such a salvation as has in it all the power, all the presence, all the wisdom of God in his own being who was manifested in the flesh, that he might be manifested in the flesh of all who accept this salvation, there is put forth the same flesh without God, the same flesh without salvation in it; and an effort is made to substitute the false for the true, while keeping the same outward paraphernalia, so that under the name of a church, under the profession of following the Word of God, under the profession of believing in Christ the Saviour, under the profession of salvation by faith, there is revealed an organization which is not a church,—an organization which does not take the Word of God as the guide,—an organization which does not give to Christ his place, as must be given by those who believe in him,—an organization with all the outward forms and paraphernalia of salvation, which neither saves nor justifies anybody.

As the result of this perversion of the truth and the salvation of God, there arose the papacy; and the world, both

political and religious, was plunged into that period known as the Dark Ages, because he who is the light of the world was shut out from his true place, and the light was not permitted to shine. In that movement which we know as the Reformation of the sixteenth century, there was an effort under God to restore truth to the world, to bring back the light again, so that the word might be again fulfilled, just as it was when Jesus was manifested in the flesh, "The people that sat in darkness saw a great light."

Righteousness by Faith

And notice that the light in that time was focused in this truth, "salvation by faith," "righteousness by faith," "justified by faith we have peace with God." Up to that time these same phrases may have been repeated; but the truth that was revealed in the sixteenth century was that the means by which humanity was to lay hold of this salvation revealed, was that faith which is the gift of God; and that through the exercise of that faith personally in that gift of God in his Son, humanity, far separated from God by sin,—humanity, which had lost the true conception of God and the true idea of God as salvation,—would be enabled to deal directly with those truths without any other intervention than the one which God had supplied in the person of his Son Jesus Christ; that there is "one mediator also between God and men, himself man, Christ Jesus."

So long as this principle was allowed, and so long as those who professed to believe it and to follow it, held their way, light increased. And had that never been lost, had those Reformers never departed from the principles which they laid down, there would have been increasing light unto the perfect day; because righteousness by faith is the essential thing in the gospel of salvation. And with those same principles laid down, with the Holy Ghost given according to the promise, to guide into all the truth, with a willing heart to obey, to walk in the light revealed, men may be fitted for residence in the eternal kingdom. But of course the enemy of the kingdom of God in the earth would not permit that revelation to pass without effort to overthrow it, any more than he would permit the reformation wrought by Jesus himself in person to pass without his effort to overthrow it.

And so there followed again the introduction of those same heathen ideas, and the very principles that the Reformers themselves established, the later reformers and the sons of the reformers repudiated, not in open terms, not by arraying themselves in outward and open opposition to these principles, but by a system as it were of dry rot, by a system of inner decay, by a system which de-vitalizes, by a system which takes out

the life, and leaves the shell, until there has come the latest revelation of this very principle of which we are speaking, that principle which deprives men of the knowledge of God in his personality as salvation.

And the latest revelation of that effort to hide God from man which has always been in the world, which is no new thing except in the way of its development, is what we have been wont to call "the higher criticism." This is a method of dealing with God, of dealing with his Word, of dealing with his church, of dealing with his Son in the flesh, of dealing with the means which God has established for the carrying out of this salvation for man, in such a subtle way that only in the light that shines from God's Word, and only in the message which God himself has prepared for this generation, can this generation be saved from the snare.

Believe in God?—Yes. Believe in his Word?—Yes. Believe in Christ?—Yes. Believe in salvation by faith?—Yes. Believe in the church as established by God in the earth?—Yes. Believe in the future life?—Yes. But how? Instead of believing in those things as interpreted, and as they only can be interpreted through the man Christ Jesus, they are believed in as they are interpreted by every man to his own mind. And when that is done, every man puts himself in the place of God as revealed in Christ.

(To be concluded)

The Gathering for Armageddon

ALL the world is watching the unfolding of events in the East. Yet few see in the daily record a fulfilment of prophecy. So it has ever been. Blind to the true significance of events, deaf to the solemn warnings of the prophets, the great mass have never known the time of their visitation in any crisis that has come upon the world.

Statesmen and men of affairs are to-day unconsciously bearing witness to the fulfilment of the words of the prophets. Let us place side by side some of the utterances of the prophets of old and the writings of public men to-day concerning this Eastern question that marks the final crisis of history.

One of the leading journals of the world, one that speaks more authoritatively on the political situation than any other, perhaps, the *London Contemporary Review*, says:—

Odd things are happening everywhere. . . . Russia, Germany, England—these are great names; they palpitate with great ideas; they have vast destinies before them, and millions of armed men in their pay, all awaiting Armageddon.

Mr. Arnold White, one of the leading political journalists of the day, the Lon-

don correspondent of *Harper's Weekly*, says:—

The preparations of the universal world for a great killing were never more complete. Amity or Armageddon—which is the end?—Armageddon, notwithstanding the open door in China is a necessity of existence. Millions of unborn English children will either live comfortably on the product of trade with the future inhabitants of the teeming Yangtse Valley, or they will be compelled to draw on a joyless hungry existence. If Britain were ousted from Persia and China, the present generation would immediately feel the blow. But since men will fight rather than famish, the certainty of a collision between Russia and England for the mastery of Asia does not hang on the opinions of ministers or the decisions of the monarch, but on the bread and butter question, which is the dominant factor, in social problems.

Thus men who know the pulse of international affairs see just before us a world-conflict, which they describe as the Armageddon of the nations. Whence do they get this phrase?—From the prophets of old, as we shall see, who wrote concerning these very issues.

A few weeks ago there died an aged statesman who has had more to do with the affairs of Europe than any other man in our day. In one of his last Mansion House speeches—an occasion when the heads of cabinets are wont to declare their most serious convictions as to the national and international outlook—the late Lord Salisbury called the attention of the older men in the audience to the fact that the chief characteristic of this time, the great change that had come over the affairs of nations since the older of them were young men, was the great growth of armaments, the preparations for war. Men may cry, Peace, peace, but the world knows that the forces are all the time gathering for a mighty struggle. In one of his last speeches in the British House of Lords, speaking in defense of the financial budget providing extra millions for naval and military increase, Lord Salisbury said:—

The tendency to extravagance is increasing. We have had no choice. We have had to protect ourselves, and must pay the cost. For years public opinion was in favor of a pacific policy, but now that state of opinion has passed away. The tide has turned, and who am I, and who are we, that we should attempt to stem the tide? If the tide has turned, we shall have to go with it. *We are in the presence of forces far larger than we can wield.*

What are these forces against which the best-intentioned statesmen struggle in vain, this flowing tide of strife which sweeps all before it? God's Word answers. In vision of the last days the prophet John saw the working of the very forces that the statesman describes:—

"And I saw three unclean spirits like

frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Rev. 16: 13, 14.

Statesmen find themselves in the presence of a force which they can not control. Two thousand years ago God's prophet described this power coming up from beneath, in this last generation. Men of affairs see the gathering of the nations to mighty conflict. The sure word of prophecy says that it is the gathering to the battle of the last great day.

The prophet further describes the gathering—and here is where writers and speakers get the word that sums up the final conflict of the nations:—

"Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon." Verses 15, 16.

This is the issue which faces us. That which the prophet of God long centuries ago described, the modern journalist and statesman bear witness to. With express speed the world is rushing on to the great Armageddon. This place, Armageddon, is in Syria, the great battle plain of nations. Two thousand years ago God's prophet declared that this would be the storm-center in the last days. And so it is to-day. Whatever the situation in the far East, all the world recognizes the near East as the pivotal point.

Not long ago the *Fortnightly Review*, of London, discussed the political significance of Palestine and its relation to the three great railway projects, that from the Cape to Cairo, through Africa, that from Constantinople down the Euphrates Valley to India, and the great Siberian system. *X* The Fortnightly said:—

X With the Siberian railway we have nothing to do now; with regard to the other two this is to be noted; they both of them meet in Palestine. Palestine is the great center, the meeting of the roads. Whoever holds Palestine commands the great lines of communication, not only by land, but also by sea; not only would the power in Syria control the railways, but would be master of the Suez Canal, and, in addition, would dominate Egypt; with a modern power like France or Germany firmly established in Syria, the British could only remain in Egypt on tolerance. Syria, with its mountain ranges, is easy to defend, and hard to conquer; in the case of Egypt, the reverse is true. *<*

Thus does the modern writer point out the pivotal center in the very region named by the voice of prophecy. Shall not the certainty of the complete fulfilment of the prophecy stir every believing soul into instant and tireless activity? For what follows?—The voice

from the Throne cries, "It is done!" It is the end of the world. The cities of the nations fall; and great Babylon comes in remembrance before God.

Before our very eyes the prophecy is fulfilling. Men of the world bear witness to it. The rest will surely come, and the time is near at hand.

Again in the Turkish crisis, men are daily witnessing the fulfilment of prophecy uttered twenty-five hundred years ago through Daniel the prophet. Then it was declared of the "time of the end" that the "king of the north"—Turkey, as every specification in the eleventh chapter of Daniel plainly shows—would come to his end, none helping him. Again and again Turkey has reached a point in this generation when only the helping hand of other powers has held off the expulsion from Europe. At the last, none will help him. Day by day the public press of the world is crying out against this policy of helping Turkey, and sentiment has largely changed within the past few years. The change indicated by the prophecy is now taking place before our eyes.

Now let us place side by side the utterance of the modern statesman and the ancient prophet concerning the consequences to the world involved in the destiny of the Turkish power. In a Mansion House speech, when the press of Britain was crying out for a change of policy and a crusade against Turkey, Lord Salisbury said:—

Turkey is in that remarkable condition that it has now stood for half a century, mainly because the great powers of the world have resolved that *for the peace of Christendom it is necessary that the Ottoman empire should stand. . . . The danger, if the Ottoman empire fall, would not merely be the danger that would threaten the territories of which that empire consists; it would be the danger that the fire there lit should spread to other nations, and should involve all that is most powerful and civilized in Europe in a dangerous and calamitous contest.* That was a danger that was present to the minds of our fathers when they resolved to make the integrity and independence of the Ottoman empire a matter of European treaty, *and that is a danger WHICH HAS NOT PASSED AWAY.*

It is Armageddon that the statesman sees must follow the fall of Turkey—world-wide conflagration such as never has been before. And this is exactly what the angel told Daniel, twenty-five centuries ago:—

"Yet he shall come to his end, and none shall help him. And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Dan. 11: 45; 12: 1, 2.

Here, too, the great conflict of the nations, the Armageddon of the great day of God, is shown to mark the very end. Truly God has not left this generation without witness, and the end is at hand.

W. A. S.

NEWSPAPER reports are attributing to President Palma, of Cuba, a recent statement that "Cuba is a Catholic country, and should take steps to avoid the advent of Protestants." The *New York Sun*, which feels confident that President Palma has been misquoted, points out that such an attempt on the part of the Cuban government would be contrary to the Cuban constitution, article XXV, section 4, of which provides that the profession of all forms of religion and the exercise of all forms of worship shall be free, and establishes the practical separation of church and state. This provision was supported in the Cuban constitutional convention by a large majority, and may therefore be taken as indicative of Cuban sentiment. Still it can not be doubted that in so far as Roman Catholic sentiment does prevail in the island, efforts will be made to discourage the incoming of Protestants, as has been done to a marked extent in the Philippine Islands.

ABOUT one year ago there was organized in New York the American Anti-Boycott Association, whose object is to make the labor unions financially responsible for losses by boycott to manufacturers. Now Mr. Thomas I. Kidd, vice-president of the American Federation of Labor, after an investigation of damage suits against trades unions, which suits were supported by the Anti-Boycott Association, says: "Organized capital, through its anti-boycott association, must stop its raids on the savings of trades unions, or the union men will withdraw three hundred million dollars from its savings banks." Mr. Kidd intimated that it was within the power of union labor to throw the country into a financial panic by taking from the circulation the three hundred million dollars which, he said, labor controls. Thus it is that organized power is met by organized power, and the whole country is threatened with a financial panic if a legal redress is sought against the use of the boycott as a means of bringing employers to terms. There is no telling what will come next, but we may be sure that more than human wisdom will be displayed in organizing and using the forces which are to play their part in the fulfilment of the prophecy concerning the world's greatest boycott, when no man will be able to buy or sell unless he has "the mark of the beast" in his forehead or in his hand. To this time we are fast hastening.

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.

Fear No Evil

Thou art with God beloved:
Yield not to fear!
Through the night's dark or storm
He will be near:
Whatever clouds may lower,
What thunders roll,
Evil shall not befall,
He keeps control.

Thou art with God beloved:
Seek thou his face!
Dread not the danger signs,
Rest in his grace:
Where'er the path shall turn,
His lights will shine,
His love shall comfort thee,
His strength be thine.

Thou art with God beloved:
Safe as are they
Who in the Father's house
See him all day:
Sing, then, the home-land songs,
Soon will you meet,
Thou art as truly kept
Here at his feet.

Thou art with God beloved:
Ay, there or here:
Live thou a joyous life,
Have not a fear;
Safe in so great a love,
Peaceful and calm;
Shall not thy life become
One trustful psalm?

—Marianne Farningham.

Teach the Word

MRS. E. G. WHITE

I HAVE some things to say to our teachers in reference to the new book, "The Living Temple." Be careful how you sustain the sentiments of this book regarding the personality of God. As the Lord represents matters to me, these sentiments do not bear the indorsement of God. They are a snare that the enemy has prepared for these last days. I thought that this would surely be discerned, and that it would not be necessary for me to say anything about it. But since the claim has been made that the teachings of this book can be sustained by statements from my writings, I am compelled to speak in denial of this claim. There may be in this book expressions and sentiments that are in harmony with my writings. And there may be in my writings many statements which, when taken from their connection, and interpreted according to the mind of the writer of "The Living Temple," would seem to be in harmony with the teachings of this book. This may give apparent support to the assertion that the sentiments in "The Living Temple" are in harmony with my writings. But God forbid that this opinion should prevail.

We need not the mysticism that is in his book. Those who entertain these ophistries will soon find themselves in

a position where the enemy can talk with them, and lead them away from God. It is represented to me that the writer of this book is on a false track. He has lost sight of the distinguishing truths for this time. He knows not whither his steps are tending. The track of truth lies close beside the track of error, and both tracks may seem to be one to minds which are not worked by the Holy Spirit, and which, therefore, are not quick to discern the difference between truth and error.

In regard to the faith to be cherished and preserved in these last days, very little light is given in "The Living Temple," and this light is so uncertain that it would not help God's people at this stage of their work.

In the visions of the night this matter was clearly presented to me, before a large number. One of authority was speaking, and he said, "If the suppositions and statements found in this book were essential, if these statements were pure provender, thoroughly winnowed from the chaff, there would be some decided mention of them in the revelation given by Christ to John to give to the churches. To John the Lord Jesus opened the subjects that he saw would be needed by his people in the last days. The instruction that he gave is found in the book of Revelation. Those who would be co-workers with our Lord and Saviour Jesus Christ will show a deep interest in the truths found in the book of Revelation. With pen and voice they will strive to make plain the wonderful things that Christ came from heaven to reveal."

