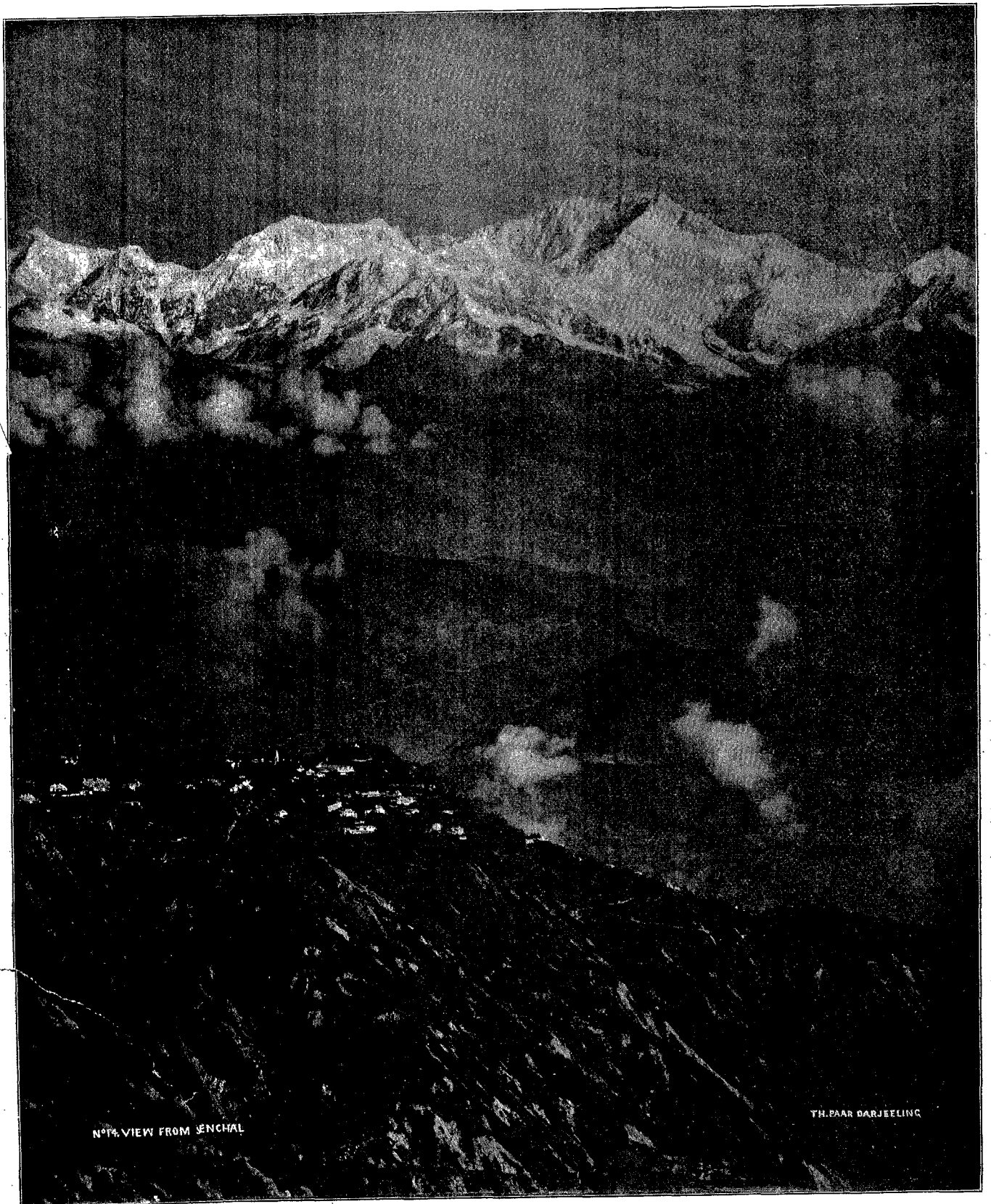


The Advent REVIEW And Sabbath HERALD

Vol. 80

WASHINGTON, D. C., THURSDAY, NOVEMBER 5, 1903

No. 44



Nº 14. VIEW FROM SENCHAL

TH. PAAR DARJEELING

DARJEELING (INDIA) AND THE HIMALAYAS FROM MOUNT SENCHAL (See Page 16)

Among the Best

ABOUT ten years ago the Review and Herald Publishing Company compiled a very interesting office book of testimonials from those who had read "Thoughts on Daniel and the Revelation." All of these thousands of readers testify that this book is among the best and most profitable that they have ever read.

In this age Daniel and the Revelation are the most important books in the Bible. A careful study of these books usually results in favorably impressing the reader with the principles of the truths of the third angel's message; and the book, "Daniel and the Revelation," being a critical, verse-by-verse study of these books of the Bible, is of great value in the study of these important prophetic Scriptures.

Notwithstanding the fact that there have been several hundred thousand of this book sold, there is a great demand yet for it, and almost every mail brings us orders for it. It would be a blessing if every family in the country could have a copy of "Daniel and the Revelation" in their library.

The prices of this book range from \$1 to \$4.50, according to the binding.

A Book for Everybody

THE new edition of the "Story of Daniel the Prophet" has three features not contained in the former edition:—

First, included in the one hundred additional pages are eleven original illustrations, prepared expressly for this book.

Second, there is a diagram of the sanctuary with Scriptural references and notes, showing that every gospel truth centers in the sanctuary.

Third, over twenty-two hundred questions have been arranged, covering the contents of every chapter in the book. These are not intricate questions, yet will require study. The simply reading of the book will answer every question.

There are hundreds of our people who desire to do something to interest their own families and their neighbors in the study of the Bible and present truth, and would, if they knew how. The "Story of Daniel the Prophet," with the additional questions, furnishes a means of doing this without arousing controversy. Gather the family together, let one read the questions, and the others read the book, giving the answers to the questions from the book. If further investigation is desired, study the references given on the margin of the book. These references, 4,040 in number, are quoted from every book in the Bible except 2 John and the book of Jude. These marginal references contain one eighth of the entire Bible, and treat upon every subject of present truth. In this way families will become interested not only in the book of Daniel, but in a general knowledge of the Scriptures.

Neighbors may be invited in to join your family study, or the study may be held at their homes. Thus the book becomes a self-educator to the one who asks the questions, and gives him an experience in holding Bible readings.

Thousands who are so situated that they can not canvass, or even distribute tracts and papers, may in this way be the means not only of saving their families, but of placing the light of present truth before thousands this coming winter.

Here is a work where the questions are prepared, answers may be read, and with the marginal references a study may be developed, not on any one point in particular, but on every phase of present truth, as God has given it in his Word, without arousing controversy. Controversy is something which should in all cases be carefully avoided.

One who has been reading the book writes: "We have been reading the book with great satisfaction in the home. Its story form of expression is so much more readable, and so much less liable to arouse controversy. We are delighted with it, and believe its circulation will mark a new era in the spread of these gospel truths to the world."

Every Seventh-day Adventist family should have the book, and begin a regular course of reading at once in their families or in their neighborhoods.

The "Story of Daniel the Prophet" is a subscription book; price \$1. It can be secured from agents, from your Tract Society, or from S. N. Haskell, South Lancaster, Mass.

Our Paradise Home

THE third edition of 10,000 each, is now ordered. The last edition is nearly all gone.

This little messenger is not quite three months old, yet there are many who are appreciating it, and who are selling it to their neighbors and friends. It is a book "full of gems of truth," and its general topics cover many of the cardinal principles of the message for this time. These are made so plain and impressive that the readers can easily understand them.

The way the book is selling is a good testimonial for it. It contains 128 pages, and is nicely illustrated with new pictures made especially for the book. Cloth bound, 50 cents; board, 25 cents.

Helps to Bible Study

THIS excellent book has just been revised and appropriately illustrated. It is a series of Bible readings, simple and easy, designed to be an aid to the personal study of the Scriptures, and adapted to the use of individuals or families. It would also be of valuable assistance to Bible workers. It contains about forty readings, prepared by practical Bible workers and teachers; and covers the most of the important subjects that pertain to the Scriptural welfare of mankind. Neatly bound in cloth, 50 cents; board covers, 25 cents.

At the Door

A NEW, profusely illustrated booklet, containing 45 engravings, illustrating in consecutive order the fulfillment of every prophecy in Matthew 24, Mark 13, and Luke 21.

Each picture is accompanied by the verse of Scripture which it illustrates. In this way the whole story of Christ's second coming is made very attractive in appearance, and impressive.

Even the busy man or woman will be attracted by this little booklet, and will spend sufficient time with it to get Christ's Outline History of the World; for the reader of this little work can not fail to grasp the main facts of the whole message of the second advent at a glance.

It is an attractive booklet, proclaiming the coming King of kings, in the words of the Saviour himself, and each prophecy uttered is illustrated as fulfilled.