The first chapter of the book of Revelation was then read, with great solemnity.

"The revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand."

Our Instructor presented the solemn messages that have been given in their order in Revelation, and that are to occupy the "first place in the minds of God's people.

All through the book, "The Living Temple," passages of Scripture are used, but in many instances these passages are used in such a way that the right interpretation is not given to them. The message for this time is not, "The temple of the Lord, the temple of the Lord, the temple of the Lord are we." Whom does the Lord receive as vessels unto honor?—Those who co-operate with Christ; those who believe the truth, who live the truth, who proclaim the truth in all its bearings.

There are those whose minds will be taken up with smooth words and fair speeches that they can not understand or interpret. Precious time is rapidly pass-

ing, and many will be robbed of the time that should be given to the proclamation of the messages that God has sent to a fallen world. Satan is pleased to see the diversion of minds that should be engaged in the study of the truths that have to do with eternal realities.

The testimony of Christ, a testimony of the most solemn character, is to be borne to the world. All through the book of Revelation there are the most precious, elevating promises, and there are also warnings of most fearfully solemn import. Will not those who profess to have a knowledge of the truth read the testimony given to John by Christ? Here is no guesswork, no scientific deception. Here are the truths that concern our present and future welfare. What is the chaff to the wheat?

Our Instructor passed on to the third chapter of Revelation, and read the following:—

"Unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee."

These words were spoken with such strength and force that those present seemed to be afraid, and hid their faces in their hands, as if they were arraigned before the Judge of all the earth. Some seemed about to faint.

Then the subject changed. The Speaker read:—

"Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. He that hath an ear, let him hear what the Spirit saith unto the churches.

"And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works; behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly: hold that fast which thou hast, that no man take thy

crown. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name. He that hath an ear, let him hear what the Spirit saith unto the churches."

In these words there is no soothsaying.

The Speaker held up "The Living Temple," saying, "In this book there are statements that the writer himself does not comprehend. Many things are stated in a vague, undefined way. Statements are made in such a way that nothing is sure. And this is not the only production of the kind that will be urged upon the people. Fanciful views will be presented by many minds. What we need to know at this time is, 'What is the truth that will enable us to win the salvation of our souls?'"

The sophistries regarding God and nature that are flooding the world with skepticism are the inspiration of the fallen foe, who is himself a Bible student, who knows the truths that it is essential for the people to receive, and whose study it is to divert minds from the great truths relating to what is soon coming upon the world. Let our teachers beware lest they echo the soothsaying of the enemy of God and man.

Pointing to some present, our Instructor said, "You are making a mistake. The word, the word revealed by God,—this is to be the foundation of your faith. Study the commandments of God, and the testimony that Jesus has borne to the truth. He is the faithful and true Witness."

Then was repeated the message to the Laodicean church. The whole of the third chapter of Revelation, from first to last, was read.

"Unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true Witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So then because thou art lukewarm and neither cold nor hot, I will spew thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.

"As many as I love, I rebuke and chasten; be zealous therefore, and repent. Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath

an ear, let him hear what the Spirit saith unto the churches."

The Lord is soon coming. The watchmen on the walls of Zion are called upon to awake to their God-given responsibility. Many of them are in the stupor of insensibility. God calls for watchmen who in the power of the Spirit will give to the world a warning message,—watchmen who will proclaim the time of night. He calls for watchmen who will arouse men and women from their lethargy, lest they sleep the sleep of death.

Earth's Dissolution

"THE world appears
To toll the death-bell of its own decease:
And by the voice of all its elements,
To preach the general doom. When were
winds
Let slip with such a warrant to destroy?
When did the waves so haughtily o'er-
leap
Their ancient barrier, deluging the dry?
Fires from beneath, and meteors from
above,
Portentous, unexampled, unexplained,
Have kindled beacons in the skies. The
old
And crazy earth has had her shaking fits
More frequent, and foregone her usual
rest;
And Nature seems with dim and sickly
eye
To wait the close of all.

—Cowper.

Christian Organization

H. W. COTTRELL

"LET all things be done decently and in order." 1 Cor. 14:40. A true Christian is orderly as the result of organization, or reconstruction, and he will always recognize organization by first being orderly himself. Order is heaven's law. Lucifer was cast out of heaven because he refused to recognize organization. He who is not orderly is not in harmony with God and heaven. Order must exist in the child of Christ, and in the church in all its manifestations,—in the church local; the church as a conference, which is only a union of local church organizations; the church as a union conference, it being but a larger manifestation of the church caused by a blending of certain local conference interests; the church as a general conference, which may be truthfully regarded, in our work, "the church militant," which exists as the result of a mutual union of all its departments back to the individual Christian.

There is nothing surer than that the work of reorganization must be brought out in the individual heart, before it can be experienced in any department of the church militant, except simply in outward form; which would be only formalism, and this is mockery in the sight of God, who requires true organization. He who is organized within, will not do, or desire to do, unlawful things, and will freely grant to others all the liberties he takes or desires to take himself. Christian organization means the uniting of all the powers of the individual life, to

think and to act aright. This requires the surrender of all to Christ,—the surrender of our highest natural aspirations, our property, desire for prominence, the will—self. When this is really done, the work of reconstruction is accomplished. "If any man be in Christ, he is a new creature" (new creation). If several persons who are thus reconstructed unite their spiritual interests, they form a local church of Christ. Each of these individuals had his Christian rights before they blended their interests to form a local church. And being Christians, they would not have to surrender any right previously held; for they would be in possession of none but those due the real Christian. In true church organization, the rights and privileges of each Christian are multiplied as many fold as there are individuals in the organization, while the rights of no one are in the least diminished. But this would only make them the more Christlike, rather than puff them up. "Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble." 1 Peter 5:5.

That a church may be the best fitted to do the work assigned it by the Lord, there should be at least one man who is full of the Holy Spirit selected and set apart by the laying on of hands and prayer, to serve the church as its elder. An elder should be, and is, a special servant of the church. He should be "apt to teach." It is a noble thing to be called to service, not as hired servants, but as sons and daughters of a loving Father. There should be other servants in the local church; namely, a deacon, treasurer, etc. The duties of a deacon are set forth in Acts 6:2, 3.

The duty of the members of the church, including ministers and officers, is to be Christians. The membership should stay up the hands of those whom they have selected by their own free choice to fill these offices. They need the prayers and assistance of their brethren. The calling to such work is a holy calling. The office implies service for others. The duty of the first servant of a local church—the elder—is to "feed the flock of God . . . taking the oversight thereof, . . . neither as being lords over God's heritage, but being ensamples to the flock."

The elder is elected by the membership of his own church, and not by other local churches; hence his ordination and official duties are of course restricted to the church which elected him, and to no higher office than that to which he was ordained. He is qualified to administer the ordinance of baptism to those desirous of uniting with his local church, but not to those uniting with other churches; for his election and ordination are local, not general. It is his privilege and duty to administer the Lord's supper. He is not, however, qualified to solemnize the rite of marriage, and if he does this, he violates church order and the laws of the State.

If love and harmony prevail in the

life of each member of a church, peace will reign in that church. Several such churches uniting their spiritual interests form a local conference church. This is only a larger expression of the church of Christ. Each local church has its rights by local organization before it unites with others to form a local conference, as truly as a Christ-organized individual has his personal rights before he becomes a member of a local church.

As surely as the individual retained every Christian right he had when he united with the local church, and as these rights were multiplied as many fold as there were members in the church, so the local church retains all its Christian privileges when it unites with the local conference; for it is a part of the whole, enjoys all it enjoys; and its rights, as well as its service, are multiplied in the same ratio. To illustrate: Every member of the human body, figuratively speaking, enjoys its own rights, and evidently those of all other members that are joined to form the human body. He who will not unite his interest with others, but must have his own way to the detriment of all others, has only the outward form in theory, and he himself needs reconstruction.

The officers; or special servants of the people, in the local conference church are selected by the people in a similar way to those of a local church. The president is the first servant of the conference church, by vote of all the local churches composing the conference church, and all the people composing the churches. While each member of the body of Christ is to serve every other member, yet the church in its larger manifestation may have special servants, such as ministers, teachers, editors, doctors, business men, Bible workers, nurses, canvassers, colporteurs, etc.

I will notice the duties of only a few of these laborers. A licentiate is one chosen by the conference—the church in this larger manifestation—to improve his gift in a broader work of ministering to the people. Not having been ordained, he should not administer the ordinance of the Lord's supper, or baptism, or solemnize marriage; but the ordained minister may celebrate all ordinances of the church, solemnize marriage according to the usage of the denomination and in harmony with the law of the State, and is local pastor for the time being of any local church with which he may be by the conference advised to labor; while the president of the conference, who is servant of all others in a certain sense, is, by the voice of all the people, and from the very nature of his office, the first pastor of every church in his local conference. The selection and ordination of a person to the highest office of service embraces all offices below. But the selection and ordination of an individual to a lower office does not embrace the duties of the higher office.

When an individual is called of God and ordained to the ministry of the Word his services are not restricted to any local church, land, or clime, so

long as he is loyal and true to his calling.

A number of these local conferences, which, for convenience, we have been pleased to call conference churches, may unite, as did the local churches when they formed a conference, and thus is formed a union conference,—the church in a still broader sense. Then several of these may form themselves into a still larger conference, which may well be called "the church militant" so far as our work is concerned. In true Christian expansion nothing is lost, but much gained. No Christian rights or privileges are sacrificed, but each is greatly magnified in Christ the Lord.

The future welfare of each person depends upon an individual Christian organization.

The Measure of Our Love

JOHN M. HOPKINS

How much do we love the Master and his cause? How much, as compared with earthly interests, do we love things of eternal importance? Certainly the Word of God teaches industry and economy, and that by every honorable and legitimate means we should acquire property. Idleness and slothfulness are most emphatically denounced in the Book of God.

But while we are thus instructed, what is the object in view?—Evidently the supply of bodily necessities and the advancement of the higher attainments and conditions of life; and these, not for ourselves only, but for the human family. The great heart of God pulsates with love for all mankind. And when one has become a child of God, should not his interests be identical with those of God? Should he not have the mind of God, of Christ? "Let this mind be in you which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross" (Phil. 2: 5-8), the most cruel, shameful, terrible death one could die. This was, and is, expressive of the love of God the Father and of Christ for sinners. In all this there was not the least possible vestige of selfishness.

And now how is it with us, his professed children and followers? He has abundantly blessed many with landed estates, others with gold or silver. All have some gifts expressive of his goodness. How are we using them?

How many there are who, like the rich man, are tearing down and building larger, are adding farm to farm, thousands to thousands, increasing indulgences and luxuries, while Jesus is reaching out his wounded, bleeding hands, pleading for help to save some poor lost soul. Of course God wants us to be clothed and fed and sheltered, to be comfortable and respectable. But

there are so many of his creatures, our brothers and sisters in the one common family of humanity, who are absolutely suffering for the barest necessities of life, who know not God, or Christ, or the blessings of the gospel; these are pleading for help. And how wicked and foolish it is, when we know we can not long retain our possessions, to hoard them up for ourselves.

"What shall it profit a man, if he shall gain the whole world, and lose his own soul?" at the very longest we can not long keep our possessions. Death will surely overtake us. And how strange it is that so many, even with palsied, trembling hands, cling so tenaciously to their gold. What can it signify to them when decaying in the grave? If a long life of enjoyment were before them, there might then be some little seeming excuse or reason for holding and increasing wealth. But now, when the end of all things earthly is upon us, what sensible, consistent reason have we for so doing?

It certainly is right to increase our means all we can properly, but not to set our affections upon riches. The Lord requires us to make every dollar we can honestly, to be a blessing to the world, not an idol that will shut us out from the kingdom.

O that God's remnant people were awake to their own best interests! O that their hearts were filled with Christ's holy love and zeal, and they fully identified with him in his cause!

The Lord's Day Alliance of Ontario

G. B. THOMPSON

THE Lord's Day Alliance, though somewhat disconcerted by the decision of the privy council concerning the Sunday laws of this province, have issued a manifesto stating that while the "whole Lord's Day act as it is found in R. S. O., 1897, Cap. 246, has been declared *ultra vires*, that, happily, does not mean that we have not left any legal protective against the inroads upon the integrity of the Lord's day that greed and selfishness and ungodliness are ever ready and eager to make." They go on to state that the upper Canada Sunday law, enacted in 1845, remains in force, and can not be shaken by the privy council. This law, they claim, makes it "unlawful for any merchant, tradesman, artificer, mechanic, workman, laborer, or other person whatsoever, to sell or to publicly show forth or expose or offer for sale, or to purchase any wares, merchandise, goods, chattels, or personal property, or any real estate whatsoever on the Lord's day, or to do or exercise any worldly labor, business or work of their respective callings upon that day." Other prohibitions are also given concerning barbers, bathing, playing ball, etc. Then they say:—

"It is now 'on to Ottawa' for legislation in defense of the priceless heritage of our Canadian and Christian sabbath. There can be no doubt that all

the churches—Roman Catholic and Protestant—and all labor organizations will stand with the Lord's Day Alliance in seeking such legislation as is needed."

It is seen that in this work they are seeking a union with the papacy, and Sunday being a child of this great organization of apostasy, help will no doubt be granted to lift this sign of papal authority to the front.

The manifesto of the Alliance calls forth from the Hamilton (Ontario) *Spectator* the following remarks, editorially:—

"In its manifesto . . . the Lord's Day Alliance makes a mistake when it speaks of protecting Sunday against the inroad that greed and selfishness and ungodliness are ever ready to make. That is simply saying that those who do not look upon the first day of the week through the spectacles of the Alliance are ungodly. Had the Christians kept to the observance of the Sabbath established by the Lord,—Saturday,—there might have been reason to charge those who failed to obey the Mosaic law with being ungodly. And aside from the fact that Sunday is not the Sabbath appointed by the Lord, good men differ in their views of how the Sabbath ought to be observed. The Lord's Day Alliance people arrogate to themselves the privilege of deciding not only how they shall observe the so-called Sabbath themselves, but they insist upon the government compelling all people—no matter what their honest views may be—to observe the Sunday according to the instruction of the Lord's Day Alliance."

The Sunday movement is making its way. The foes of the Lord's Sabbath are not asleep, and while they are "on to Ottawa," seeking for laws to fetter the conscience of men, we should not lose a single opportunity to enlighten them concerning the wickedness of the whole movement, and the manifest destiny of those who persist in forming an image to the beast, and receiving the mark of its authority and power. We have a mighty work to do. It is high time to awake out of sleep. While the Alliance is "on to Ottawa," will not all our people in Canada awake to the opportunity, and circulate our literature throughout the country? Let churches and individuals do aggressive missionary work everywhere. It is a terrible thing to sleep or be inactive now.

A School the Foundation of a Nation

M. BESSIE DE GRAW

WALTER PAGE tells of a "school that built a town." The Bible gives the history of a school from which a nation developed. Nearly two thousand years before Christ there lived in Ur, an opulent city in the land of Chaldea, a man destined to do a great work in the world. Ur was an idolatrous city. Few families knew of God; most of the inhabitants were devoted to the luxury of the city,

its festivals and its carnivals. The name of the head of one wealthy family was Terah, who could readily trace his ancestry to the patriarch Noah. Terah had three sons, and the youngest, Abram by name, was a man in whose heart truth was cherished. In spite of the prevailing iniquity, he chose to seek God. The history of the fathers, handed down from son to son, told of God's purpose that men should scatter upon the face of the earth. Evidence was not wanting that men were following the opposite course by congregating in cities. Abram proclaimed the message to come out of the cities. So earnest and persistent was he that his father's household disposed of the family property, bade kindred farewell, and moved out, going they knew not whither, but guided, as they believed, by Jehovah.

A halt was made at Haran, a hill town in the northern part of the Mesopotamian Valley. The message to come out into the country was proclaimed there, and all who accepted it—ten or fifteen hundred souls—joined the family of Abram.

Upon the death of Terah, now an old man, Abram and those who united with him in his desire to lead an exodus from the cities, journeyed toward the west. They crossed the Syrian desert, forded the Jordan, and pitched their tents in a fertile valley in the land of Palestine. There he established an industrial school, where not only the children but the heads of families were trained.

The location of that school is an interesting feature. "Patriarchs and Prophets," says, "It was under the shade of the oaks of Moreh, in a wide, grassy valley, with its olive groves and gushing streams." The Scriptures describe it as "a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive, and honey."

What more appropriate place could be found for an industrial school from which a nation might take its growth than that with "the free air of those upland plains, with their olive groves and vineyards, their fields of waving grain and the wide pasture grounds of the encircling hills"?

It was here that the Hebrew nation was born; it was in the midst of such surroundings that children learned to love the God of heaven, and were taught to obey his precepts.

In this school three lines of education were co-ordinated: mental discipline, physical training, and spiritual education were so combined that students developed into living missionaries, surrounded on all sides by heathen peoples to whom they were to preach the gospel.

One may judge of the subjects taught in this school by giving thought to the conditions and requirements of the time. Such elementary subjects as reading, writing, arithmetic, the geography of the land, and surveying were necessary to enable them to perform ordinary business transactions, which history records that they did with perfect ease. History was familiar to every child, for its study

was begun as nursery tales told by the parents; government was studied as the school family increased; and such fundamental principles as the equality of all men, integrity, benevolence, and unselfish courtesy were so thoroughly taught that the pupils of this school won the admiration of neighboring kings.

Abraham, who stood at the head of this school-nation, was honored by surrounding nations as a mighty prince and able chief. He was noted for his "unswerving allegiance to God and his affability and benevolence inspired confidence and friendship."

Notwithstanding he was known as the teacher of a new religion, three kings invited him to enter into an alliance with them.

This school is a connecting link between the Eden lost by our first parents and the earth restored to its Edenic state—the fulfilment through Christ of the promise made to the patriarch Abraham. As we draw near to the time for the consummation of that promise, the history of this school may well be studied as a model for industrial schools in which to train modern missionaries.

In point of location, for subjects taught, and for methods, where could wiser counsel be found?

Communion With God

If I were asked what is the thing which the devil and the world and the flesh try hardest to prevent Christians from getting, I should reply, "Conversation with Christ." I say this from my own experience, and from observation of all the Christians I have ever known. A quiet, unhurried speaking to Jesus alone, and hearing his replies,—that is what every Christian needs every day, and what many get only once a month, or more seldom still, or never. When did you last so talk with Christ? Do stop and answer this question to yourself before you read on.

It is so easy to go to services, and to listen to prayers, and to join in them. It is easy to sing to him, or to pray to him with others, or to think that we are doing so because we "feel refreshed" by it. But what if it should turn out that we were really only talking or singing for other people and ourselves to hear? Communion services are not necessarily conversations with Christ, nor is preaching or teaching or working for him. You may be a most religious person, busy all day long about God's matters; you may give time, money, and thought to him, and yet be assured of the fact that if you never converse with him alone for some time, perhaps an hour each day, you will certainly get thoroughly wrong, and that when you and he meet, you will see all your work crumble away, and suddenly wake up to the fact that you and your Saviour are strangers.

It will be a horrible surprise to you that nothing should remain of all the work on which you spent your life; for "without me ye can do nothing" had been forgotten by you. He meant that

you should have talked to him continually about everything you did, and should have always been conscious of his sympathy and oversight; but instead of that you talk only to men and women, and make shift with their sympathy, advice, and help. He meant you to have asked his counsel about that money trouble. He would have arranged it all; but you only asked your lawyer, and it turned out badly. He meant you to have told him your anxieties about your son, and he would have ended them; but you only consulted your friend, and matters got worse. He meant you to have asked him for light about that doctrine which you could not understand; but you went to a book to get it explained, and you became more uncertain than before. He would have satisfied you. He meant you to have confessed to him that secret sin, and he would have forgiven and cleansed you; but you confessed it to your clergyman or minister, and it torments you to this hour. He meant you to have asked him how much money you were to give away; but you settled that yourself, and settled it wrong. He would have been your counselor about the profession you chose, the situation you accepted, the servant you engaged, the books you read, the friendships you formed; but you chose other counselors, and all has been a failure. May the Holy Spirit strike the scales from your eyes now, and may you take Christ now as your personal Friend and Counselor!—*Edward Clifford.*

The Love of Jesus

WHAT is in Jesus that so draws men, that wins their allegiance away from every other master, that makes them willing to leave all for his sake, and follow him through peril and sacrifice, even to death? Is it his wonderful teaching ("never man spake like this man")? Is it his power as revealed in his miracles? Is it his sinlessness (the most malignant scrutiny could find no fault in him)? Is it the perfect beauty of his character? None, nor all, of these will account for the wonderful attraction of Jesus. Love is the secret. He came into the world to reveal the love of God—he was the love of God in human flesh. His life was all love. In most wonderful ways during all his life did he reveal love. Men saw it in his face, and heard it in his voice, and felt it in his touch. This was the great fact which his disciples felt in his life. His friendship was unlike any friendship they had ever seen before, or even dreamed of. It was this that drew them to him, and made them love him so deeply, so tenderly.

Nothing but love will kindle love. Power will not do it. Gifts will not do it. Men will take your gifts, and then repay you with hatred. But love begets love; heart responds to heart. Jesus loved.—*Dolan.*

"BEHOLD what manner of love the Father hath bestowed upon us!"



My Babies

EMMA DOROTHY ROSE

OUT of my arms grew my babies,
And into my heart crept a pain
At the thought that no more in the
future
Will they hold my own babies again.

And the pain is akin to a heart-break,
And my empty arms long to be filled
As of old; but in vain is the longing:
Soon my heart will forever be stilled.

Yes, the children grown up prove me
aged,
But my heart is as young as of yore;
Yet my empty arms fill me with sadness,
For they'll hold my own babies no
more.

O, my long-ago babies, I love you!
My heart yearns to take you again
In my empty arms, aching to hold you,
Where of old you so often have lain.

I would cuddle you up close, my babies,
With your little forms pressed to my
heart,
And your little heads laid on my bosom,
And I'd nevermore let you depart.

I am glad that I loved so my babies,
Though their growing up fills me with
pain;
For I always may keep the remem-
brance,
And in memory hold them again.

Though my empty arms still remain
empty,
And my lonely heart aches in its grief,
I must bear it the rest of my journey,
And death will then bring me relief.

And then, in the presence of Jesus,
I will have peace instead of pain;
And my heart, satisfied with his like-
ness,
Will not long for my babies again.

Clothing for Children

MRS. LAURETTA KRESS, M. D.

A VERY important part of the mother's duty is to clothe her children so as to keep their bodies in health. This responsibility begins at the time the child is born, and increases as the days go on. There is much error taught about the clothing of children, and as a result we see sickness and disease increasing with remarkable rapidity. This is largely due to the failure to understand the organization of the body.

Mothers who are careful to have their own garments hygienic are careless regarding their children's clothing. They place upon them ready-made clothes, bought at a very reasonable figure in the stores. These have been made in large lots without any consideration as to the form of the body, and do not fit. They are tight in the armholes, often

measuring the same in the front and back, leaving no room for expansion as the child stands erect and takes a deep inspiration, which is very essential to the development of a healthy child. There must be an abundance of room in the chest as well as about the waist, if the garment is properly made.

The proper way for each mother to do in making garments for her children, is to allow sufficient in seams and about the chest and waist, so that they can be made larger as the child grows. Frequent measurements of the chest and waist should be taken as the child grows in years, so that the mother can be sure that the clothing is not binding or hindering the growth of the body, or displacing any organs.

Great care should be taken also to have all parts of the body clothed evenly. The arms should not be left with a thin covering over them while the trunk of the body has many thicknesses. The legs and knees need correspondingly as much clothing as the thighs and the trunk. If these are not properly clothed, the blood, on its way to the extremities and to the skin is chilled by contact with the morning and evening breeze, and is driven internally, congesting the digestive organs, also the lungs and other organs contained in the body. Insufficient clothing over the knees and legs causes a great deal of disturbance in the throat and nose. Physicians who are studying these things have noticed for a number of years that there has been an increase in disease where the arms and the legs of children have not been properly clothed, and many deaths occur that might have been prevented had some heed been paid to this great essential by mothers.

In the winter season and the autumn, the limbs should be clothed with two thicknesses of flannel. Long combination undersuits reaching to the ankles and wrists, with woolen stockings reaching over the knees, will keep the hands and feet warm, and increase the assimilation of food very remarkably. If children have cold hands and feet, we are sure to see some disturbance of the digestion following. For colder weather it is quite necessary that the legs and arms should have even more clothing than this.

For outdoor wear there is need of extra clothing for the limbs as well as for the trunk. No doubt many serious illnesses have resulted from lack of care in this respect. Whatever degree of warmth is required for comfort for any one portion of the body is necessary for other parts, as well, and children's outdoor outfits should be such as will secure an equal additional increase of

warmth to the entire body proportionate to the severity of the weather.

Many other points in addition to that of healthfulness require consideration in the question of clothing for children. No child ought to be subjected to the necessity of wearing unbecoming garments. Many a little one has been made self-conscious and unhappy by being obliged to wear some article of clothing so out of harmony with beauty or good taste as to make the wearer a target for comment and even ridicule. Healthful garments are not necessarily so peculiar in design as to be ungraceful or inartistic, as many seem to imagine. God has clothed the flowers of the field in beauty and loveliness, and it was certainly not intended that human flowers should be clad in ugliness; not that all the vagaries of fashion should be followed, but when purchasing or making children's clothing, the mother may aim to choose that which is adapted in every way to the peculiarities of the wearer, and so to combine harmony in color with simplicity of style as to make an unobtrusive garment, answering every hygienic requirement, and satisfying the innate love of the beautiful.

To dress a child simply is always in good taste; and while all the clothing should be made neatly and well, for ordinary wear it should not be of such dainty material as to subject the little wearer to the slavery of constant care lest she spoil her shoes and soil her dress. Not only does such a bondage of thought and care concerning dress mar the happiness and curtail the freedom of the child's activity, but it so emphasizes the subject to her mind that it is likely to foster vanity and a love of dress.

Children's attention should be called as little as possible to dress as an adornment. Teach them early in life that it is the clean, smiling face, ruddy cheeks, and upright, healthy frame that should be the chief attraction; that dress is simply the setting for the jewel; and that while it should always be whole and tidy, it should not be the thing in itself to attract admiration. Teach the principle that it is the sound body, the perfect poise, the near approach to God's ideal, that gives the charm, and not the frills and furbelows of a fashionable attire.

Notice It

NOTICE what?—Notice everything that is done by others to contribute to your benefit or happiness. Nothing seems more ungracious than the passing over, without remark, and apparently without thought, the thousand and one little efforts and attentions which are intended to sweeten domestic life.

Ingratitude and indifference sometimes mar the character of woman, but are far more frequently observable, we think, in man. A husband returns from his business at evening. During his absence, and throughout the livelong day, the wife has been busy, with mind and hands, preparing some little surprise, some unexpected pleasure to make his home more attractive than ever. He en-

ters, but seemingly sees no more of what has been done to please him than if he were a blind man, and has nothing more to say about it than if he were dumb. Many a loving wife has borne in her heart an abiding sorrow day after day, from causes like this, until, in process of time, the fire and enthusiasm of her original nature have burned out, and mutual indifference spreads its pall over a household.

Often, we think generally, inattention to little acts of thoughtfulness and consideration results from a mere habit of carelessness; but, in its effect upon the happiness of a family, it is a most unfortunate habit. A few words of thanks, of appreciative recognition, are easily spoken, and such words are precious to the soul that hungers for them. They are highly prized, and not soon forgotten.

Take notice of what is done for you. Words of merited praise and thanks exert a kindly and beneficial influence upon both listener and speaker. Gratitude unexpressed seems to others to be unfelt.—*The Leader*.

Circumstances Affecting Digestion

It may seem almost superfluous to say much concerning the influence of the mind upon digestion; yet no subject is more important, and none so imperfectly understood. The mental condition which is depressing the digestive functions may be entirely unrecognized. For instance: some mishap or disappointment overtakes a susceptible individual. He thinks he is treating the matter philosophically and not worrying over it; and yet he may experience a severe diarrhea, or loss of appetite, or heaviness after meals, with other dyspeptic symptoms. He may be some time recovering his equilibrium, notwithstanding a most careful regulation of diet. Such cases yield readily to some radical change which takes the mind into other channels, such as a camping trip, a sea voyage, a visit to a distant but dear friend—anything, in fact, which completely diverts the mind without taxing it, especially if the new surroundings tend to a state of mental rest and happiness. It does little good to say to such people, "Cheer up." They may not realize that they are not cheered up. It should be the work of some good Samaritan to take in the situation, and, without explaining why, plan an outing or a trip for the sufferer in such a way as to relieve him of all care.

One reason why camping trips and outings sometimes do not do more good is that the campers let their business cares follow them. Their mails are sent to them, and they are in reach of telephone and telegraph. The sensible man, in need of rest, will plan his work so he can go out where mails will not reach him, and then forget that he has any business.

Napoleon was a man with immense responsibilities, and yet when the time for sleep came, he could stop the work in his massive brain, and sink into

oblivion. Many men, and women, too, with smaller burdens, lay awake nights, with wheels buzzing away in their heads, and of course they can not have good digestion. The cause must be removed before a cure can be realized.

All unpleasant moods, as anger, envy, jealousy, hatred, mortification, are paralyzing in their action. No one can afford to indulge them even though he is living only for this world; for they unfit one for the duties of this life as well as the life to come. Every unpleasant emotion, it is said, poisons the fluids of the body. The infant taking milk from the breast of an enraged mother may be thrown into spasms. How about the self-poisoning which is going on in the mother? It is probable that every tissue suffers as the result of these abnormal and unpleasant mental states.