It is printed in beautiful photo-brown ink, in attractive covers, the best style being heavy paper covers, with beautiful enameled designs, and bound with silk cord. Prices, 15 and 25 cents.

Thoughts on Daniel and the Revelation

In Paper Covers

THE edition of "Thoughts on Daniel and the Revelation," in thin paper style, bound in paper covers, as Numbers 2 and 3 of the *Berean Library*, is now ready for delivery.

This edition is somewhat abridged, and is printed on thin paper, in small type, with illustrations. Yet the reading-matter is about the same as that of the regular subscription edition, and the postage is much less when it is sent by mail. It was printed and bound in this form to encourage a more general circulation. Price, 25 cents a volume, post-paid.

The Bible Text-Book

BY ELDER O. A. JOHNSON.

A COMPENDIUM of Bible subjects, bound in a neat and attractive form, and easy to carry in the vest or coat pocket. The book contains forty-nine tersely written Bible readings on as many different subjects.

There are five charts, explaining difficult Scripture subjects; such as, "The Weekly and Yearly Sabbath," "The Two Laws," "The Week," "The Seven Seals," "The Seven Plagues," and "The Millennium."

Every minister, Bible worker, and church member should procure a copy at once. This book should have a wide circulation.

It contains 208 pages, table of contents, and general index of subjects; is bound in two styles of binding.

Price, in cloth, 30 cents; in leather, 50 cents.

What Others Say of the "Bible Text-Book"

OAKLAND, CAL.

Review and Herald Publishing Company,—

Bible students will find the new work, "Bible Text-Book," a great help to them in the study of the vital topics of the Word of God. Although small in size, the work covers an extensive scope of Bible subjects, and develops present truth in a convincing manner.

W. T. KNOX.

Review and Herald Publishing Company,—

As a suggestive text-book for ministers, Bible workers, and Bible students, we know of none superior to "Bible Text-Book," by O. A. Johnson. It covers a series of topics embracing nearly every doctrinal subject of the Word of God, as well as many practical lessons. It will be a great help to those who are either teaching or making a special investigation of Bible questions. Every seeker after truth should own one.

I. H. EVANS.

Order of State Tract Societies; Review and Herald, Battle Creek, Mich.; Review and Herald, Washington, D. C.; Pacific Press, Oakland, Cal.; Kansas City, Mo.; Southern Publishing Assn., Nashville, Tenn.

The Advent REVIEW AND HERALD And Sabbath

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

Vol. 80.

WASHINGTON, D. C., THURSDAY, NOVEMBER 5, 1903.

No. 44.

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

ISSUED EACH THURSDAY BY THE
Review and Herald Publishing Assn.

Terms: in Advance

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

No extra postage is charged to countries within the
Universal Postal Union.

Address all communications and make all Drafts
and Money Orders payable to—

REVIEW AND HERALD, 222 North Capitol St.,
Washington, D. C.

[Entered as second-class matter August 14, 1903, at
the post office at Washington, D. C., under the act of
Congress of March 3, 1879.]

Editorial

Helpless Humanity

As a part of the message of comfort to Jerusalem, which is the message of final deliverance from Babylon, we are told that "all flesh is grass, and all the goodness thereof is as the flower of the field." It is necessary to know this and to acknowledge this before we are ready to accept the abundant help which has been provided for the supply of our need. "They that are strong have no need of a physician, but they that are sick." "When I am weak, then am I strong." Our strength is only weakness, and our wisdom is only foolishness. We are "miserable, and poor, and blind, and naked." Helpless and undone, our only hope is in realizing our own wretchedness and our own inability to save ourselves or to overcome the foes within and without. There is hope for the weakest when he knows his weakness, and reaches out for strength. But vain is the help of man. "Woe to them that go down to Egypt for help, and rely on horses, and trust in chariots because they are many, and in horsemen because they are very strong, but they look not unto the Holy One of Israel, neither seek Jehovah! . . . Now the Egyptians are men, and not God; and their horses flesh, and not spirit: and when Jehovah shall stretch out his hand, both he that helpeth shall stumble, and he that is helped shall fall, and they all shall be consumed together." Our only hope is in God. "God is our refuge and strength, a very present help in trouble."

"Trust ye in Jehovah forever; for in Jehovah, even Jehovah, is an everlasting rock." Help has been laid upon One who is mighty, and helpless humanity will find deliverance in its helplessness by receiving him. "The Lord is the strength of my life."

Days of Violence

THE condition of things on the earth just before it was destroyed by the flood in the days of Noah was referred to by our Lord as a prophecy of the condition of things just before the coming of the Son of man. "And as it came to pass in the days of Noah, even so shall it be also in the days of the Son of man." In the days of Noah men thought first of themselves and the things of this world. "They ate, they drank, they married, they were given in marriage." "They sought only to gratify the desires of their own proud hearts, and reveled in scenes of pleasure and wickedness. Not desiring to retain God in their knowledge, they soon came to deny his existence. They adored nature in the place of the God of nature. They glorified human genius, worshiped the works of their own hands, and taught their children to bow down to graven images. . . . Whoever coveted the wives or the possessions of his neighbor, took them by force, and men exulted in their deeds of violence." "The earth was corrupt before God, and the earth was filled with violence." The daily record of the doings of men in our world now shows plainly that the days of Noah have returned. Pride and self-gratification are the ruling principles in many lives. Much more attention is given to outward display than to inward adornment. The "get-rich-quick" fever is destroying the old-time standards of the commercial world. The recent disclosures of the operations of some of the great trusts show how far leaders in financial affairs have departed from the paths of rectitude in their haste to pile up their millions. And with all the rest, the spirit of violence is increasing with alarming rapidity. Mobs "of the best citizens" take the law into their own hands, and wreak their vengeance upon other lawbreakers. Deeds of violence by the score are recorded in the daily press. Men are shot down with little provocation, and sometimes without any.

Human life is held in light esteem. Love for God and man has little place in the hearts of many. It is plain that the perils of the last days are upon us, and the only deliverance is in "this gospel of the kingdom." In these days of violence we should know and teach the gospel of the coming of the Prince of Peace. The coming of Jesus is the solution of the whole problem of sin.

The Light of Life

JESUS did not impart light to the world as something separate from himself. He himself, in his life among men, was the light. "In him was life; and the life was the light of men." To those who were willing to follow him and to receive the gift, he freely gave himself to be their light. "I am the light of the world: he that followeth me shall not walk in the darkness, but shall have the light of life." This light is not merely an intellectual keenness of perception, and it may shine even in those who do not possess great mental endowments. It is the light of life, and it is imparted as life, and it reveals itself in the life. This light must be lived, or it will be extinguished. We do not obtain it or retain it by a mere intellectual study of the Bible, although all ought certainly to study the Bible. There is no certainty that we have this light to-day simply because we had it at some time in the past, or because we occupy the positions of those who ought to have light. The one way and the only certainty of having light is to receive it as our life, and to let it shine in our experience with God and man. Willful sin will make the light dim, and finally extinguish it altogether. The faculties of the mind may remain just as strong as ever, but the ability to distinguish truth from error, and the power to move upon rebellious hearts to submit to God and to walk in the light, may all be lost by leading an unholy life. The light of life can not be handled as a commodity apart from ourselves and our own experiences. In order to be able to recognize new truth, we need to live the truth already revealed to us. In order to be saved from the errors unknown to us, we must shut out of our lives the errors already pointed out to us. Before we can say to others with authority, "Thou art the man," we must have responded in our

lives to the voice which has said to each one of us, "Thou art the man." When we have failed to recognize the clear light of truth, or have been unable to detect gross error, we should turn the search-light upon our lives as well as upon the Bible. "If therefore the light that is in thee be darkness, how great is the darkness!" "While ye have the light, believe on the light, that ye may become sons of light." "The Lord is my light."

Brief Outline of the Sabbath Question

In Four Parts

No. 2—Sunday not the Sabbath

WHAT God says, not what men say, is to be received. A child who believes is wiser than the great man who does not believe. But here are a few statements, selected from many, showing that eminent scholars have freely admitted that there is no instruction in the Bible to keep Sunday, the first day. In some of these quotations the writers wrongly call Sunday the Lord's day. But remember that Jesus says he is Lord of the Sabbath day, the seventh day, and God calls that day, "My holy day." So that not Sunday, but the Sabbath is the Lord's day:—

Archdeacon Farrar says:—

The Sabbath is Saturday, the seventh day of the week.

The late Dr. R. W. Dale, of England, the most eminent Congregationalist theologian of this day, said:—

It is quite clear that however rigidly or devoutly we may spend Sunday, we are not keeping the Sabbath. There is not a single sentence in the New Testament to suggest that we incur any penalty by violating the supposed sanctity of Sunday.

Dr. Lyman Abbott, the leading Congregationalist of America, says:—

The current notion that Christ and his apostles authoritatively substituted the first day for the seventh, is absolutely without any authority in the New Testament.