A fit of anger will stop digestion perhaps for hours. A severe disappointment will completely destroy the appetite. Food eaten under such circumstances is poorly digested and assimilated. In fact, it is much better for one to fast when in a depressed mental condition. The best way, though, is so to change one's surroundings that the mind will be completely turned into other channels, and then it will not be needful to fast.—*Pacific Health Journal*.

Fruit and Nuts as Food

THE Department of Agriculture has for several years been conducting a series of experiments to determine the dietary value of different foods.

Nine dietary studies and thirty-one digestion experiments were carried on. In the majority of the dietary studies and in all but one of the digestion experiments fruit and nuts constituted all or almost all of the diet. The results of the investigation emphasize the fact that both fruit and nuts should be considered as true foods rather than food accessories. The subjects were two women, three children, two elderly men, and two university students. The men all did hard manual labor during a part of the time, the students working to support themselves while pursuing their studies.

The fare given in these experiments was in every case one that would appeal to any normal appetite. It embraced honey, tomatoes, apples, bananas, cantaloupes, grapes, verdal, cornichon, Tokay, muscat, scarlet haws, pears, pomegranates, persimmons, oranges, strawberries, watermelons, figs, almonds, and peanut butter. The only animal foods allowed were cottage cheese and eggs; and these in limited quantities. The cost of such a diet varied from fifteen to eighteen cents a day. Comparative experiments were carried along in which animal foods were employed under the usual conditions of living, and in these the daily cost ran from twenty-six to thirty cents. It was found that the food eaten supplied about sixty per cent of the protein usually secured by the average meat diet, while health and strength

continued the same, if not improved, and in two or three cases there was a slight gain in flesh and weight.

One of the chief objects of the series of experiments was to furnish data as to the value of nuts as food. Fruits contain little protein, and nuts are relied on in the fruitarian plan of eating to balance the ration. Fruits are rich in carbohydrates, and nuts in fat. A pound of peanuts, which costs seven cents, furnishes one thousand calories of energy at a cost of three and one-half cents, and protein at a cost of thirty-six cents a pound. A porterhouse steak costs, for the same result respectively, twenty-two and one-half cents and \$1.31, when the steak can be bought for twenty-five cents a pound.

The average price per pound of the protein of nuts ranges higher than the corresponding average of meats, but the cost per pound of peanut protein is lower than for meats, fish, eggs, milk, dairy products, and prepared cereals. The only foods which furnish protein at a less cost than peanuts are flour and dried beans. According to Professor Jaffa's experiments, nuts are the cheapest source of energy for the fruitarian, the peanut ranging far ahead of any other variety.

Although peanuts supply protein and energy for a smaller sum than bread, they are outranked by dried beans, which, at five cents a pound, will supply for ten cents over two hundred grammes of protein and three thousand and forty calories of energy.—*Scientific American*.

His Mother's Translation Best

In a Bible class recently the teacher was telling of the various translations of the Bible and their different excellences. He spoke of Jerome's Vulgate, of Luther's German Bible, of our own King James' Version, and of the Revised Version, and how it was made. The class was much interested, and one of the young men, that evening, was telling a friend about it.

"I think I prefer the King James' Version for my part," he said; "though of course, the revised is more scholarly."

His friend smiled. "I prefer my mother's translation of the Bible to any other version," he said.

"Your mother's?" cried the first young man, thinking his companion had suddenly gone crazy. "What do you mean, Fred?"

"I mean that my mother has translated the Bible into the language of daily life for me ever since I was old enough to understand it," said Fred. "She translates it straight, too, and gives it a full meaning. There has never been any obscurity about her version. Her every-day life is a translation of God's Word that a child can read, and that Saint Jerome could not better. Whatever printed version of the Bible I may study, my mother's is always the one that clears up my difficulties." What a tribute to a godly mother!—*Selected*.

THE WORLD-WIDE FIELD

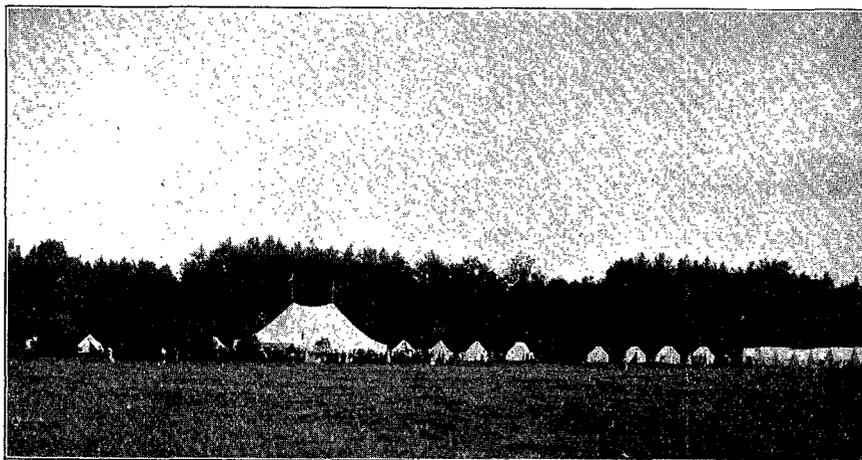
The German Union Conference

GUY DAIL

JULY 9-19 was the time officially appointed for the German Union Conference this season, but as there were so many people on the grounds, the first meeting was held on the evening of the 8th. The annual gatherings in Germany remind one of the summer meetings in the States. Some of our brethren save up their meager earnings during the entire year that they may enjoy the blessings and responsibilities of these convocations, while there are others living in easier circumstances who look forward with happy anticipation to these spiritual feasts. For ten days we lived in a cosmopolitan tented village, where Austria, Hungaria, Bulgaria, Rumania,

which we see here is in no sense abnormal or built upon an unsafe foundation, for the value and the earning power of the property have been increased, and its capital has grown, without any additional indebtedness.

Within a few miles of the camp were the parade grounds of the German artillery. In the distance faintly we heard the firing of guns and the booming of cannon. As we thought of these men training for war, and observed the amount of time and energy such a training requires, and took into consideration the end sought, we could the more earnestly commend ourselves to the glorious task God has committed to his people—the carrying of the word of life to those who sit in the shadow of death. While the whole world is training that men



THE FIRST GERMAN CAMP-MEETING AT FRIEDENSAU

Russia, Finland, Sweden, Denmark, Germany, Holland, Switzerland, America, and Australia were represented. People of these nationalities met together as fellow-citizens and heirs of that better country which Abraham saw, loyal subjects of the God that Moses obeyed when "he endured, as seeing him who is invisible."

In Friedensau itself there were noticeable changes for the better. First of all, is the sanitarium cottage, newly built, with accommodations for twenty-four first-class patients. It is connected with the main building by a veranda. The use of electricity in the sanitarium for lighting and medical purposes has also been introduced since last summer. In the health food factory, too, there is noteworthy growth, and its capacity for manufacturing and caring for the foods is greatly increased. Our brethren were all pleased with the improvements in the little settlement, and, while such outward tokens of prosperity may sometimes be accompanied by a decay within, yet we believe that God's hand has been with us in enlarging the German union institution in Friedensau, and that the growth

may the better destroy human life, and advances in naval and war equipments are of almost daily recurrence, let us be faithful to improve every opportunity of strengthening our spiritual manhood, as the great struggle before us will try every man's moral nerve.

Aside from the regularly employed German union ministry, who took an active part in the work for those not of our faith, Elder Irwin conducted valuable studies on the spirit of prophecy, Dr. Paulson gave a series of health talks which were practical and timely and highly appreciated, and Elder Conradi's instruction on church organization and government, designed especially for the church elders and workers, was beneficial to all, and will bear fruit in solidifying the work of the gospel ministry by giving us a better and more effective corps of church officers, who will urge upon our people the necessity of becoming thoroughly rooted and grounded in the great principles of truth God has committed to us for these days. On the second Sunday, there were about three hundred strangers on the grounds. About eight hundred of our own people at-

tended. There were two baptisms, forty-eight believers, representing Germany, Holland, Austria, Hungaria, and Russia, thus openly signifying to the world that they had renounced its customs and practices, and entered into covenant relation with the God of Abraham. The second baptism was held the afternoon of the last Sabbath, and as forty-six candidates were at that time buried with their Lord, this was the largest baptism that we have ever had in Europe.

An important step taken at this meeting was that of deciding definitely to enter the mission field in German East Africa. Brother J. Ehlers, a man who has a splendid record as a practical gardener, genuine missionary, and all-round worker, was ordained as church elder for this mission, and he, with one or two others, will probably leave for Africa about the first of October. It is expected that this little company will act as a scouting and locating party, to spy out the land and ascertain the missionary openings it offers. We believe that our friends in America, especially the German brethren, will take a deep interest in this work, and we hope those who may feel a burden to give toward the enterprise will freely do so: it may be that some not of our faith would be glad to help us, were their attention called to the German East Africa Mission. The German Union Conference has collected two thousand dollars toward the work. At several of the local conferences last winter it was decided to devote the First-day offerings to the mission, and since then these offerings have nearly doubled. As Elder Conradi is to be in Germany a few weeks before leaving for Finland, Russia, and the Balkan States, he will again visit the government officials in the capital city, and arrange as far as possible for the success and comfort of those who will go out as pioneers this fall. We would especially commend this movement to the prayers of our friends in all parts of the great harvest field. It is another attempt to carry the gospel to those who sit in the darkness of heathenism, to Ethiopia, whose needs cry out mightily to the everlasting God.

Encouraging growth is still seen in the German Union Conference. The last quarterly report shows that 463 were added during the three months ending June 30, 1903; and the membership is 4,750, showing a net gain of 721 for the twelve months. There are now over one hundred gospel workers in the field, and between one hundred and seventy and two hundred canvassers. The tithe for the year 1902 was \$26,947.51; Sabbath-school gifts amounted to \$2,423.24; First-day offerings to \$449.42; annual offerings to \$998.68; book sales to \$39,149.11. At the meeting over one thousand dollars was raised toward the educational and sanitarium fund.

It is expected that the East German Conference will be divided this winter, and that a new conference to be known as the East Prussian Conference will be organized, with about four hundred and seventy members.

The work of disposing of "Christ's Object Lessons" is going forward steadily. About fifty-five hundred copies have already been sold in our territory, and we have a new edition of eleven thousand now ready for circulation. The conference presidents and mission directors pledged themselves to do still more for this branch of the work.

Brethren Westland and Enns, who had arrived from America, were heartily welcomed, and will find plenty to do. The former has begun gospel work in Carlsruhe, and the latter is at the Friedensau Sanitarium for the time being, as he is an experienced nurse. It is expected that he will be one of the party for East Africa the coming autumn. Additional workers are to be employed in the Balkan States, and in Austria and Hungaria. Brother D. Voss, of Russia, was ordained to the ministry.

Elder Conradi was re-elected president of the union, and H. F. Schubert, vice-president. The other officers are as follows: Secretary, O. Luepke; Missionary and Sabbath-school Secretary, K. Laubhan; Treasurer, B. Severin; Union Committee, L. R. Conradi, H. F. Schubert, J. Erzenberger, J. Pieper, E. Frauchiger, J. T. Boettcher, G. W. Schubert, C. W. Weber, L. Mathe, J. F. Huenergardt, G. Perk, D. P. Gaede, H. J. Loeb sack, J. Perk, H. Hartkop, A. Pages, A. J. Hoenes, O. Luepke, and W. Krumm.

In the Friedensau Sanitarium there are about fifty patients, and there are more than seventy students enrolled in the school for the coming year. A number of the patients belong to the refined and educated classes, and the school is sending out quite a corps of workers. It is the education of the native workers which builds up a field, and in this respect the German Union Conference has been especially blessed of God, for about ninety per cent of all our workers are native born.

The Hamburg publishing house has just had the very best year of its history. Our book sales and the circulation of the German papers are increasing steadily. The *Herold der Wahrheit* has a semimonthly circulation of 25,000; the health paper, a monthly, has a list of 6,000; *Zions-Wachter*, 3,200; the Dutch paper, *Zions-Wachter*, 2,000; and the children's paper, 2,500. The last two papers are monthlies, and the *Zions-Wachter*, our worker in the German field, is a semimonthly. The Hamburg house had a gain of \$6,500 for the year: \$2,500 of this will be used in purchasing a much-needed press, and \$2,500 will be given to Friedensau, while the rest will be used in increasing our foreign book stock.

While education is needed, while we have plenty of calls for men of ability, while there are demands for means, and while there are many difficulties with which our workers must contend, yet we realize that without the outpouring of the Holy Spirit, nothing can be accomplished. For more spiritual power, and a closer walk with our God, must we seek. This is true of those who labor in these fields. This is true of those who

second the efforts of the soldiers in the front line of battle. We are of good courage. The times show that Christ is soon to come. The Scriptures show that he will quickly return.

"Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

Hamburg, Germany.

Brazil

J. W. WESTPHAL

WHEN closing my last report, we were holding a general meeting at Curitiba, State of Parana. At this meeting the Lord was present with his blessing. Two were baptized. Some came eight days' ride by wagon over rough roads to attend the meeting, and four of these were sisters. Although there was no minister with them to present and urge the needs of the Lord's cause, this church has nobly sustained the various branches of the work during the last year. When they learned of the burning of the Review and Herald, where the *Hausfreund* was published, they at once raised fifty dollars for its relief. In similar ways they are supporting the work here, while they are doing not a little in active labor.

During the last regular evening service Elder Graf was taken sick with malaria. The previous conference was held in a very malarial district. On this and other accounts he was not well there, and was able to help in the meetings but little. On coming to Curitiba he seemed to be rapidly regaining his former health, but was suddenly taken sick at the close of the meeting. On this account Elder Spies went with me to the next place of meeting, at Itarari.

Itarari is in the State of Sao Paulo, near the Parana border, a country town two days' ride by mule from the railway on the one side and three days' from the railway on the other. There were only five or six church members there, and none in all the surrounding territory. Hence the meeting was a small one. But in their loneliness they were the more anxious for the meeting. Seven were baptized, all but one of whom were natives, and five of whom came directly out of the Catholic Church. There are others keeping the Sabbath who could not yet take this step on account of the tobacco habit. A church will no doubt soon be organized there. Regular public services were held in a hall, and the attendance steadily grew more regular, quiet, and attentive, and there seemed to be some interest. Brother Emil Hoelgle, after accompanying me three days' journey to the train, returned to follow up the work.

In the State of Parana, between Curitiba and Itarari, there are not less than twelve places where there are genuine interests among the people. In some places there are those who are already keeping the Sabbath. In one place there are about twenty who have burned their images of saints and pictures that they

formerly worshiped, and are keeping the memorial of the true and living God, and desire baptism. Appeals, urgent appeals, come for help; and it is feared that with delay much will be lost. As we see these conditions, our hearts cry to God in anguish for money, and for men who can work for these people. We have put Brother Hoelge to laboring for them, but the calls are many.

These interests are the result of the work of one of our brethren, a commercial traveler, in connection with his other regular work. During the last two years he has taken over five hundred annual subscriptions for our Portuguese paper, while he has also scattered thousands of single copies and tracts. The subscriptions were nearly all taken on time, and consequently many were never paid for; and thus his work was done at more or less of a loss. But he has the joy of seeing some fruit from his work, and a rich harvest is yet to be garnered, provided it is garnered before the seed falls out.

Our trip by mule has been concluded, unless, on our way south, we cross the State of Rio Grande do Sul. We have traveled about one thousand miles in this way. Our lodging place was under the open canopy of heaven, a tent fly, a farina mill, or some other place equally good. Our saddle goods were almost invariably our bed and bedding. Our food was such as we could get by the way, generally very simple, and not always the most hygienic. Several times we rode from 4:30 A. M. till 7 P. M., with scarcely an hour's stop for dinner; and once nearly the whole of the time in the rain. Our rising hour was usually 3 A. M. Many times our animals had to swim the rivers while we were taken across in a canoe. (One of Elder Spies's mules was drowned while crossing.) We crossed almost impassable swamps, heavy sand, and tiresome mountains. Of course we sometimes were tired and sore, and we were ready to lie down anywhere and enjoy a short night's sleep if we could be comfortably warm. With the exception of Elder Graf, we were all preserved in good health; and the trip seemed to do us good physically.

I have not written the preceding to complain of our lot. We rejoice to be permitted to labor for the Saviour. With the consciousness of his presence, hardships become pleasure. As I write, there steals over me a feeling of tenderness because the Lord should honor one so unworthy, to work and endure a few seeming hardships for his sake.

Rio de Janeiro, Brazil.

THE policy inaugurated by Lord Kitchener at Khartum of rigorously excluding missionaries has been abandoned. Recently the Church Missionary Society obtained permission to open a school either at Khartum or Omdurman in which religious teaching is to be given. Children of parents who object to religious teaching are to be carefully excluded from the school.

First Fruits in Spain

FRANK AND WALTER BOND

OUR courage is good, and we have many reasons for believing that the Lord had begun to prepare hearts here for the reception of the last message of mercy, even before our arrival in this country. Surely he is going before his people. May we ever be ready to enter as he opens the door for us.

We have been here less than three months, and the greater part of this time has been spent in studying the language. The Lord has blessed in this, and he has also blessed us in studying his Word with some of these people. Our hearts have been made glad by seeing a whole family accept the mes-

ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil." Eph. 5:15, 16.

Too many of us have been sleeping on guard, and it is high time to awaken. The time allotted for the carrying of the good news to the world has almost expired, but, thank the Lord, it is still possible to redeem, or make up for, some of the wasted moments. In order to do this, every energy of our lives must be wholly devoted to the Master's service.

There is room in this country, with its millions of souls, for hundreds of strong, self-sacrificing workers. Who will come over and help us? The rapidity with which the message goes will depend upon the relation that we as a



PLAZA CATALUNA, BARCELONA

sage for this time. They began the observance of the Sabbath two weeks ago—September 5. The man has preached several years for the Baptists, and has spent several years teaching school, and we believe he will be a valuable helper in this field.

When one is comfortably situated, and enjoying the many pleasures of home life, and reads of the great distress and misery in distant lands, of the teeming millions who are daily going down to Christless graves, or perhaps the story of the life of some unselfish missionary, he can not but feel a burning desire in his soul to do something for those people. No one else can, however, feel it so deeply, and be so solemnly impressed by the conditions that exist, as the individual who may be there.

As we see these people in the darkness and superstition of Catholicism, with but little or no knowledge of a living Saviour, not knowing that he is soon coming to make an end of sin and all its consequences, and take his people home, our hearts burn within us. The question arises, How can so many millions, who are so ignorant and careless with reference to their souls' eternal welfare, receive the light of the gospel during the short period that still remains to this generation before our Saviour appears in the clouds of heaven, as portrayed in Matt. 24:29-34? We know this will be accomplished; for the fourteenth verse of the same chapter says, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." The Lord says, "See then that

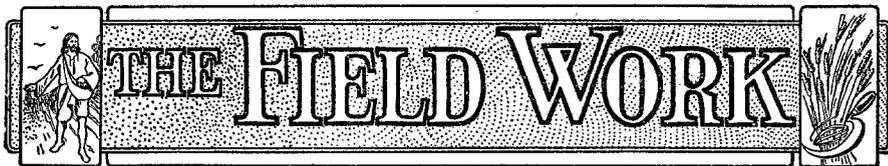
people sustain to God, and our nearness to him will depend on the time we spend in communion with him. We should at this time study carefully the way the Lord used Jonah to warn Nineveh. There was that great city, with its more than one hundred and twenty thousand people, and as Jonah, directed by the Lord of heaven, bore the message that God had given him for that people, they gladly received it, and within forty days the whole city was converted. The Lord is going to work mightily for those who will co-operate with him in these last days. Let us look to him earnestly for the outpouring of his Spirit as in the days of the apostles, that the work may be rapidly closed up.

We need the prayers of all God's people, that the message may go with power in this country.

Barcelona.

THERE has been organized in Rome "The Religious Society of St. Jerome for the Diffusion of the Holy Gospels," with its headquarters in the Vatican. Its work, which is the circulation of the Bible, is conducted with the sanction of the pope. The first edition of the Bible prepared for sale and distribution numbered one hundred thousand copies. It contains helps, maps, etc., very much like the ordinary teachers' Bible. It is printed in the language of the common people. Before his death, Pope Leo XIII granted an indulgence to those who would spend fifteen minutes daily in the reading of this work. Such a move as this is truly not without significance.

THE British and Foreign Bible Society has completed its first century of existence. In that time it has issued 180,000,000 copies of the Bible in many different languages. The daily output is 16,000 copies.



In a recent letter, Brother Edmed, of Natal, South Africa, mentions the need of laborers there, and as an illustration relates the following experience: "I was invited to visit a family at Vryheid, at the extreme border, in Natal. Two ladies had accepted the truth when it was presented to them a few weeks before, and were anxious that their families should hear about these precious things. So I went to stay a few days with them. I held a few meetings in their houses, and some of the leading church-members were present. Twenty or more attended each meeting, and expressed their firm conviction that this message was right. But I could not stop longer with them, owing to appointments in Maritzburg, where we were about to pitch a tent and conduct a series of meetings. They begged me to return soon, paid my expenses, and made offerings to help the cause. But the demand was just as pressing at Maritzburg, where we had held several meetings in the church. What are we to do when demands are coming from everywhere, and we have only two men to fill the calls?"

WRITING of their study of the Chinese language, Brother J. N. Anderson says that their work continues slowly but surely. He writes: "In Canton we have no little intercourse with the Chinese, and it is certainly gratifying to us to be able to make them understand many things. As our study at the present time is altogether in the New Testament, it serves to give us a Bible vocabulary, and so renders it the easier for us to speak of spiritual things. In Hongkong they are doing well with the language, and are favored, as well as greatly encouraged, by the fact that their teacher is manifesting real interest in the truth, so much so that he has written a short treatise on the binding force of God's law. He gives promise of taking a stand for the truth and becoming a good worker." Our workers in China were much cheered by the promise of the good company who are now en route to that field. Brother Anderson says: "I shall be glad to meet the new missionaries at Shanghai, and accompany them to their field. I am especially glad to know of their consecration and full sympathy with the advent message, which is the one and only thing to engage our energies at this time. This is a substantial addition to our force of laborers, and we welcome them most heartily, bidding them God-speed. . . . We are very glad, indeed, and thankful, to hear that a press has been donated to the China mission, which can not fail to fill our urgent need. Surely, the good Lord will not fail us, if we are where we can truly glorify him in all that he is ready to give us."

Word From Jamaica

EVERYTHING was flourishing both financially and spiritually until the terrible storm which struck our beautiful island the tenth of last month, accounts of which have appeared in the papers. All of the north side looks like an American winter.

With Brother Hubert Fletcher, I was in the chapel at Port Antonio when the storm struck it. It was torn to pieces. The floor was carried eight feet to one side. We escaped without a scratch. The dwelling houses of many of our brethren were destroyed, as well as all fruit trees and other products under cultivation. Some are discouraged, but the most of them praise the Lord that their lives were spared. The new church at Glen Goffe was also blown down. I fear to hear from other church houses that stood upon the mountains. We can look for hard times here for the next twelve months, as it will take that time for the bananas to come again. And the cocoanut trees are destroyed. We are preparing to use the strictest economy so as to rebuild the torn-down houses. Many will have to be helped to rebuild their homes and to get something to eat.

Our native brethren have lifted nobly in putting up the church buildings that have been so recently dedicated. But now they are down, and many will have to be lifted. So we in brotherly love ask our American brethren to help us lift in this our time of need.

I am not discouraged, but have buckled on the armor a little tighter. In going west from Port Antonio the other day, I found roads all blocked with fallen trees. I was nine hours and a half going thirteen miles with my bicycle, and later twelve hours in going twenty miles. Roads are now being cleared of the fallen trees. I have about forty miles to go this afternoon.

Often remember us in your prayers. May God hasten the day when all have had the opportunity to get ready for the coming of the dear Lord.

Since writing the above, I have been out on a survey of the work of our terrible storm. Five churches were blown down, and many of the houses of our brethren. The prosperity of our work here demands the rebuilding of these houses as soon as possible. We had five new church buildings in construction when the storm struck our island. The rebuilding, with the finishing of those already begun, is a greater burden than we are able to bear or will be able to bear for some time to come, because of the destruction of the larger portion of the fruit crop of the island, which is the main dependence of our people.

I think the work here shows good returns for the investment that our American brethren have already made. We believe they will be willing in our adversity to invest a little more. Five hundred dollars will enable us to lift these churches, and establish the confidence of the people.

The John's Hall church must be rebuilt at once; it will be ready for use

by October 1. This will probably be the first church to be rebuilt since the storm. Our brethren have been promised material for rebuilding their private houses, from the island relief fund, also provisions, so we shall only need help for rebuilding the churches which have been destroyed.

Our evangelistic work is prospering under the Lord's hand. There never was a deeper interest in the message than at the present time. Every week new ones are being added to the company of believers. Many of our native brethren are being awakened, and going out among the people, telling them what the Lord has done for them. The Spirit of the Lord is truly with us.

J. B. BECKNER.

Colombia

BOCAS DEL TORO.—There are so many calls for labor in this great field that I am perplexed to know how to meet them. Books are being sold, and these create a desire to hear the message preached. Some have heard a few times, and they want to hear more. But the field is large, and it must be visited. And yet we feel that when an interest is awakened, interest should at that time be developed, if possible. There are interests which must not be neglected longer. Pray for the success of the message in this field.

I. G. KNIGHT.

From America to Australia

It may be of interest to our people to learn that the party that left San Francisco, Cal., for Australia, July 16, reached their destination safely. Our company consisted of eleven adults and seven children, but of this number there were two children and one sister who had been visiting friends in America, and were returning to their home in Australia.

We sailed on the steamer "Sonoma." We were twenty-two days on the water, and had a very smooth passage. We stopped off at Honolulu one day. At this place we had a pleasant surprise. Brother Burgess met us at the boat, and went with us to the different places of interest in the city, and then conducted us to the hospitable home of Lyle, where we met Sister Hudson and others. After a bountiful dinner, we returned to the boat. We left Honolulu, July 22, at 8 P. M., and July 28 we reached Pago-Pago. Leaving this place, we crossed the one hundred and eightieth meridian, or day-line, Sabbath, August 1, at 2:15 P. M., and reached Auckland, August 3.

We were much pleased to meet Brother and Sister Hare at Auckland, and we had a pleasant visit with them during our short stop at this place.

Leaving Auckland, we reached Sydney, Friday, at 10 A. M., August 7, and were greeted by Elders Gates, Woodford, and Paap, Sister Irwin, and others.

Our hearts were cheered by the warm welcome we received, and by the thought that inviting fields of labor were waiting

for us. The union conference meeting had been postponed until September 3, as Elder Irwin had not returned from Europe. Sister Graham arrived at Sydney the same day we reached that place, having come from Europe by way of South Africa.

Sabbath day, August 8, all the laborers who had just arrived from America were requested to meet at the Stanmore church in Sydney at 3 P. M., where we found about two hundred of our people gathered to welcome us. This meeting was very refreshing and helpful to us all, and we felt that it was good to be there.

We are now scattered in various parts of the field, laboring till the conference convenes. We are full of hope and courage, and are glad to be here.

S. M. COBB.

Japan

TOKYO.—We see many encouraging omens in our work. While in Kobe last week, I baptized three candidates. Two of these are helpers at the sanitarium, who went from Tokyo when the work was opened there. The other is a young man who has just begun to obey the truth. He has been reading our papers for about a year, and being in Kobe recently, he studied the truth with some of the sanitarium workers. There are perhaps six others who have begun to observe the Sabbath this year, who have not yet been baptized. This shows an encouraging increase. Our total membership is about fifty.

Brother Kuniya is having interesting times in the south country, and will have something good to report. We are of good courage in our work.

F. W. FIELD.

Italy

IN order more perfectly to pave the way for successful work in this field, it was decided at our union meetings at Lausanne to give special attention to the distribution of our literature. And with this thought in mind, it was voted to translate "His Glorious Appearing," and issue an edition of five thousand, which we hope soon to publish. Also we are soon to issue in the Italian language a five-thousand edition of Dr. DeForest's excellent tract on the subject of health.

After the camp-meeting I visited our brethren in northern Italy, in order to lay before them our plans for the spread of the message by the printed page. For a while we hope to have some regular canvassers in the field. We are endeavoring to enlist all our people in Italy for the canvassing work, and shall try to treat them as canvassers by allowing them a commission on what they sell. Some can go out for a few hours a day, or it may be for only that length of time in a week, but each little time thus spent will help in making a successful work.

While there, holding meetings with the church in Torre Pellice, the headquarters of the Waldenses, concerning whose history we read in "Great Controversy," I baptized a young man who formerly belonged to the Waldensian Church. He seems to be an intelligent young man who may some day become a worker in Italy.

At Turin, the ancient capital of Italy, I stopped for a few days to meet some of our people who are located there, and

to baptize a candidate in the historic waters of the Po River. The brother that was baptized was one of the first converts that the Waldenses made from Catholicism when they came down into the plains from their home among the hills and valleys. It has not been very long since the Waldenses were forbidden to worship outside of their mountain territory, and not until the present liberal Italian government was established, about 1870, were they allowed to work in Italy outside of their own valleys. Of course they did some work, but it was done secretly. But when they were permitted to work in Turin, this man was one of their first converts, and he remained a Waldensian until the truth of the third angel's message came to him. He has kept the Sabbath for nearly four years, but until recently did not have the opportunity of being baptized and learning present truth. He seemed to appreciate the truth fully as much as the new converts do in America; for the truth has the same power in every land and upon every people.

CHAS. T. EVERSON.

Bermuda

HAMILTON.—My book sales for July are better than I had expected, as it has been necessary for me to give almost all my time to the meetings. I have been presenting the subject of the Sabbath, and I look for three or four to decide soon. Sundays are about the only days that I now devote to canvassing. For the last three Sundays the sales have been as follows: \$12, \$9, and \$23.50. How long this will continue, I do not know. For it all I feel to thank the Lord.