Dr. Eyton, canon of Westminster (Church of England) says:—

There is no word, no hint, in the New Testament about abstaining from work on Sunday. The observance of Ash Wednesday or Lent stands on exactly the same footing as the observance of Sunday.

The leading Methodist paper, New York *Christian Advocate*, says:—

Without doubt there is no text commanding the christening of babies, nor is there any commanding the substitution of the Lord's day for the Sabbath.

Principal Donaldson, LL. D., of Scotland, a leading Presbyterian, says in the *Contemporary Review*:—

There is no command in the New Testament to keep the Sunday.

Pastor E. T. Hiscox, D. D., author of the "Baptist Manual," said before a

Baptist ministerial meeting in New York:—

There is no Scriptural evidence of the change of the Sabbath institution from the seventh to the first day of the week. I wish to say that this Sabbath question, in this aspect of it, is in my judgment the gravest and most perplexing question connected with Christian institutions which at present claims attention from Christian people.

Cassell's "Bible Dictionary" (London) says:—

A very large class of persons, including a very considerable portion of English writers, as well as a great majority of German, agree in considering the first day's rest to be an *ecclesiastical institution, and not a divine ordinance.*

The famous Bishop Jeremy Taylor said:—

The primitive Christians did all manner of work upon the Lord's day [meaning Sunday], even in the times of persecution, when they are the strictest observers of all the divine commandments; but in this they *knew* there were none.

The Lord's day did not succeed in the place of the Sabbath . . . and the Lord's day was merely an ecclesiastical institution. It was not introduced by virtue of the fourth commandment, because they for almost three hundred years together kept that day which was in that commandment [Saturday].

Professor Brerewood, long ago professor in Gresham College, London, said:—

It is commonly believed that the Jewish sabbath was changed into the Lord's day by Christian emperors, and they know little who do not know that the ancient Sabbath did remain, and was observed by the Eastern churches three hundred years after our Saviour's passion.

It was not the "Jewish" sabbath. God calls it, "The Sabbath of the Lord thy God," "My holy day," and he asks us also to call the Sabbath "the holy of the Lord." Isa. 58:13.

One of the leading organs of the Church of England, the *Church Times*, says:—

The Sabbath, "*Dies Sabbati*" (as still in Acts of Parliament), never meant anything but Saturday. Till the sixteenth century no Christian ever called "Sunday" the Sabbath. The great Lightfoot, a Puritan, says, "I have diligently searched the Fathers to find 'Sabbath' used in the sense of Sunday; would that I could so find it!"

The Church of England journal, *Fire-side News* (London), quoting with comments, from the "Encyclopædic Dictionary," says:—

"In the Middle Ages, Sabbath meant only Saturday. According to the elder Disraeli, it was first used in England for Sunday in 1554." The Sabbatarians, or those who still keep the Christian Sabbath on Saturday, were not such a small sect as seems to be inferred, in the seventeenth century; and in the United States the sect have even now very many adherents.

Cardinal Gibbons (Roman Catholic) says:—

There is but one Protestant denomination in our country that lives up to our Protestant Bible, and that is the Seventh-day Adventist people. You may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday.

The London *Daily Telegraph* (to quote one secular newspaper) says in a leading article:—

For the day of rest as a useful institution we have every respect. It can not be considered a divine ordinance, unless by the small sect of English Christians who observe Saturday. They and the Jews are the only people who obey the fourth commandment; all others deliberately violate it when they work on Saturday.

It is not that men who have investigated the matter do not know, but that, knowing there is no Scriptural authority for Sunday observance, they choose the easy pathway of custom and tradition. But Christ said: "In vain they do worship me, teaching for doctrines the commandments of men. . . . Every plant, which my heavenly Father hath not planted, shall be rooted up." Matt. 15:9, 13.

Now comes the message preparing the way of the Lord, that is to lay bare the true foundation. The standard of the Christ-life is to be lifted up before all the world:—

"Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people. Behold, the Lord hath proclaimed unto the end of the world, say ye to the daughter of Zion, Behold, thy salvation cometh: behold, his reward is with him, and his work before him." Isa. 62:10, 11.

In a word, there is no divine authority for keeping Sunday. The Lord our God made the seventh day his own holy Sabbath, or rest day. Men have set up a rival day. Now the Lord challenges Christians to decide whether his way or man's way shall be supreme in their lives. There is blessedness now and forever in the way of obedience in which Jesus walked as our example. Let us follow him. W. A. S.

Elijah the Restorer

THE spectacular crusade now being conducted in New York City by John Alexander Dowie, who assumes the title of Elijah II, affords striking testimony to the credulity and ignorance of the Scriptures which are characteristic of these times. Although the Bible was never so extensively circulated, and churches were never so numerous in the land, the prophetic statement is true that darkness covers the earth, and gross darkness the people. The human has been everywhere put in the place of the divine. Man's word, man's authority, has been substituted for the word and authority of God. Human interpreters

of God's Word have put themselves in the place of the divine Interpreter, the Holy Spirit. Thus the Word of God, while printed and circulated everywhere, is almost as effectually shut away from the people as it was during the Dark Ages.

Mr. Dowie claims to be the Elijah of the prophecy of Malachi. He comes to New York, assuming to be Elijah the restorer. But any one acquainted with this prophecy, and with the scriptures relating to its fulfilment, can not but note that these are in wide contrast with what is presented by Dowie and his crusade.

What a contrast between the personality of him whose work was in fulfilment of the prophecy in question, and that of him who now claims such honor for himself. John the Baptist was a man about whom there was no pomp and show whatever. As regards worldly possessions he had nothing. Dowie rolls in wealth. John the Baptist dwelt in the wilderness. Dowie finds a large city essential to the success of his enterprise. When the Pharisees came to John, and inquired, "Art thou Elias?" John answered, "I am not;" yet his work was a fulfilment of the prophecy of the coming of Elias to restore all things. Matt. 11:14; 17:10, 11. Dowie, unasked, points to himself and says, I am the Elias of the prophecy. There was nothing about John the Baptist to call attention to himself. He was not a great man from the world's standpoint, nor a wealthy man, nor a politician, nor a financier, nor a promoter of business enterprises. Every circumstance about him testified that in his work his human personality counted for nothing. There was nothing to give him any glory or appearance of outward greatness. Remove the personality of Dowie from his work, on the other hand, take away from the movement which he heads the personal magnetism which brings people under its spell, take away the able leadership, the talent for organizing and financiering, the general executive ability displayed by "Zion's" head, the picturesque figure which occupies the stage before his audiences, and his movement would at once shrink to insignificant proportions.

John the Baptist said of himself, "I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias." John the man was nothing; he took no title, accepted no honor, but simply set himself forth as being a voice crying in the wilderness. And in this he testified that the coming of Elijah to prepare the way of the Lord was not to be through any person who could point to himself and say, I am he, or who would even accept the title if men should be willing to grant it, but simply through the proclamation of the word of the Lord. The

voice crying in the wilderness in John's day was the word of the Lord which had been spoken through the prophet Esaias. The power of John's preaching was not in John, but in the word, and there was all the more power in his preaching because he put into it nothing of himself, and did nothing to attract attention to himself. His message was the word of the Lord, and that alone. The human element was put wholly out of sight. Only the word of God alone, which is the mightiest thing in the world, could do the work necessary in John's day to prepare the way of the Lord, and only that word alone can do such a work as will prepare the way of the Lord in this solemn hour when the end of all things is at hand. This is not a time for the exaltation of man; it is not a time when the work of God is to be carried forward in the wisdom and power of man. The voice crying in the wilderness, in fulfilment of the prophecy of the coming of Elijah to restore all things, said: "All flesh is grass, and all the goodliness thereof is as the flower of the field: the grass withereth, the flower fadeth; . . . but the word of our God shall stand forever. . . . O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!" Isa. 40:3-9.

The prophecy of the coming of Elijah the restorer will not be fulfilled in the person of any man; it will be fulfilled in the sounding forth of a message, the beginning of which was given by John the Baptist. It will be a message calling attention to no man, but saying to the people, "Behold your God." The tendency of the times is to exalt man into the place of God; but God's message for the times is, "Fear God, and give glory to him; for the hour of his judgment is come." The Word of God to this generation calls upon men to return to the worship of God, and contains a solemn warning against the worship of the beast and his image. This is the work necessary to prepare the way of the Lord in this day. This is the message which is to restore all things in the church, and make ready a people prepared to meet their Lord. This is the message which is to fulfil the prophecy of the sending of Elijah the prophet before the coming of the day of the Lord.