I am anxious to secure a tent for use during the tourist season, say from January to May.

This leaves us quite well, but we find that during the hot weather we shall need to be cautious not to overwork. Brother Enoch found it necessary to take a trip for his health. He and Sister Enoch have gone to Nova Scotia. They expect to remain two months.

We are encouraged to learn through the faithful REVIEW how the Lord has directed in the removal of the offices from Battle Creek. I fully believe that we shall see startling things in the development of this message from now on.

JAMES A. MORROW.

Michigan

FLINT.—The camp-meeting recently held in the East Michigan Conference was one of the best ever held in the State. It being thought that a tent should be pitched and a short course of lectures held, we held the first meeting on Friday evening, September 11, and the last meeting on Sunday evening, October 4. The attendance was good throughout, and the Lord truly blessed these few meetings. From the start, we were led out to preach the message, and the Lord surely helped us to give it clear and plain. We were made to see that the old-time method of preaching the truth is the best way, as it had its effect on the hearts of many who attended the meetings.

Thus far twelve have begun the observance of the Sabbath, and others are deeply interested, of whom we have much

hope. We received \$16.10 in donations, and raised \$17.50 to pay for three thousand of the tract, "What Do These Things Mean?" We expect to make a thorough canvass of the city, and leave one of these tracts at every home.

The camp-meeting made a very favorable impression on the minds of the people of the city, and surely the Lord came near and blessed. Our people returned to their homes with better courage and greater determination to work for the Lord.

B. F. STUREMAN,
M. SHEPARD.

South Africa

HARRISMITH, ORANGE RIVER COLONY.—I left my work in Durban, where I found the climate too severe for my strength, one year ago. Some will remember the sister of whom I wrote, who was much interested in the truth. She has accepted the Sabbath, and is still firmly with us. The Sabbath meetings are held at her home. Two others accepted the Sabbath and other points of truth, and are now in Pretoria. One of these sisters said that no one could know the blessing she had obtained through the readings and acquaintance with the truth. Still others are interested, and see that it is a life-and-death question, yet they have allowed friends or business to stand in their way. It makes me sad to see people knowingly choosing death and money, rather than life and all else worth having.

As there was such a long delay in getting a school started at Sweetwaters, I had a room seated, and taught the children myself from September until Christmas. We had a blessed time together, and the Spirit of the Lord was certainly manifested among us. The children were convicted, and wept over their sins, and earnestly sought the Saviour. Many were the blessings that we received from heaven during those few months.

We spent January in Cape Colony, attending the camp-meetings, councils, etc., and returned to Sweetwaters early in February. The very next day after my return home, I was taken down with malarial fever, and from that time on I was sick, some days better, and again worse, until my life was despaired of. Through prayer, with anointing and careful rational treatment and nursing, blessed of God, I was raised up from my bed of sickness.

Before I was taken sick in Sweetwaters, Mr. Chaney and I held meetings for the adults and for the children of our own people each Sabbath, and also Wednesday evenings. I held Bible readings during the week, and until Christmas had a night school for the adults.

On account of many hindrances in our work—sickness, and improper location for work, shortage of money in the South African Union Conference, and in Natal and the Transvaal—a proper mission station among the Zulus could not be opened; and finally we learned that money was scarce at home. After earnestly seeking the Lord, and counseling with the conference committee, we decided to take up canvassing, and thus carry on a most important branch of the work without drawing from the Lord's treasury.

We came to this place trusting the Lord to lead us. We are where we can

feel that we are needed. We are the only Sabbath-keepers here, and the work is a new one. There was scarcely a room to be had in the town at any price, but we were blessed of the Lord in finding one at three pounds a month; and although we must cook, eat, and sleep in one room twelve by fourteen feet, with but one small window in it, we think we are fortunate in getting this.

Mr. Chaney is canvassing for "Home Hand Book." He has canvassed now a part of eight days; and to-day, before dinner, he had taken thirty-five orders. I began with "Christ Our Saviour," using a help occasionally; and during the few hours I have been able to canvass, I have taken thirty-four orders and sold eighty-five papers—forty-one copies of the *Sentinel*, and forty-four copies of the *English Good Health*. This is my fourth day. I expect to spend only about three hours a day for a while, until I become stronger. To-day I was out three hours, made thirteen canvasses, and took eleven orders.

I have had some blessed times in the homes of the people each day, and have gladly improved the opportunity to do missionary work by personal talks, and the Lord has been manifestly with me. I do praise his name for it. I have one Bible class, and begin weekly children's meetings to-morrow. I have about five hundred tracts, and expect to begin systematic tract work as soon as I can get some envelopes printed. There is quite a settlement just outside of Harri-smith. Mr. Chaney has been out and sold some Kaffir "Steps to Christ" and tracts, and we have ordered more, expecting to spend one or two days a week out there.

We are happy in our work here, and feel much better in health and spirits since coming.

MRS. M. A. CORNWELL-CHANEY.

India

CALCUTTA.—While in Darjeeling, we had the privilege of meeting many people from all over India who had been subscribers to the *Oriental Watchman*, and had purchased our books. It is really wonderful how the seeds of truth have been sown. As we saw some of the fruits of the seed sown by the different canvassers, I could but wish that some who are not here now could realize something of the good their work has accomplished. I have never known so fully the importance attached to the circulation of our literature as I have during this trip.

Miss Black and I visited the home of a gentleman who once opened his doors to Brother Robinson, in Darjeeling, when other doors were closed against him. He and his wife were glad to see us, and told us that just the day before, they had been reading the "Great Controversy," and had been impressed by some things they had read. They both wept, and said that they longed to have the experience that those had who had brought these books to them. I do not know when I have met any one so hungry for spiritual truths as these two souls, and I am sure the day is not far distant when they will be rejoicing in the full light of the third angel's message. It is really encouraging to see how the seed sown by those who are now sleeping is bearing fruit, and eternity alone will reveal the results.

The same day we also met a lady who has "Thoughts on Daniel and the Revelation," "Patriarchs and Prophets," and the "Great Controversy." She said that she and her family accepted everything these books taught but the Sabbath, and that they had left that with the Lord to make clear to them; and if he made it clear that they were in the wrong, they would certainly change. We urged her to follow the question in the *Oriental Watchman*, which she promised to do. The Methodist minister in Calcutta enjoyed "Patriarchs and Prophets" so much that she had presented him with a copy, and had also given him the "Great Controversy."

I never enjoyed a month more than I did the one spent in Darjeeling, canvassing from house to house, and meeting, as we did, people from all parts of the world. We are thankful that our lot has been cast in such pleasant places.

MRS. J. L. SHAW.

CALCUTTA.—Our work has most certainly been blessed at the sanitarium. Since the beginning of the year, when we began on the self-supporting basis in good earnest, we have had only two months that have run us behind at all on the running expenses. Month by month our receipts have enabled us to keep up the expenses, and to add considerable in the way of equipment and apparatus. All the workers are of good courage.

The treatment rooms have been well patronized; both those for the ladies and those for the gentlemen being used to their fullest capacity. Our nurses' training class is doing nicely.

OLIVE P. INGERSOLL, M. D.

Union College

UNION COLLEGE opened September 30, with an enrolment of one hundred and sixty-one enthusiastic young people. In a week the number increased to two hundred and twenty-one. There is a better outlook for the school than for some time, as there seems to be a general awakening in regard to the value of mental discipline.

The church school, which is managed independently, has almost doubled the enrolment of previous years. A number of more mature young people are doing grade work in the church school, so that the college enrolment represents but few below the ninth grade.

There is an earnestness among the young people which is most gratifying. All are of good courage, and expect many blessings this school year.

MRS. M. E. KERN.

British Guiana

GEORGETOWN.—There is a decided advance in the work generally. At the meeting last Sabbath two brethren were added to the Georgetown church. The Lord is blessing our efforts daily, and some are accepting the truth. While Satan is doing all he can against the work and the workers, the Lord's mighty power can be definitely seen.

Among others, an intelligent young man has fully come into the truth. I hope he will be a great help to the cause. He is well educated in the Hindustani, reading, writing, and speaking it fluently. Brother Hyder says there are

very few who speak it so perfectly. He was teaching the coolie children for one of the Georgetown churches when he accepted the message. He has been a public worker for several years, although quite young.

Our tent is crowded every night; in fact, one half of the audience can not get inside. Last night fully four hundred were present. The tent stands on a corner lot, and the streets are filled with people. Several have taken their stand, and yesterday I baptized the first-fruits of our second tent effort, with two others—one from the Kitty work.

The work on the Kitty church has begun. All the frame is bought, with the shingles, and everything is paid for thus far, with one year's lease of the land. We have twelve dollars left.

D. C. BABCOCK.

Birmingham (Ala.) Colored Camp-Meeting

THE second annual camp-meeting for the colored people of Alabama was held, according to appointment, at Birmingham, September 10-20. All the colored churches of the State were represented. Forty-two persons camped on the grounds. We held four meetings each day, besides the children's meeting, which was conducted by Sisters Wilson and Whitman, assisted by others. Elder A. Barry, of Nashville, Tenn., assisted me in the preaching services. Also Brother Chatman, of the Oakwood school, occupied the eleven o'clock hour in Bible talks.

Sisters E. Patterson and Ella Sanks, of the Oakwood school, gave health talks at the tent, and lessons on cooking at the homes of several. These were highly appreciated. Prof. B. E. Nicola labored in the interests of the Oakwood school, and Brother C. J. Dart in the interests of the canvassing work.

We spent the early morning hour in seeking the Lord and studying the Testimonies. When we read, on page 237 of Volume VII, that "our churches in the South are to have a spiritual resurrection," all felt that we needed such an experience in order to make that meeting a success. The Lord came very near to us. Sins were confessed and put away, and all promised not to rob the Lord any more in tithes and offerings. The burden was lifted from many hearts, and backslidden members came back to the fold. The outside attendance was not large. The Lord gave us six dear souls from the enemy's ranks. All of these but one followed their Lord in baptism, with seven of the Birmingham church who desired to be baptized into the third angel's message.

We continued evening meetings for a week after the close of the camp-meeting. We believe a good impression was made on all who attended, and we rejoice in the Lord, and give him the praise for the success of the meeting.

The church-school question for colored children was a perplexing one there, as in many other parts of the South. In this State, with about six hundred thousand colored people, we have only three schools, and these are struggling for existence.

If any who read these lines wish to help in this work, donations of money or provisions will be thankfully received. All gifts should be accompanied with a note stating for which school they are

intended—the Birmingham (colored), Juniata (colored), or Montgomery (colored).

Cash donations may be sent to Brother C. E. Giles, Attalla, Ala. If you desire further information, please write to W. L. McNeeley, 121 N. Seventeenth Street, Birmingham, Ala.; C. E. Giles, Attalla, Ala.; or to the writer, "Charity Mission," Montgomery, Ala. We are thankful for the help given to these schools in the past, and to the colored work generally. But, my dear friends, will you not come to our rescue in this trying time, and help us to keep these few schools in operation? Please let us hear from you. We are told in a recent Testimony that the Lord accepts the work being done in all these schools for colored people in the South.

T. B. BUCKNER.

Chile

IQUIQUE.—The work is moving forward with a reasonable degree of success. We frequently meet persons who have recently become interested by means of our paper. Many are not only manifesting their interest by renewing their own subscriptions, but also by taking subscriptions from others. I have just received twenty subscriptions from one man who has become interested solely by reading the paper. This is only one of several who are showing their appreciation by working for the paper. When we see people sufficiently interested to work, as many of these who are not Seventh-day Adventists are doing, we look upon them as in a most favorable position to receive the truth.

As the work with the paper is now moving, its prosperity will be greater this year than it was last year. To the Lord we give the praise for success and blessing. I believe that one of the most sure ways of laying the foundation of our work is by the circulation of literature—and the books are an important part of it. Canvassers in the Catholic countries can do much more than the public speaker. One of our strongest companies here is the result of the labors of Brother T. H. Davis. While he was canvassing, he held Bible studies in the place, and thus raised up a company of eight or ten Sabbath-keepers.

Because of my interest in this work, I feel a deep interest in Brother Davis's return to the field. He is a tried laborer, and knows the language, so there is no experiment in sending him, and he is ready for work the day he lands. I have just received a letter from him, saying that he is anxious to return; so I have decided to ask the Mission Board to advance him fifty dollars, and charge the same to my personal account. This is to be used toward paying his return passage to the field, so that he may come as soon as possible. I would be glad to pay the whole amount, but because of heavy expenses here, I can not do more than this at present.

Last Friday I was out canvassing for a short time, and found a family who seemed quite interested. They bought some of our small books, and ordered a copy of "Patriarchs and Prophets," and renewed their subscription to the paper, *Senales*. In fact, it was because of the paper that they were found, and their interest was developed. I feel to praise the Lord every day for the printed page.

During the past few weeks I have sold

quite a number of books. For the time spent in canvassing, I have done well. One day I sold books for cash to the amount of ninety-nine and one-half dollars Chilean currency, or thirty-three dollars in United States gold. Every day I did well, but not always so well as that.

I expect to go to Peru soon, and will take some books with me, and canvass during the day, holding services on Sabbath and in the evenings, as there are some who are calling for baptism.

A. R. OGDEN.

British Central Africa

CHOLO.—The estate upon which our work has been started was formerly the property of Seventh-day Baptists, whose headquarters are, we believe, at Plainfield, N. J., hence the name Plainfield



A SCENE ON THE PLAINFIELD ESTATE

Mission, better known here as Plainfield estate. It is situated on the Cholo Hills, three thousand feet above the level of the sea, and is therefore more free from malaria than the lowlands along the Zambesi River, which serves as a highway for the travel and transportation of the country, as there are no railways or other facilities for traveling overland. A railway is now in course of construction, which we understand will run between the British boundary and Lake Nyassa. From the outside world the river is reached by East Coast steamers calling at Chinde, a port in Portuguese territory in which is a British concession. Several small steamers ply between Chinde and ports along the river. The landing place on the river which is nearest to our mission is Maguires (a native name, pronounced Maqueerays), about twelve miles distant; but this landing has been temporarily abandoned, as the water is so low on account of the shortage in the rainfall that steamers can not come up the river farther than a point about one hundred and fifty miles from the sea. At this point passengers and baggage are transferred to house-boats and barges, the former being simply a barge with improvised accommodation for from two to five passengers, and propelled by twenty natives with long poles.

After being two days on these house-boats, the writer and his family reached Chirimo, forty miles distant from the mission. We were fortunate in being fellow travelers from Durban with a party of missionaries of the Dutch Reformed Church, some of whom were returning to their Angoniland Mission after a furlough of a year, and others going for the first time; also a party of three

Baptist missionaries returning to Blantyre, who disembarked at the same time and place that we did. These missionaries made many very timely suggestions, and freely gave us much valuable information which would have cost us much time and effort to procure from other sources.

We arrived at Chirimo at sunset, Sabbath, June 20. As our friends had their native carriers awaiting their arrival, they made preparations for starting on their journey the same evening, and at their invitation we decided to accompany them. But we soon found that it is not always possible to remain in the company of friends on such an expedition. Thirty-six native carriers with three *machillas*, one for each passenger, were furnished us by the transportation company. A *machilla* (pronounced masheela) may be described as a hammock suspended from a pole carried on the shoulders of two natives. As we were unable to converse with our men, none of whom could speak or understand English, it was impossible for us to hold them till our friends were ready; so just as daylight was disappearing, they started off at a very lively pace with much singing, yelling, and whooping. We have since learned that this is customary at the starting and finishing of a journey. Soon it was so dark that it was impossible for the occupant of a *machilla* to see the other members of the party. Even our little boy proceeded without knowing our whereabouts.

Our first "round-up" was when we reached a stream, which had to be forded in the darkness. There was a scene of much discussion and wrangling among the men, but they finally succeeded in getting us safely over. By watching the southern cross, we could see that we were traveling in a northwesterly direction.

Our next stop was at 11:30 P. M., when we suddenly came to a standstill at a sort of camp where several fires were burning. One end of the pole of our *machilla* was thrust against a tree, and the other end placed on the ground, and without further ado our natives proceeded to make camp-fires and roast their maize. After eating, they turned their feet to the fire, and went to sleep. We learned that a short time previously two natives, who, with others, had gone to sleep at this place and let their fires go out, were carried off by lions. As a precaution, as well as for comfort and pastime, we, too, made a fire, but not all of us went to sleep. Occasionally one of the men would get up, replenish his fire, and lie down again.

At five o'clock all our men aroused themselves, and we readily agreed to their proposition, indicated by gestures, to proceed, hoping that we might soon have daylight, which began to dawn about six o'clock. It will be remembered that this is winter here, and the days are the shortest of the year. At seven o'clock we reached the foot of Cholo Mountain. It took us two hours to climb this mountain. After reaching the top, no more stops were made till we reached the mission about one o'clock in the afternoon. The last four or five miles was over a narrow path with grass seven or eight feet high on both sides. Not knowing how far we had to travel, we began to feel that we

were getting pretty well into the heart of Africa, of which we had read and heard so much. We tried to interrogate our carriers as to whether they knew where they were going, but their answers did not enlighten us. It seems quite different to us now as we look back. Much of the narrow path is through the land of the mission estate, yet it is one of the leading roads, or trails, between Chiromo and Blantyre, the latter a town, or settlement, of some note, and the oldest center for missionary operations in this country.

It was several days after our arrival before we saw the face of a white man. The first one we saw was the postmaster, whose place is about seven miles from the mission.

We are glad that there are many among our people who are much interested in the work that should be done for the people of Africa. We hope to have the privilege of giving from time to time some items of information with reference to our mission work, and what we are trying to do. J. H. WATSON.

Washington, D. C., Memorial Church

THE debt of this church (October 14) now stands at nine hundred and fifty dollars. We had greatly hoped that this whole matter could be settled forever by Nov. 1, 1903, just one year from the date of purchase, but at the present rate of donations, the debt will not be paid until Jan. 1, 1904.

A brother over eighty-four years of age is anxious to be one of ninety-six men to give ten dollars each. He has sent in that amount with his offer. A good sister in New York sends fifty dollars to help close up the account.

Every step of this work of establishing this church and this whole move to Washington have been a work of faith, and we confidently believe, even in this closing hour, that our good brethren will rally as one man to finish this work in preparation for the greater work of establishing our institutions as the Lord has declared they should be established.

You are requested not to leave this for some friend. If you do this, our closing appeal is vain. May God, who has so wonderfully led his people in this move, reward every one who has given to this enterprise. Send all money either by post-office money order, express, bank draft, or telegraph to J. S. Washburn, 1728 Fourteenth St., N. W., Washington, D. C.

Sabbath-School Lesson Notes

Lesson IV—Israel's Mission as a Nation

God's one purpose in the existence of nations has always been that men might have an opportunity to seek the Lord. Whenever any nation has reached that point in its history in which it no longer afforded men the opportunity of seeking the Lord, then that nation, having outlived its mission, has passed off the stage of action. The fulfilling of that mission has been the predetermined time limit of every nation that has ever existed in this world. Acts 17:26, 27.

Not only the time limit, but also the boundary limit of every nation was predetermined before the existence of nations. Deut. 32:8, 9.

The mission of that nation which the Lord chose to represent his form of

organized government in this world, was to become the light and salvation of all the world. Isa. 49:6.

In order for that nation to be the light of all other nations—the light of the world—it was necessary for it to occupy a position of world-wide influence. Its limit of territory was to have been the whole world. Rom. 4:13. Its time limit was to have been forever. Ps. 81:13-15. If that nation had been true to its mission, the time would have come in its history when it would have filled the whole world, with Jerusalem as the capital city. Jer. 17:24, 25. If that chosen nation had been true to the principles of God's government in this world, those principles would have triumphed over every principle of darkness and evil. It was only on account of the disloyalty of the subjects of God's kingdom, that Satan gained the further right to bring this world to utter ruin. God's purpose will now be worked out in another way, by taking the saints to heaven for a thousand years, and allowing Satan's principles of government in this world to work out their logical results.

Lesson V—The Seventy Years' Captivity in Babylon

The Lord did all that could be done to inspire the Jewish nation to fulfill their high and holy calling. He "sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwelling place: but they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy." 2 Chron. 36:15, 16.

God had chosen that nation to make known the glory of his character to all other nations and peoples in the world. When they had fallen from their high and holy calling, so that they could not give the light to the world, when "there was no remedy,"—no other way that this mission could be accomplished,—the Lord sent them down to Babylon, and through some of his faithful children made known the light to a heathen king, whom God had chosen as his servant to do the work which Israel had failed to do. He placed that heathen king in a position of world-wide influence, and then moved upon him to proclaim the knowledge of the true God to all peoples, languages, and tongues. Dan. 3:26-29. The Lord is not straitened for means and agencies through which to accomplish his work; but in mercy he lingers that his people may not be cut off from the blessing of doing the work to which they have been called. While this is true, the Lord always fixes a limit of time beyond which there can be delay no longer. More than seven hundred years before the birth of Christ, God had purposed and foretold that there would be a shout of triumph at that glorious event. When the time came that God's people ought to have been shouting for joy that the world's Deliverer had come, they turned away from him in unbelief, but there came a time when delay must be no longer.

The Spirit of God moved upon the children to shout, and if the children had not shouted, God would have given a voice to inanimate nature, and the very stones would have shouted.

Nearly two thousand years ago God purposed and foretold that when the

year A. D. 1844 was reached, there should be a mighty shout of triumph in the preaching of the third angel's message. For nearly sixty years the Lord has been waiting for his chosen people to arise to the glorious occasion offered them, but unbelief has kept back and turned away these things. Jer. 5:24, 25; 3:3. But there must be delay no longer. Micah 5:7. "Already many are receiving the Holy Spirit, and no longer will the way be blocked by listless indifference. What the Lord did for his people at that time [Pentecost] it is just as essential, and more so, that he do for his people to-day. All that the apostles did, every church member to-day is to do."—*Testimonies for the church*, Vol. VII, page 33.

A. T. ROBINSON.

Current Mention

—Mrs. Dwight L. Moody, widow of the famous evangelist, died October 10, at her home in East Northfield, Mass.

—Dr. Francis Landley Patton, formerly president of the university, was inaugurated president of Princeton Seminary, October 14.

—At a recent meeting in New York City Rev. A. B. Simpson, of the Christian and Missionary Alliance, collected \$63,539.50 for foreign missions.

—It is reported that a Hamburg firm has received an order to equip the Chinese emperor's palace at Peking with electricity. For this purpose a dynamo with four steam engines and sixteen transformers will be required.

—The board of directors of Princeton seminary has decided to establish a course in English Bible to meet a need that has been apparent for some time. The new chair in English Bible studies will be established next fall.

—On October 20, President Roosevelt issued a call for a special session of Congress to convene November 9. The particular business of the special session will be the ratification of the treaty of reciprocity with Cuba.

—The report that Mgr. Falconio, the papal delegate to the United States, is to be recalled is not credited in Washington. Few, if any, changes in the representatives of the pope abroad are expected by those who are in a position to know.

—L. D. Parr, of Chicago, announces that he has closed a deal for 32,000 acres of land in the southwestern part of North Dakota for the Dowieites of Chicago, who purpose colonizing the land and establishing a Zion in Bowman and Billings Counties.

—A three-days' storm, said to be the most severe since official records have been kept, began raging along the Atlantic coast on Thursday, October 8. Heavy rainfall has done great damage by flooding the lower portions of many cities. Bridges were swept away, and business and travel greatly impeded. The rainfall in New York City was six inches during the first twenty-four hours. Millions of dollars of damage to property, thousands of families temporarily homeless, and not a few deaths, is the record of this raging of the elements.

— The fall of the level of the water in Salt Lake, Utah, has exposed, where the water was shallow, numerous islands which prove to be asphalt of a splendid quality.

— A group of large spots, with a diameter apparently equal to one tenth of the sun's, has been observed for ten days past. These are described as the most prominent that have been seen in years, and may be seen by the eye aided only by a piece of smoked or colored glass.

— The American Federation of Labor will endeavor during the next session of Congress to secure the passage of a bill making eight hours the legal limit of a day's work in the United States, and also a bill prohibiting the federal courts from issuing injunction in cases of disputes over labor matters.

— A concerted movement has been started to bring about a uniform wage scale for the 50,000 locomotive firemen employed in the United States. An increase in wages ranging from ten to twenty per cent will be demanded. The want of uniform conditions on the railroads which employ the firemen seems to have no bearing on the question in their minds.

— John Alexander Dowie, who has within a few years attracted so much attention in religious circles because of his peculiar method of work and his arrogant claims to be the reincarnation of Elijah, has just entered upon a six weeks' mission in New York City. With 3,000 followers from Chicago, as household workers, he will conduct three services each day in Madison Square Garden, which has the largest seating capacity in the city.

— Nearly 40,000 car-loads of freight destined for Eastern markets are lying along the lines of the Southern Pacific Company in California waiting to be moved. Unless some immediate method of relieving the congestion is found, the situation will become far more serious, and entail a heavy loss, as much of the freight is of a perishable kind. The blockade is attributed by the officials to unexpected business and a lack of sufficient power to move trains.

— Extensive reductions are being made in the track and shop forces of the principal railroads of the country, "partly for the reason that material decrease in business is anticipated. That is but natural when steel mills are closing down, from the present conditions of the building trades owing to strikes." Some roads have stopped their improvements, in hope of being able to accomplish the same work more cheaply in the future.

— The virulent and fatal epidemic at Santiago has been diagnosed as pernicious malarial fever. The disease is spreading at Daiquiri among the natives and all classes of residents. Yellow fever is officially reported at Monterey and Neuvo Laredo, Mexico, and great precautions against the disease are being taken along the Texas border. Two deaths from Bubonic plague were recently reported from the Hawaiian Islands, and cholera, plague, and smallpox continue at Manila.

— At a demonstration of the American Federation of Labor in San Juan, Porto Rico, on the 11th, in which black flags and the American flag draped in

black were carried, trouble was precipitated between the paraders and the police. Several were injured, and a riot was barely averted. Seven labor leaders were arrested. While the feeling of the labor party against the administration is bitter, the Americans and better class of Porto Ricans are indignant at the treatment accorded the flag.

— There are in Russia three revolutionary parties at the present time, known as the Russian Socialist Revolutionary party, the Russian Social Democratic party, and the Liberal Revolutionary party. These parties pursue different tactics, and aim at different ideals, but are united in seeking the overthrow of the existing Russian autocracy. They publish several papers, some of which have a large circulation. The government has imprisoned many members of these parties and suppressed their papers at various times, but is not able to stop their propaganda.

— One of the most sweeping injunctions ever issued by an Ohio court has been granted against the Hamilton Typographical Union, the Hamilton Co-operative Trades and Labor Council, and the Nonpareil Printing Company, publishers of the county trade organs. The defendants are enjoined from continuing a boycott on the *Republican News*, or firms which advertise in it, and ordered that interference of every sort with the company's business must stop. The court said the Constitution gave any company the right to employ whomsoever it saw fit. The boycott was to force the plaintiff to unionize and abandon its "open shop" policy.

— The facts known in St. Petersburg in regard to the far Eastern situation, say *The Times's* Russian correspondents, all point in the direction of warlike preparations and the prevalence of alarm and anxiety. One hundred thousand men are being dispatched to the far East from the districts beyond Moscow, Tambof, and Penza. About a week ago a special train of fourteen trucks full of surgical dressing materials and medicaments for the use of the troops started from St. Petersburg for the far East. The war ministry is said already to have demanded an extra credit for these preparations of 25,000,000 rubles (\$12,500,000). M. Witte's successor in the finance ministry is reported to be hardly able to cope with the difficulties of the situation. Russia is also hurrying to the far East as fast as the naval establishments can train the naval officers for service on the vessels of her mushroom growth Pacific squadron.

— A decision has been handed down by the (New York) court of appeals declaring dependence upon faith healing in case of sickness to be criminal negligence. Judge Haight, of the court of appeals, in reversing the decision of the lower court in the case of the People versus Pierson, says in part: "It would seem that the legislative intent is reasonably clear. The section of the code under which the indictment was found contemplates that there are persons upon whom the law casts the duty of caring for minors. We are aware that there are people who believe that divine power may be invoked to heal the sick, and that faith is all that is required. There are others who believe that the Creator has supplied the earth with everything that man may want, including means for

restoring his health. There are still others who believe that Christianity and science go hand in hand; and that both science and divine power may be invoked together to restore diseased and suffering humanity. But sitting as a court of law for the purpose of construing and determining the meaning of statutes, we have nothing to do with variances in religious belief, and have no power to determine which is correct. We merely declare the law as given by the legislature."

— In a speech on "Good Citizenship" at the annual banquet of the Commercial Club at the Auditorium Hotel, Chicago, October 14, ex-President Grover Cleveland vigorously arraigned certain tendencies of the time. He warned his hearers against being led by a confiding trust in the greatness of the American eagle to believe that that eagle can weather any storm. He declared that official corruption had grown from small beginnings until it had reached "frightful proportions of malevolence." He reminded his hearers that in other republics the pretense that "national splendor built upon the showy ventures of speculative wealth" is a badge of success has preceded the doom of popular rule. He asserted that the masses had been invited "in the bare subsistence of their scanty homes," to rejoice in the prosperity to which this dangerous meaning had been given. The result, he said, had been "a dissatisfied insistence upon a better distribution of our vaunted prosperity," and it had found its worst manifestation in "the apparently incorrigible dislocation of the proper relations between labor and capital." His remedy for these evils, which he declared to be "with steady, cankering growth, threatening our safety and national life," was a re-awakening of the old American spirit of simplicity, equality, and respect for law, and he urged his hearers to take an active and continuous part in public affairs, to become politicians, and to rescue that word from its "prostitution to a sinister use."