L. A. S.

Scientific Paganism

THE place of religious instruction in education is being discussed in many periodicals just now, and some of the daily papers are giving much space to letters upon this subject, accompanying them with editorials of various shades of opinion. A letter from a Catholic priest, published in the New York *Sun*, in which the writer opposes the division of

the public money in the interest of the Catholic school system, has called out many other letters upon the same subject. In an editorial dealing with the public school question and the position of those who oppose the teaching of religion in the schools, as urged by the Catholic Church, the *Sun* says:—

The only opponents of its view of duty who are consistent are the men who deny that Christianity is of supernatural origin and authority.

These people are pantheists. They may profess to admire Christianity, but actually for them it has no other foundation than pure superstition. They may talk about God, but it is not a personal God. It is force; it is Kosmos. If they were as honest with themselves as are Catholics, and as brave, they would say flatly that they are atheists, at least in a Christian sense, and that for them Christianity has no more authority than have the mythologies of paganism; that both are entitled to consideration only on the intrinsic and comparative merits of their moral philosophies.

Mr. Huxley coined the term agnostic in a spirit not creditable to him, for by it he sought to distinguish himself in the English Philistine mind from unfashionable infidelity, though he knew very well that the two terms mean substantially the same thing, express the same state of mind toward religion and supernaturalism. He was afraid to appear in his true colors, and resorted to a disguise of terminology easily penetrated by an educated mind. Of course, Don't Know is the very antithesis of faith in things unknown and unknowable, unseen and unseeable.

While we may not agree with the *Sun* in its position upon the matter of teaching religion in the schools, unless it has reference to those schools which are supported by private funds, and are not under State control, we do think that it has correctly set forth the real attitude of many scientists toward genuine Christianity. These men have evolved their own conception of God from their scientific investigations, instead of accepting the revelation which God has made of himself in the Bible, and this scientific idea of (to them) unknown power they designate as God, but it is not the personal God who is the author of Christianity. They are in reality little, if any, nearer the right conception of the true and living God than were the pagans who deified every different manifestation of power, and who therefore had "gods many, and lords many." But the tendency of the modern advocates of Christianity to lean upon the opinions and influence of the world's great men instead of depending upon the power of the simple truth to make its own way in the hearts of the people, has finally led them to put science falsely so called above the Bible, and to give more weight to the interpretation of Christianity by atheistic scientists than to the revelation of Christianity by its Author. And the baleful influence of the higher criticism, as it has permeated and poisoned very

much of the teaching of the Scripture, has prepared the way for all this. The higher critics are the miners and sappers for the scientific infidels who deceive the unwary by using the vocabulary of Christianity with which to inculcate their pagan notions. The time has now come when we must call things by their right names, and must remove the mask under which scientific infidelity is masquerading as the new light of the world, the messenger of an improved Christianity.

Satan has prepared his snare for these last days. The time has come when he is working "with all deceivableness of unrighteousness." His final effort will be "to lead astray, if possible, even the elect." Just now we should buy the eyesalve with which to anoint our eyes that we may see. With the clear light which is now shining, we ought not to be ignorant of Satan's devices. The principles of the third angel's message are the divine provision for detecting and exposing the most subtle forms of "doctrines of devils." Hold to the message. Study the message. Teach the message.

Satan's Last Stand

THE hour has come for God's work in the earth to be finished. The special effort of Satan to frustrate the forward movement called for at this time furnishes cheering, though in another sense, saddening evidence that the time can no longer be delayed.

The enemy can see as well as any down the shining advent pathway to the gates of the city of God. He can see that it is only a little way now; and there falls upon our ears the warning cry from heaven: "Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time."

There are two advents before us, the coming of Satan in his final and crowning work of deception, and the coming of Christ in power and glory that shall consume the evil one's counterfeit display. There are two gospels in the world, the gospel of preparation for the coming of the Lord, and the false gospel of preparation for the coming of Satan.

We need not expect that Satan will rightly label his wares. When he comes to deceive if possible the very elect, he will not come in his true colors. He is to come, in the name of philanthropy and religion, as the great humanitarian and healer and medical missionary, in a guise to win the hearts of all who have forgotten the waymarks to the city of God. And the gospel of Satan's coming is preceding him, just as surely as the gospel of Christ's coming is preparing the way of the Lord. The enemy's gospel is sweeping over the world to-day, in religio-scientific phrase, prepar-

ing multitudes to hail him at last as the Christ of God. Truly it matters much which gospel a man is preaching, and under which standard we are marching.

It is startling to be brought face to face with a realization of the fact that the time has come when Satan is definitely preparing for his final act in the awful tragedy of deception and sin. We must not remain ignorant of his devices now; for he is knocking at our own doors. We have heard his gospel in our own public assemblies. He is the same who once in heaven dragged a third of the angels from the very throne of God down to destruction. By the same methods he is at work to-day.

But the shield of the faith of Jesus can quench every fiery dart. The clean heart gives the clear vision, with no admixture of the proud self-confidence that brings the snare. The simple advent message that has made us a people, and built up all there is in this great movement, will finish the work which our fathers began. The effort of the enemy to hold back this movement just now, and to throw the advancing ranks into confusion, is an added evidence that the set time has come to enter into the land. With the Macedonian cry sounding from all the wide world, and a loyal people waking up and ready to respond in the greatest missionary campaign we have ever undertaken, we may ring out the good old advent hymn with a new inspiration,—

"The path to glory now is bright,
The Bridegroom soon will come."

W. A. S.

Who Will Respond at Once?

IN last week's REVIEW the manager of the Southern Publishing Association at Nashville placed before our brethren and sisters the pressing needs of that institution for immediate financial help. That printing house was established in the South for the purpose of supplying that large, peculiar field with the special literature required to proclaim this message effectually in that part of the Lord's vineyard.

The machinery and equipment mentioned in the manager's article last week are necessary to carry out the purpose for which the office has been built. This expense was foreseen by the management months ago, and at the Oakland General Conference it was voted to assist our brethren in the South to get the means.

The purpose of this note is to speak a word in behalf of this enterprise. Shall we not help our brethren in that difficult field at once? Are there not brethren in the North who for years have been greatly prospered by the Lord, whose hearts are moved to share their blessings with our brethren in the South? The time has come for this message

to go to the world, and for the work to be finished. Everything about us indicates that our work must soon close. This is especially true of the situation in the South. Within a few days I have received letters from two conference presidents in the Southern field, who state that they have witnessed things that show that a slight turn in affairs in the South could soon close our work there unless the Lord should work for them in a signal manner. O let us throw our all into this cause, and quickly finish the work God has given us! Let us do this without any more delay. Donations may be sent to either the treasurer of the General Conference, 222 North Capitol St., Washington, D. C., or the Southern Publishing Association, 1025 Jefferson St., Nashville, Tenn.

A prompt and liberal response will bring financial relief, courage to those struggling with the load, and more than all else, quicken the pace of this movement.

A. G. DANIELLS.

A Home Missionary Campaign

DURING the recent council held in Washington it was voted,—

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

Every true and wide-awake believer in the third angel's message must acknowledge that this is one of the most reasonable and consistent proposals that could be made. That being true, every Seventh-day Adventist in America should enter this campaign with a perseverance, a zeal, and an enthusiasm born from above. Every consideration calls for this.

The hour has struck for the work of God to be finished in the earth. This hour came in 1844, when the judgment opened in heaven, and the seventh angel began to sound. Then began the finishing of the mystery of God, which is the gospel. Then the light of the third angel's message began to be revealed. Then the Lord began to raise up a company of special messengers to carry his message to the ends of the world. Then men began to bring forth, under divine guidance, the most remarkable facilities for a world-wide movement ever known in the history of the world. And then came providential openings for gospel evangelization in all the world, such as have not appeared since Israel crossed the Red Sea.

Here we are, face to face with this remarkable situation. The command of our great Leader is, "Go forward." There is nothing to prevent us from rising up and speedily proclaiming the message for this hour throughout the length and breadth of this land. This is just what the great missionary campaign

to be inaugurated this fall means. Every believer who has consented to accept a position as a leader, no matter how small the place, should keenly sense the responsibility resting upon him just now.

The special form the coming campaign is to take will be the circulation of our literature. Brethren, it is not boasting to say that we as a people have been blessed by the Lord in the production of the finest gospel literature in the world. If you have not thought of this before, give the suggestion study. Begin with our large subscription books, such as "Patriarchs and Prophets," "Great Controversy," "Desire of Ages," "Daniel and the Revelation," and trace your way down through the list or trade books, pamphlets, and tracts, and also our weekly papers. Examine the literature of other denominations, and see if you can find anywhere such a supply of gospel literature as ours. Think of the wide field covered by our books dealing with doctrinal truth, Christian education, and healthful living.

In this campaign a most earnest effort is to be made this winter to place this literature in the homes of all the people in this country.

It was also voted "that this campaign be opened by a missionary convention in all the churches, November 21 and 22."

This is the date set for beginning this special movement. It is desired that every church, every company, and every person will at that time begin a prayerful, conscientious, and earnest missionary work to continue through the winter. Special meetings, called a missionary convention, will be held in all the churches at that time to mark the opening of the movement.