Donations for the Washington (D. C.) Church

May 25 to Oct. 4, 1903

W. H. Edwards, Treas.....	\$ 5 00
Mrs. S. J. Merrill.....	5 00
Bunkerhill (Mich.) church.....	5 30
W. H. Edwards, Treas.....	53 94
A. C. Best and wife.....	1 00
William Suwold.....	50
Mrs. Sue L. Stout.....	50
Mrs. Bet B. Flesher.....	25
Mrs. Lou K. Curtis.....	50
Cora Pratt.....	10
Lizzie Robbins.....	10
Mrs. Geo. Redding.....	30
Mrs. May Rathburn.....	2 00
Mrs. Carrie J. Mitchell.....	35
S. I. Tegert.....	1 00
D. Ann Albin.....	2 00
W. H. Edwards, Treas.....	34 31
W. W. Pyle.....	25 00
Alice H. Robinson, Treas.....	9 40
Susie Twigg.....	1 00
Mrs. H. Rathbun.....	2 00
Mrs. A. E. Gurney.....	50
J. L. Degraw.....	1 00
F. F. Champion and wife.....	5 00
R. W. Sufficool.....	7 50
Mrs. Platt French.....	1 25
B. R. Nurdyke, Treas.....	53 82
W. H. Frink.....	1 00
Mary Fry.....	2 00
Lewis N. Fitch.....	5 00
I. A. Ford, Treas.....	25
S. N. Haskell for Brother Vandusen..	1 00
Mrs. Della Woodruff.....	5 00

Mrs. M. H. Chase.....	1 00
Mrs. C. W. Hair.....	50
Peter Jensen.....	100 00
L. Clark.....	1 00
E. A. Bristol, Treas.....	1 25
Mrs. D. A. Mair.....	50
J. M. Lewis.....	50
J. D. Hughes.....	50
D. A. Babcock.....	1 00
A friend.....	1 00
A friend.....	1 00
Jessie V. Bosworth.....	4 50
Mrs. J. A. Stickler.....	6 00
Edgar Carver.....	1 00
Mr. and Mrs. A. G. Hoover.....	6 00
Mrs. M. A. Johnson.....	25
R. Roberts.....	1 00
Lydia A. Bodey.....	1 00
A. E. Devereaux.....	5 00
Mrs. McMellen.....	2 00
John Mackin.....	25 00
Lydia Johnson.....	1 00
R. Jones.....	10 00
Mrs. Hadah Nugent.....	1 00
Mrs. B. Smith.....	50
Mrs. Agnes H. Duncan.....	2 50
W. W. Swyte.....	2 50
Pricilla White.....	50
B. B. Noftsgar.....	1 16
Alice Sutler.....	2 00
A. L. Dawson.....	25 00
Mrs. P. Nickerson.....	2 00
Mrs. J. A. Bordoin.....	1 00
Emma Weatherly.....	1 00
Mrs. M. F. Diehl.....	1 20
John Bess.....	1 00
B. Hill.....	1 00
Eva C. Browne.....	1 00
F. H. Conway.....	2 00
D. T. and L. A. Fero.....	5 00
A. Cooper.....	5 00
Chas. T. Myers.....	2 00
Iowa Tract Society.....	105 67
Elder and Mrs. A. J. Osborne.....	1 00
A friend.....	2 00
W. C. McCuaig, Treas.....	5 00
John McCabe.....	1 00
Mrs. Alice E. Zerbe.....	1 00
P. J. Wolfson.....	100 00

Addresses Wanted

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

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:—

May S. Allis, 1039 First Ave., Cleveland, Ohio, *REVIEW, Signs, Sentinel.*

Mrs. J. F. Woods, 322 S. Detroit St., Warsaw, Ind., *Signs, Sentinel,* and tracts.

A. L. Manaus, Seldon, Cherokee Co., Ga., periodicals, and tracts on doctrinal points.

Minnie Ralph, 1117 S. 16th Street, Center-ville, Iowa, *Instructor* and *Little Friend.*

Obituaries

DAVIS.—Alice Bralliar Davis was born in Green Co., Mo., May 30, 1855, and died in Richland, Iowa, Aug. 20, 1903. She was baptized and united with the remnant church in 1871, and lived a consistent life. Many relatives and friends mourn her sudden death.
B. E. FULLMER.

PRITCHARD.—Died at Exeter, Neb., June 24, 1903, Mary Pritchard. Sister Pritchard was born in England, March 11, 1844, and came to America with her parents in 1854. She was the mother of eleven children. Her husband, Brother Thomas Pritchard, died Dec. 11, 1899. They both accepted present truth under the preaching of Elder G. I. Butler at Exeter, Neb., in 1876. She loved God, and was at peace with her neighbors. Nearly all her children were present at her funeral, which was held at Hartwell, Neb., the sermon being preached by the writer.
DANIEL NETTLETON.

CHADWICK.—Louise, wife of Samuel W. Chadwick, fell asleep in Jesus at her home in Greenfield, Ind., from the effects of paralysis, Sept. 15, 1903, aged 28 years, 10 months, and 22 days. She accepted present truth last April. She passed away peacefully with a firm hope of coming forth when the Life-giver comes. A husband, five small children, father, mother, four brothers, three sisters, and other relatives and friends are left to mourn their loss. She was loved by all who knew her. Words of comfort were spoken by the writer, from Heb. 9:27, 28.
J. E. DUNN.

LATSHAW.—Died at her home in Victory, Wis., April 30, 1903, of pneumonia, Sister Mary Latshaw, aged 75 years and 8 months. Early in life she united with the Disciple Church, but afterward received light on the Sabbath and kindred truths, and united with the Seventh-day Adventist Church. Before her last sickness she consecrated herself anew to the Lord, and in her last hours when aroused to a state of consciousness, she would exclaim, "Jesus is soon coming." She was the mother of eight children, five of whom are living. Remarks were made at the funeral by Elder Brown.
MRS. J. MESSERSMITH.

MILLER.—Died in Battle Creek, Mich., Oct. 8, 1903, Sister Elizabeth Miller, aged 78 years and 3 months. With her husband, Hickman Miller, she accepted this message in 1857, in the State of Ohio. In 1862 they removed to Burlington, Mich., and afterward to Battle Creek. They have been widely known, and

universally loved and respected for their consistent Christian walk. Their three sons have engaged in the work of the Lord, one of them, Prof. E. B. Miller, having been laid to rest. Sister Miller's faith in Christ as her Saviour sustained her through a long illness, and yielded her the sweetest comfort to the end. Funeral services were conducted in the Tabernacle by Father Prescott and the writer. Text, 2 Cor. 2:14. G. C. TENNEY.

HADEN.—Fell asleep in Jesus at her home in Otsego, Mich., Sept. 14, 1903, Sister Hattie M. Haden, aged 70 years, 9 months, and 11 days. Her last illness was brief. She was one of the charter members of the Otsego church, having accepted present truth under the labors of Elder M. E. Cornell. She leaves a kind husband, five children, three daughters, and two sons to mourn. The funeral service was conducted by the writer.
R. C. HORTON.

CARPENTER.—Died at his home, near Ravenna, Neb., June 17, 1903, of pneumonia, Eleazer W. Carpenter, aged 76 years. He joined the Seventh-day Adventists in the early fifties, and at the time of his death was a firm believer in their faith. An aged and feeble wife is left to mourn, and three sons and four daughters are without a kind father's counsel.
MIRANDA E. WHITAKER.

IRWIN.—Mrs. Edna M. Irwin, wife of Elder J. J. Irwin, fell asleep in Jesus, Sept. 29, 1903, at their home in Mancelona, Mich. She was born in Hart, Mich., Jan. 16, 1876. At the age of sixteen she dedicated her life to the service of the Master, and united with the Seventh-day Adventist Church. She was true to her vow, remaining an earnest, consistent Christian until death. It was her delight to work for the Lord. Through her labor many were led to rejoice in the third angel's message. The funeral service was conducted by the writer.
S. E. WIGHT.

NOTICES AND APPOINTMENTS

Business Notices

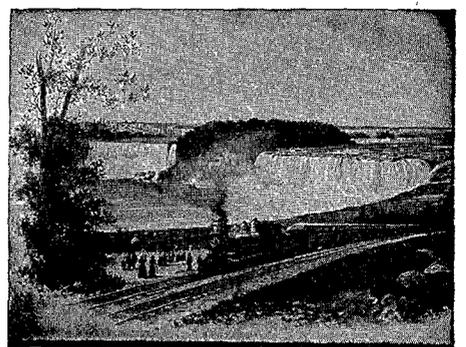
BRIEF business notices will be published in this department, subject to the discretion of the publishers. A charge of one dollar for one insertion of six lines, or less, and of twenty cents for every line over six, will be made, though in the case of the poor who wish employment, the charge may be remitted.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

WANTED.—Position as stenographer by Sabbath-keeping girl. Address Box 294, Litchfield, Ill.

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WASHINGTON, D. C., OCTOBER 22, 1903

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

THE reports from the field in this issue are very interesting and encouraging. We hope the workers in all fields will report frequently.

READ Brother Beckner's description of the situation in Jamaica, and then respond as the Lord may impress your heart. The simple facts are a strong appeal for help.

WE regret to state that Brother L. A. Smith, one of our associate editors, was called to Battle Creek last week by the dangerous illness of a little daughter recently added to his family. We hope that he may soon be able to resume his usual work.

THE date of this issue of the REVIEW, Oct. 22, 1903, is the fifty-ninth anniversary of the tenth day of the seventh month, 1844, when the hour of God's judgment began. So far along are we in the last period of this world's history. Only a few more years will bring us to the end.

DID you read those "four suggestions" in last week's REVIEW? We earnestly hope that you will act upon them. If this is done, it will not be long before every Sabbath-keeping family in this country will receive the weekly visits of our church paper. The instruction which is now appearing in the REVIEW ought certainly to be read in every family. Will you not help to make this a fact?

WE invite special attention to the article by Sister White on page eight. A determined effort to urge upon the denomination a book against which the most serious objections had been made by those who regarded its teaching as unscriptural and dangerous, and finally the claim put forth that the teaching of this book was in perfect harmony with the teaching of the Testimonies, have made it necessary to publish this instruction in the REVIEW for the benefit of all our people.

CONSIDERABLE attention has been given to the meetings of the council of the General Conference Committee by the Washington daily papers, and quite a full report of the proceedings has been printed. A special interest is taken in

any action relating to the establishment of our institutions in this city, and we are confident that the move to open treatment rooms in the city and to build a sanitarium at Takoma Park will meet with hearty indorsement and cordial cooperation.

THE first issue of *The Sentinel of Christian Liberty* from its new home in this city appeared last week. The issue which called this paper into existence is still a living one, and the principles which it advocates ought to be taught to all the people. It is now published under the very shadow of the Capitol building, where the laws of the nation are made, and it ought to carry the message of Christian liberty throughout all the land. We hope that its present circle of readers may be greatly enlarged in the near future.

It is reported that Pope Pius X is giving evidence of holding sentiments quite divergent from those of Pius IX and Leo XIII regarding the necessity of remaining a "prisoner" in the Vatican, and it is believed there may shortly be seen a change of the papal policy in this respect. Ever since Rome became the capital of United Italy, and ceased to be the seat of the pope's temporal dominion, the Roman pontiff has confined himself in the Vatican, styling himself a prisoner, though the Italian government has put no obstacle whatever in the way of his personal freedom. Neither Pius IX nor Leo XIII would do anything which might be construed as indicating a cessation of active protest against the loss of the temporal power and an acquiescence in the change which had put the Quirinal in the place of the Vatican in the government of Rome. The hope of the restoration of the pope's temporal power has grown more and more dim, however, and with the advent of the new pope, who has a strong aversion to confinement in the Vatican, there are signs that the tradition of "imprisonment" may be dropped from the pontiff's policy, and the spectacle of a pope traveling about Italy, and perhaps even going to other lands, be seen as in former times. Such is the meaning attached by some to a recent statement of Pius X, promising to return a visit paid to him by the proprietor of an abbey situated at some distance from the "eternal city."

The Council

THE past week has been one of interest and progress in the doings of the council of the General Conference Committee, a partial report of which was given in last week's issue. The attendance has been increased by the arrival of several brethren from different States.

On Sunday afternoon, October 11, Brother A. G. Daniells read some instruction from Sister White dealing with our present situation, and pointing out clearly some of the dangers which threaten the work. This instruction brought light and liberty into the council, and removed some of the difficulties which were embarrassing the brethren. On Wednesday morning Brother Daniells read three communications from Sister White, which had been received the previous evening. They were of a most solemn

nature, and made a very deep impression upon those who heard them. Nearly all present testified to their thankfulness for the counsel which the Lord had thus sent. One of these Testimonies, which points out the dangerous character of the teaching in the book, "The Living Temple," is printed in this paper. It is quite probable that others will be printed later. These Testimonies settled an issue which has brought trouble into our ranks, and have greatly helped some minds which had become confused concerning the teaching contained in this book. Other Testimonies were read on Friday morning, setting forth most plainly some of the wrong principles which have been adopted in late years in the conduct of the medical missionary work, and making clear the serious situation to which we have been brought in this work on account of a failure to heed the counsel of the Lord. A communication was also read by Brother A. T. Jones, which approved of the Missionary Acre Fund as a proper way for raising the money with which to pay the old debt on Battle Creek College.

The following actions have been taken at different sessions during the week:—
Voted; That it is the sense of this council that suitable treatment rooms be opened as soon as possible in Washington. It is expected that this recommendation will be carried into effect immediately after the adjournment of this council, and that this work will be under conference supervision.

Voted; That the week of prayer be from Sabbath, December 12, to Sabbath, December 19. The topics suggested for the readings are as follows: "Nearness of the End," "Our Work from the Prophetic Standpoint," "God's Opening Providences for Aggressive Work," "A New Consecration Needed," "The Promise, Need, and Effect of the Holy Spirit," "The Education of Our Young People for Service," "Calls from the Regions Beyond," "The Call for Calebs and Joshuas."

Voted; That all our churches and people everywhere in this country make a special effort to sell a large number of the forthcoming issue of the *Signs of the Times* on capital and labor.

That a special organized campaign be inaugurated in all our churches for the circulation, by sale or otherwise, of our literature this fall and winter.

That this campaign be opened by a missionary convention in all the churches, November 21, 22.

Voted; That a vigorous effort be made this winter to proclaim the advent message in Washington, this evangelistic effort to include public meetings, Bible work, and distribution of literature.

Voted; That one hundred thousand dollars be raised for the work in Washington, this amount to cover the investment in the sanitarium, the school, and the building for the offices of the General Conference and Mission Board.

All the brethren in attendance upon the council spent a considerable part of Tuesday, October 13, at Takoma Park, visiting the suggested sites for the Review and Herald printing plant, and inspecting the tract of land purchased for school and sanitarium purposes. The day was a delightful one, and so far as we learned, all seemed favorably impressed with what they saw.

The time set for the adjournment of the council was Wednesday, October 21. A further report will appear next week.