To aid the churches in this convention it was voted:—

"That the Mission Board be requested to furnish such readings, data, and information for the church conventions on November 21 and 22 as will be best adapted to make the meetings most interesting and profitable."

The officers of the Board will do all they can to assist in making this work a success. But there must be the fullest co-operation on the part of every minister and every conference and church officer. Let all take hold of this movement, and organize for a great work.

It was decided by the council to open this campaign by the use of the special number of *The Signs of the Times* on Capital and Labor. This is set forth by the following recommendation:—

"That all our churches and people everywhere in this country make a special effort to sell a large number of the forthcoming special issue of *The Signs of the Times* on Capital and Labor."

We are exceedingly glad that we shall have this paper to open the campaign

with. It will deal with a living issue that just now commands the profound attention of this whole country. This will greatly help us to begin our work. A million copies of this special number should be circulated. The Pacific Press Publishing Company has voted to donate half the profits on the sale of this special number to the Mission Board for mission fields. From now until the campaign opens, everything required to make the way plain and clear to all will be set forth by those in charge of the work.

Let us all pray the Lord to breathe upon us that we may be vitalized for holy service. A. G. DANIELLS.

The Washington Council

THIS council was held, according to appointment, October 7-21. Nearly all the members of the General Conference Committee residing in the United States were present. The majority of the presidents of the State conferences east of the Rocky Mountains were also in attendance, and several physicians and lay brethren were with us.

This gave us a large and representative gathering for what is usually termed the fall council of the General Conference Committee. But the situation called for such an attendance. It had been two years since the committee had had a satisfactory council. Many important, far-reaching questions had to be dealt with. It was a source of much satisfaction to the members of the committee to have the presence, deep interest, and valuable assistance of so many brethren bearing the chief responsibilities in a large part of this country.

It will be impossible to convey in a brief report a full statement of the value of the meeting. The principal recommendations that were passed have already been published in the REVIEW. But it should be understood that the mere passing of recommendations, however good and far-reaching they may be, does not constitute the greatest value of a gathering like our recent council. The study and discussion of the questions in their broad bearings on this work give greater value to the meeting than the simple adoption of recommendations. But the study and discussion of the council can not be reported in a brief statement. Therefore only those present can fully appreciate the value of the meeting.

The council was characterized by peace, harmony, and hard work. Very little criticism was heard. While the fullest and freest liberty was granted to all to think and speak as seemed right, there was general harmony regarding all fundamental questions. Although there was a long, hard list of matters to be dealt with, they were nearly all care-

fully considered, and conscientiously disposed of, giving evidence of painstaking effort by the members of the council.

In subsequent issues of the REVIEW we shall take up some of the most important recommendations, and enlarge upon them. This report can only refer to the general features.

We were pleased to have so many of our representative men visit our new headquarters, and study our conditions, and counsel us regarding the development of the work here. We spent a portion of one day at Takoma Park, inspecting our site. As far as the brethren expressed themselves, there was general satisfaction with all they saw. When we came to outline the plans and provide the funds for the development of the work here, the brethren exhibited what impressed me as splendid wisdom and courage. Their decisions exceeded my fondest expectations. As they viewed the situation, they could do nothing else than lay broad plans, and provide for large funds. The undaunted courage manifested by these brethren was exceedingly cheering. It is an omen of good success.

As I review our council, I regret that we did not take more time for earnest prayer for the outpouring of the latter rain. The baptism of the Spirit is our greatest need. It is my prayer that our efforts to carry out the broad, consistent plans laid for the advancement of this cause will lead us all to seek most earnestly for this baptism. This is our need. This blessing will bring all other blessings in its train.

Next week we shall take up the study of some of the most important measures passed by the council.

A. G. DANIELLS.

THE arraignment last week in New York City of Alexander Sachs, seventeen years old, of 67 Ludlow Street, brought to light another chapter of a story of real life in New York on the lines of Dickens's narrative of Fagin, the Artful Dodger, and kindred characters in "Oliver Twist." According to the story told by the detectives, there is in New York a man who has gotten together no less than 300 boys, principally from the east side, who have been thoroughly trained in picking pockets, and during the last two months have gathered in no less than \$1,000 a day in watches, brooches, pocketbooks, and valuables of various kinds. The detectives say that they have discovered evidence showing that on the east side, in one of the dingy thoroughfares of Cherry Hill, there has been conducted a thieves' school, where boys, ranging in age from ten to sixteen years, have been taken off the street and graduated into expert thieves.

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.

Service

BE not an idler in this busy world.

Fill every day with sweetness to the
brim,

Keep all thy radiant flags of hope unfurled,

And lift along the way a joyous hymn;
Strive valiantly, since right must vanquish wrong,

But ever rush to battle with a song.

The Lord, who came to save, came lovingly

To serve, and stooped to lowlier tasks
than thine;

By so much as he did, he asks of thee

To halo toil with tenderness divine.

Humility and patience, grace and peace,
He giveth these, until thy labors cease.

Serve thou in pain, in poverty, in grief,
But never serve in fear, since thou hast love;

And love can ever send for thy relief

At need, the angel host from realms above.

Serve where he sends thee; serve the
Lord with joy,

And know his service should thy life employ.

—Margaret E. Sangster.

The Workers Needed Now

MRS. E. G. WHITE

GOD chooses as his workmen men of different gifts and varied abilities. It is his purpose that these workers shall unite with one another in their labor. All selfishness is to be cast out of their hearts. If it is allowed to develop, it will spring up in a root of bitterness, whereby many shall be defiled.

When a crisis comes, there is need of men of deep experience in the things of God, men who can carry the work forward with tact and forethought and skill. Those who allow themselves to be leavened by influences that endanger their spirituality are unfitting themselves to be used by God as men of opportunity. God calls for men who are prepared to meet emergencies, men who in a crisis will not be found standing on the wrong side, warring against God, full of wrath and bitterness. Great weakness is brought to his cause by men who, at the very time when they should be quick to discern the specious devising of Satan, are helping him to carry on his work by giving up to the power of his delusions, closing their eyes to light and truth.

We are not to conceal the truth for this time. It is to stand forth in its power and purity. The trumpet is to give a certain sound; for there are those who, though they have long known the truth, need to be awakened. They have closed their eyes to the result of walking contrary to the light that God has given.

We are living in the last days of this earth's history, and God calls upon those who have an understanding of the truth

for this time to pray, to believe, to stand fast in the faith, proclaiming the message of mercy to be given to the world. My brethren, I pray most earnestly "that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness."

There are those who to-day are standing in perilous places, giving heed to seducing spirits and doctrines of devils. From this time on, Satan will bring in deceptive influences of every kind. True, stanch, whole-hearted believers are needed; men who are not fashioned after a worldly mold, but who see and realize that it is at this time that Satan's power will be exercised through believers who have not kept the beginning of their confidence firm unto the end.

Workers are needed who understand that the warnings given in the Word of God are appropriate for this time. Shall we not pray and watch unto prayer, and see that we need to be re-converted? God's purpose for us is that we shall be constantly "increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness."

At this time we need men who are as true as steel to principle. We need the help of every one who has had an experience in the giving of the first and second angels' messages.

There are those who have so linked themselves with the world that they have lost the knowledge of God, and are departing from the faith. How glad we should be to say to all such ones, "And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblemished and unrepugnant in his sight: if ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard."

Paul wrote these words to the Colossians, and he continues:—

"Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church: whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God; even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: whereunto I also labor, striving according to his working, which worketh in me mightily."

There is now need of unity; and there

will be unity. Those who have greatly hindered the cause of God, and have caused heavy burdens to rest upon their fellow laborers, because they have lost their bearings, will either humble their proud hearts, and be converted, or they will be moved out of the way! The warning comes:—

"As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power."

Amid the temptations that abound in these last days, some will depart from the faith. Those who have been trying to quench their thirst at broken cisterns, which can hold no water, will have a misleading message to proclaim. They will speak smooth things. It is now, just now, that genuine gospel medical missionary work is to be done by men who acknowledge Christ as their Master; who realize, as did Elijah and Jeremiah, that they hold their commission from God, and that they are accountable to God for the use made of the talents entrusted to them. God's workers are to acknowledge no earthly master. One higher than men, even he who is the way, the truth, and the life, is their Master.

Men are needed who can speak intelligently of the sacredness and the importance of the truth; men who can point their fellow men to the needs of the present hour; men who have an inspiring message to bear against perverted principle; who watch for souls as they that must give an account, pointing souls to God's standard of righteousness.

Many who have known the truth, but who have not cherished its principles in their hearts, will become leavened with evil. This evil they do not discern. In word and act they say, "Speak unto us smooth things, prophesy deceits." We are now to call things by their right names. No longer are we to look upon unrighteousness as righteousness. Let every one now be prepared to lift up the standard of truth. We are to have no fellowship with the worldly practises that have perverted the faith of some who have enjoyed great privileges, and who should now be standing on vantage-ground.

We are to respond to God's call to take a decided stand for truth and righteousness. No longer are we to bind up with worldly elements. The leaders in God's work are not to be men who do not know God, who have no experimental knowledge of God. They are to be men who love and fear God and Christ; otherwise, they must be relieved of their responsibilities.

"THE spirit of prayer is the motive power of our work."

The Pillars of the Message

G. B. THOMPSON

FOR nearly threescore years the three-fold message of Revelation 14 has been heralded to the world, bearing upon its banner "the commandments of God, and the faith of Jesus." Beginning in weakness and obscurity, having neither wealth nor earthly influence, it has marched steadily onward, until to-day it has girdled the globe, and some of its faithful soldiers lie buried in far-off climes. It has been ridiculed, scorned, and hated. Foes within and without have arrayed themselves against it, seeking to arrest its progress, but in vain.

That which has given our work its invincible power, and made us a separate and distinct people, is the clear outline of truth. The fundamental pillars of the message have stood the combined assaults of the enemy, and have been as immovable as the Alps, whose thunder-splintered peaks are reared into the region of perpetual snow. Grounded in the word, they prove a bulwark of strength which the prowess of the enemy has not been able to overthrow.

That master mind, which through the centuries has been trained in cunning deception and seductive arts, well knows that, so long as the fundamental and eternal pillars of the message stand, it will be an invincible power, and that the only way he can hope to measure strength with it and stop its progress, is to enter as an angel of light within the sacred precincts of this citadel of truth, and corrupt its pure doctrine. If he can substitute scientific research and human philosophy in place of the herculean pillars of the message, this artful foe well knows that the structure will then be weak, and that which has stood as a beacon light to bewildered and lost humanity will lose its radiance and become an opaque body. If through sophistry he can so veil in mystery the simple though solemn truths of the message that they will not be clearly seen, it suits his purpose well.

Years ago this solemn warning was given: "I saw a company who stood well guarded and firm, giving no countenance to those who would unsettle the established faith of the body. God looked upon them with approbation. I was shown three steps,—the first, second, and third angels' messages. Said my accompanying angel, 'Woe to him who shall move a block or stir a pin of these messages. The true understanding of these messages is of vital importance. The destiny of souls hangs upon the manner in which they are received.' I was again brought down through these messages, and saw how dearly the people of God had purchased their experience. It had been obtained through much suffering and severe conflict. God had led them along step by step until he had placed them upon a solid, immovable platform."—*Early Writings*, page 121.

This shows that the body will have an "established faith;" and that the message will not change; and to undertake to change it is a sin of sufficient turpi-

tude to bring a woe upon the one who tries it. This does not mean that we are not to search for light. Far from it! It simply shows that God has established in the earth a message so heaven born in its character that every ray of light which will come from the Word till the end of time will only illuminate more clearly the message, and cause its eternal pillars to be seen more clearly. That an effort would be made to "unsettle the established faith," and that it would not be countenanced by those "who stood well guarded and firm," is clearly stated.

That we have reached a crisis in the prolonged struggle is certain. The shaking time is here, and many will lose their bearings, and be left without chart or compass. But the message will triumph. Now as never before, we should plant our feet on the platform, and lay hold of the message with a firm grasp. It is a solemn hour. Loyalty is needed,—a fixed, determined, unalterable purpose in the heart to be as true to God as the needle to the pole. All compromise with sin must end.

It is a dangerous time, and now, as in the days of the Reformation, men as brave as Luther are needed, who in the face of every opposing element will take an unyielding stand. Then "men forsook the precious perfume of faith, and bowed down before the empty vessel that had contained it," and the living church had retired "within the lonely sanctuary of a few solitary hearts." "That vital doctrines of Christianity had almost entirely disappeared, and with them the life and light that constitute the essence of the religion of God. The material strength of the church was gone. It lay an exhausted, enfeebled, and almost lifeless body, extended over that part of the world which the Roman empire had occupied."

But God lived in a few loyal hearts, and he started a movement, which, in a short time, jostled the crown of kings, and kindled a torch of truth which is shining still. Because of his unflinching stand for the Word of God, Luther was summoned before an imperial assembly at Worms, and bidden to retract. The critical hour of the Reformation had come. Would he in the presence of this titled and imposing assembly waver in his determination to maintain the purity of the gospel? "As the time for his appearance drew near, Luther approached a table on which lay the Holy Scriptures; placing his left hand upon the sacred volume, and raising his right hand to heaven, he vowed to adhere constantly to the gospel, and to confess his faith freely, even though he should be called to seal his testimony with his blood." When ushered into the presence of the Diet and asked to recant, he calmly replied, "I can not but adhere to the Word of God, which has possession of my conscience. Nor can I possibly, nor will I ever, make any recantation, since it is neither safe nor honest to act contrary to conscience. Here I take my stand; I can not do otherwise. God be my help. Amen."

We are told in "Great Controversy" that "had the Reformer yielded a single point, Satan and his hosts would have gained the victory. But his unwavering firmness was the means of emancipating the church, and beginning a new and better era."

So now, God wants faithful hearts who will stand by the pillars of the message at the risk of everything. O that God would inspire our hearts with a love for the truth which would enable us to cleave unto him! When a ship is reaching port, the danger from hidden rocks or shoals increases. So now, when the voyage is nearly over, our danger is great. But our God loves us still. His church is the one object on which he bestows his supreme regard. He has spoken good concerning Israel, and will deliver those who are faithful.

The Twelve Spies

(Concluded)

IN their rebellion the people had exclaimed, "Would God we had died in this wilderness!" Now this prayer was to be granted. The Lord declared: "As ye have spoken in mine ears, so will I do to you: your carcasses shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward. . . . But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised." And of Caleb he said, "My servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it." As the spies had spent forty days in their journey, so the hosts of Israel were to wander in the wilderness forty years.

When Moses made known to the people the divine decision, their rage was changed to mourning. They knew that their punishment was just. The ten unfaithful spies, divinely smitten by the plague, perished before the eyes of all Israel; and in their fate the people read their own doom.

Now they seemed sincerely to repent of their sinful conduct; but they sorrowed because of the result of their evil course, rather than from a sense of their ingratitude and disobedience. When they found that the Lord did not relent in his decree, their self-will again arose, and they declared that they would not return into the wilderness. In commanding them to retire from the land of their enemies, God tested their apparent submission, and proved that it was not real. They knew that they had deeply sinned in allowing their rash feelings to control them, and in seeking to slay the spies who had urged them to obey God; but they were only terrified to find that they had made a fearful mistake, the consequences of which would prove disastrous to themselves. Their hearts were unchanged, and they only needed an excuse to occasion a similar outbreak. This presented itself when Moses, by the

authority of God, commanded them to go back into the wilderness.

The decree that Israel was not to enter Canaan for forty years was a bitter disappointment to Moses and Aaron, Caleb and Joshua; yet without a murmur they accepted the divine decision. But those who had been complaining of God's dealings with them, and declaring that they would return to Egypt, wept and mourned greatly when the blessings which they had despised were taken from them. They had complained at nothing, and now God gave them cause to weep. Had they mourned for their sin when it was faithfully laid before them, this sentence would not have been pronounced; but they mourned for the judgment; their sorrow was not repentance, and could not secure a reversing of their sentence.

The night was spent in lamentation; but with the morning came a hope. They resolved to redeem their cowardice. When God had bidden them go up and take the land, they had refused; and now when he directed them to retreat, they were equally rebellious. They determined to seize upon the land and possess it; it might be that God would accept their work and change his purpose toward them.

God had made it their privilege and their duty to enter the land at the time of his appointment; but through their willful neglect that permission had been withdrawn. Satan had gained his object in preventing them from entering Canaan; and now he urged them on to do the very thing, in the face of the divine prohibition, which they had refused to do when God required it. Thus the great deceiver gained the victory by leading them to rebellion the second time. They had distrusted the power of God to work with their efforts in gaining possession of Canaan: yet now they presumed upon their own strength to accomplish the work independent of divine aid. "We have sinned against the Lord," they cried; "we will go up and fight, according to all that the Lord our God commanded us." So terribly blinded had they become by transgression. The Lord had never commanded them to "go up and fight." It was not his purpose that they should gain the land by warfare, but by strict obedience to his commands.

Though their hearts were unchanged, the people had been brought to confess the sinfulness and folly of their rebellion at the report of the spies. They now saw the value of the blessing which they had so rashly cast away. They confessed that it was their own unbelief which had shut them out from Canaan. "We have sinned," they said, acknowledging that the fault was in themselves, and not in God, whom they had so wickedly charged with failing to fulfill his promises to them. Though their confession did not spring from true repentance, it served to vindicate the justice of God in his dealings with them.

The Lord still works in a similar manner to glorify his name by bringing men to acknowledge his justice. When those who profess to love him complain of his providence, despise his promises, and,

yielding to temptation, unite with evil angels to defeat the purposes of God, the Lord often so overrules circumstances as to bring these persons where, though they may have no real repentance, they will be convinced of their sin, and will be constrained to acknowledge the wickedness of their course, and the justice and goodness of God in his dealings with them. It is thus that God sets counter-agencies at work to make manifest the works of darkness. And though the spirit which prompted to the evil course is not radically changed, confessions are made that vindicate the honor of God, and justify his faithful reprovers, who have been opposed and misrepresented. Thus it will be when the wrath of God shall be finally poured out. When "the Lord cometh with ten thousands of his saints to execute judgment upon all," he will also "convince all that are ungodly among them of all their ungodly deeds." Every sinner will be brought to see and acknowledge the justice of his condemnation.

Regardless of the divine sentence, the Israelites prepared to undertake the conquest of Canaan. Equipped with armor and weapons of war, they were, in their own estimation, fully prepared for conflict; but they were sadly deficient in the sight of God and his sorrowful servants. When, nearly forty years later, the Lord directed Israel to go up and take Jericho, he promised to go with them. The ark containing his law was borne before their armies. His appointed leaders were to direct their movements, under the divine supervision. With such guidance, no harm could come to them. But now, contrary to the command of God and the solemn prohibition of their leaders, without the ark, and without Moses, they went out to meet the armies of the enemy.

The trumpet sounded an alarm, and Moses hastened after them with the warning, "Wherefore now do ye transgress the commandment of the Lord? But it shall not prosper. Go not up, for the Lord is not among you; that ye be not smitten before your enemies. For the Amalekites and the Canaanites are there before you, and ye shall fall by the sword."

The Canaanites had heard of the mysterious power that seemed to be guarding this people, and of the wonders wrought in their behalf; and they now summoned a strong force to repel the invaders. The attacking army had no leader. No prayer was offered that God would give them the victory. They set forth with the desperate purpose to reverse their fate or to die in battle. Though untrained in war, they were a vast multitude of armed men, and they hoped by a sudden and fierce assault to bear down all opposition. They presumptuously challenged the foe that had not dared to attack them.

The Canaanites had stationed themselves upon a rocky tableland reached only by difficult passes and a steep and dangerous ascent. The immense numbers of the Hebrews could only render their defeat more terrible. They slowly threaded the mountain paths, exposed to

the deadly missiles of their enemies above. Massive rocks came thundering down, marking their path with the blood of the slain. Those who reached the summit, exhausted with their ascent, were fiercely repulsed, and driven back with great loss. The field of carnage was strewn with the bodies of the dead. The army of Israel was utterly defeated. Destruction and death was the result of that rebellious experiment.

Forced to submission at last, the survivors "returned, and wept before the Lord;" but "the Lord would not hearken to their voice." By their signal victory, the enemies of Israel, who had before awaited with trembling the approach of that mighty host, were inspired with confidence to resist them. All the reports they had heard concerning the marvelous things that God had wrought for his people, they now regarded as false, and they felt that there was no cause for fear. That first defeat of Israel, by inspiring the Canaanites with courage and resolution, had greatly increased the difficulties of the conquest. Nothing remained for Israel but to fall back from the face of their victorious foes, into the wilderness, knowing that here must be the grave of a whole generation.—"*Patriarchs and Prophets*," pages 391-394.

Peace or War—Which?

B. G. WILKINSON

THE present troubles in the Balkan States raise once again the question of universal peace or universal war. And our fears are not greatly eased when we call to mind the statement of the great German general, Von Moltke, that the Balkan States would yet be the theater of universal war.

At the time of writing, a peace congress is being held in the city of Rouen, France. This congress, however, is not entirely under the influence of the Prince of Peace. Being international in its character, one of the first propositions laid before it was that coming from the German delegates, in which, apropos of the question of Alsace-Lorraine, the Teutons requested that the congress vote the principle of the recognition of the *status quo* international. The proposition was rejected after a warm discussion, in the course of which the French delegates declared that they could not accept the treaty of Frankfurt. To come to a peace congress ready to introduce the terrible question of the war of 1870, seems like attempting to create gentleness among wild beasts by throwing into their midst a victim to dispute over.

As often as we are led to the verge of a universal war, so often are we left in wonderment that results do not take their seemingly unavoidable issue. Following the affair of Fashoda, a terrible war between France and England seemed inevitable. However, at the moment Edward VII and President Loubet toast each other's health with the deepest cordiality because the Gaul and the Briton have once more resurrected their fraternal

nal love. At the time of the Venezuelan difficulties men were asking everywhere, "Shall we have war between the United States and Germany?" But America smiles now that the recent elections in Germany predict a greater market for her products among the defenders of the Rhine. The frightful issues which hung upon the Boxer movement in China are closed, but the threatenings of the Eastern volcano seem to have found another opening in the embittered hostilities of the Macedonian province.

Is it man—individually or collectively—who has found means to hold in check the expected bursting of this war-cloud? If we say, Yes, then could we also say that fire has learned how to restrain its wind-driven powers. Rather must we look for some power that is restraining the present military-organized humanity. At this moment 2,798,102 men stand in arms, in only five of the great European continental nations, ready to cross the frontiers at the drop of the toga. Of the five, Italy, Austria, and Germany can unite 1,172,577 soldiers against 1,625,525 belonging to Russia and France.

It is not the hostility of national feuds which constitutes the great menace to the peace of the world. If the inhumanity of man to man could be annihilated, then we might look in the moment of international clamor, for a guarantee of peace in the calm feeling and impartial judgment of the individual man everywhere. But while the United States raises a protest against the massacre of the Jews in Russian cities, Russia quickly presents to the eyes of the United States the picture of a negro burning at the stake. While England stands aghast at the butcheries committed by the Belgians in the Congo Free State, Leopold simply asks, What about the Boers in South Africa? We must look outside of men and nations to discover what power restrains the ferocities of inhumanity.

God's Word alone gives us the *status quo* of the international question: "And after these things I saw four angels standing in the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." Rev. 7:1-3.

There are two points in this prophecy which aid us in determining its time. Knowing the time, its relations to the facts already presented become startling. The first point is the distinction by which we see in the chapter two companies, the first numbered, the second innumerable. "And I heard the number of them which were sealed." This number is given in detail in verses 4-9. But verse 9 reads: "After this I beheld, and, lo, a great multitude, *which no man could number.*"

The first company, the one whose

number was one hundred and forty-four thousand, is excluded from the second company. The second company is presented to us before the throne of God. This fact indicates to us that the resurrection is past, and earth's history is closed. And since we see this great company in its redeemed condition, *after* the work of the angel with the seal, it is evident that the sealing work is the last message of God to gather from among humanity a company ready for the second coming of Christ. These events, therefore, of the first three verses we have quoted take place immediately prior to the promised return of Christ.

Now everybody knows the work of God is best advanced in times of peace. But the winds of war were on the point of blowing over the earth from all four points of the compass, as John saw the angel, carrying the seal, arise from the east. Jesus Christ was born when the world was at peace under the universal sway of the Roman emperor Augustus. As the first preachings of the gospel began in times of peace, so must peace be maintained to consummate the last message, warning men to prepare for the second coming of Christ. This, then, is why, though Europe at the present moment is one vast armed camp, war is withheld from breaking out. The angels of God are restraining the winds of national, international, and universal strife, in order that all who will may be sealed in the final company that shall welcome the return of Christ to earth.

Thou art coming, O my Saviour!

Thou art coming, O my King!

In thy beauty all resplendent,

In thy glory all transcendent;

Well may we rejoice and sing!

Coming! in the opening east

Herald brightness slowly swells,

Coming! O my glorious Priest,

Hear we not thy golden bells?

—F. R. Havergal.

The Difference

J. O. CORLISS

How many times are heard earnest appeals to men exhorting them to give up this world, that they may gain the one to come. In order to influence them to change their course of life, the glories of the eternal world are set forth in eloquent words; the city of God is described from foundation to summit,—the streets of gold, the gates of pearl, together with the precious stones with which its jasper walls are garnished,—all are pictured in glory-hues, in order to stir the hearts of men to obedience in moral things.

But this does not suffice. While heaven is a place much to be desired by the veriest sinner, the sea of glass and the river of life do not make up the sum of heaven's joys; neither does the privilege of entering the pearly gates and walking the golden streets constitute heaven what it is to be. When about leaving his disciples to return to heaven, Jesus said, "I go to prepare a place for you, . . . that where I am, there ye

may be also." John 14:2, 3. Without *the presence of Jesus*, all these other things would be dreary, and unsatisfying.

The importance of his presence in order to give fulness of joy in any place, is well illustrated by the following traditional incident: A man who was born blind, having heard others frequently speak of the pleasure of sight, often wished to experience the same. Although having a loving wife and dutiful children, he was often heard to express dissatisfaction with his enforced condition. His constant plea was that he wished to behold his wife and children, whom he so dearly loved. A very skilled oculist, happening to hear of the case, came that way, and upon critical examination of the man's eyes concluded that an operation would give him the coveted joy of sight. The afflicted man gladly submitted to the operation, and to the ensuing tedious confinement, with bandaged eyes, in a dark room. But during the entire time of his imprisonment, he frequently asked when he would be able to see his wife. The answer invariably was, "Not yet, but be patient, and you will soon have the privilege."

In due time, however, he was told that on a certain day the bandages would be removed from his eyes, and he could then see her who was the joy of his life. When the promised and long-looked-for day arrived, the anxious man could scarcely wait for the surgeon to appear and remove the obstruction from his eyes. At last, however, it was done, and when, in the dimly lighted room, the surgeon was satisfied of the success of his operation, he quietly retired, and sent the wife and children into the presence of the husband and father, that his life's desire might be satisfied. "Is this really my dear wife, and are these my devoted children?" said the man, trembling with joy at the sight of them.

"How glad I am to see you," he said, and wept for very joy as he embraced them. "What unutterable bliss is this," he proceeded to say, and then,—as though something was lacking to make his joy complete, he asked: "Where is he who has made me able thus to have the desire of my life gratified? Let me see him. I shall not be satisfied until I behold him, and thank him for all that he has done for me." Similarly must one feel who first opens his eyes to behold the glories of the future world. As soon as he finds himself able to view its goodly proportions, he can not consider his joy complete until his eyes have feasted on Him who made possible such an opportunity.

So, even amid the gold and the precious stones of the New Jerusalem, the presence of the Lord must be known, for these to be enjoyable. "*Where I am.*" How precious the thought! Even over there one will not enter into complete happiness, without the sense of Jesus being to him "all, and in all."

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



HOME AND HEALTH

Motherhood

GOOD-BY, little boy, good-by,
I never had thought of this,
That some day I'd vainly sigh
For the baby I used to kiss;
That into his corner a man would grow,
And I should not miss him nor see him
go,
Till all of a sudden the scales would fall,
And one be revealed to me, straight and
tall,
Then I should be startled, and sadly cry:
"Goody-by, little boy; good-by!"

Good-by, little boy, good-by,
You are going despite my tears.
You can not, and neither can I,
Successfully cope with the years.
They fit for the burden that all must
bear,
And then, at their pleasure, they place it
there.
I love you, too, but my heart is sore
For the child who has gone to return no
more,
And deep in my bosom I sadly cry:
"Good-by, little boy; good-by!"

—Isabel Richy.

The Value of Appreciation

MANY men and women underestimate the value of expression; they take too many things for granted; they assume that their affection, or their gratitude, or their sense of obligation, is understood without words. Such people are often surrounded by those who are craving some expression of affection, some word of approval, some kind of recognition. The best work is sometimes done with shut teeth and a fixed purpose, in dead silence, so far as the world is concerned, without a murmur of applause or a word of thanks; but this is not the way in which work ought to be done among intelligent men and women, and it is not the way in which, as a rule, the best work is evoked from the greatest number of people. The majority of men and women get the best out of themselves when they are in a congenial atmosphere. This is particularly true of those finer kinds of work which express individuality, quality, and personal gift. A man may do a piece of mechanical work in arctic coldness; he may do it thoroughly in the face of distinct disapproval; but it is very difficult to do the work into which one puts his heart, and which is the expression of the finest elements in one, unless there is some warmth in the atmosphere, something which summons out of their hiding-places the most delicate and beautiful possibilities of one's nature. It is true a man like Dante can do a sublime piece of work with no other approval than his own conscience, with no other reward

than his own consciousness of having done his work with a man's integrity and an artist's thoroughness; but men of Dante's temperament are few; and there are a great many other kinds of work, as important as that which Dante did, which could not possibly be done under such conditions.

It is the duty of every man, not only to do his work as thoroughly as possible, but to create the atmosphere in which other men and women can do their work thoroughly and well. It is the duty of every man, not only to unfold his own character freely and completely, but to create the atmosphere in which other people are able to develop their best qualities. There are hosts of men and women who depend absolutely on others for their finest growth, who have to be drawn out, whose sweetness and charm never find expression unless they are evoked by warm affection or by generous approval. The world is full of half-starved people whose emotions are denied their legitimate expression; who are hungry for an affection which they often have, but the possession of which they do not realize because it never finds expression; who have latent possibilities of achievement of a very high order, but whose possibilities are undeveloped because nothing in the air about them summons them forth. Such people need a summer atmosphere, and they are often compelled to live in a winter chill. Many of those who diffuse the chill instead of the cheer are unconscious of the influence for repression which they put forth simply from the lack of thought about the delicate adjustments of life. They have never studied themselves, or those about them; and so there are thousands of homes that are without cheer, not because they are without love, but because they are without the expression of love; and there are thousands of offices, workshops, and schoolrooms that are without inspiration, not because they are lacking in earnestness or in integrity, but because the habit of recognition has never been formed, and there is none of that spiritual co-operation which not only gives but evokes the best.

There is in life no more pathetic feature than the hunger for a love which exists but never expresses itself, and therefore, so far as comfort, warmth, or inspiration is concerned, is as if it were not. There is a capital of affection and good intention in the world sufficient to warm the whole atmosphere, if it were used; but there are hundreds of capitalists of this kind who leave their means untouched, and who enrich neither themselves nor others because they do not know how to give currency to

their wealth. Love is not to be hoarded, but to be spent. It is great in the exact measure in which it is given, it returns in the exact measure in which it is sent away; and society needs nothing to-day so much as the use of this unused capital. If men of integrity and good intentions in the world of business would manifest their real feeling toward their associates and their employees by constant recognition of work well done, by the words spoken almost at random which show that a piece of work is valued, and that credit is rendered to the worker, a large percentage of the social unrest would disappear; for love is the only solvent of the social problems.—*The Outlook.*

The Autumn Woods

WHAT beauty in the autumn woods,
Where in the calm, deep solitude
The amber sunshine finds its way,
The checkered light and shadows play.
Such beauty everywhere we turn,
The moss-grown rock and drooping fern,
The woodland flowers and trailing vines,
The singing brooks and sighing pines,
The murmur of the gentle breeze
That stirs the yellow chestnut leaves,
Till softly in the grasses brown
The round and prickly burs drop down.
The maples are in bright array
Of mottled gold and crimson gay;
The oak in deepest scarlet dressed,
In cloth of gold are all the rest,
Except that no wand then between
There stands a tall dark evergreen
That sheds its spicy fragrance 'round,
And drops its cones upon the ground.
With asters, white and purple tinged,
And goldenrod the woods are fringed,
With scarlet berries peeping through
Where wild grapes hang of purple hue,
And fiery fingered ivy clings,
While milkweed floats on downy wings.
The crickets chirp, and insects hum,
For glorious autumn now has come.

—Eva J. Beede.

October

NATURE likes compensations; and it has gone into a proverb that a cold summer brings a sunny October. It is here. May bursting her sides with laughter would not be worth half so much just now as this contemplative month of soft sunshine and universal peace. The mood of nature is just adapted to our own mood; for we are preparing to lay away the tools of the year, while we count up the profits of the months of labor. How curiously all sounds change, as well as all sights, and for that matter all smells. The rumble of the wagon in the valley that carries home Indian corn is wholly unlike that of the same wagon in summer, carrying corn to the cannery. The steam whistle comes up out of the village, and through the orchard, playing on the apples that hang thick all over the trees, as on a keyboard; while the birds sing only in monotones. Dogs bark to one another from farm home to farm home, and the cocks crow through the morning fog, a social, rather than defiant challenge. There is a ripe smell everywhere — a blending of quinces and Spitzenburgs and beech leaves — not

a stimulant, like the fragrance of lilacs or of roses, but a sedative. We do not care to hurry.

The most wonderful thing about October is that the most modest and overlooked things of summer now are most gifted. The pokeweed becomes a miracle of color, and the chickweed creeps over the ground, like a kindergarten let loose to play in the garden. There really is nothing left insignificant in the world. The highest achievement of human intellect is to find out the utilities and the adjustabilities of things. Perhaps with some of them the only object of existence is to be beautiful. The pokeweed, however, wrote one of Thoreau's finest pages. There are things about this October that must wait for a poet—perhaps they will wait till next October; but by and by every weed shall not only have its purple robe, its sublimed mission, its duty to perform, but also its poet to see that mission, and its scientist to record it. So far we have hardly touched the frontier of the wilderness of God.

During the summer can anything be more tame and uninteresting than an old-fashioned zigzag fence, where bushes compete with weeds, in the corners, and wild vines straggle about, sometimes climbing trees, and again dropping to the ground to crawl over piles of stones? Everything is elbowing its way with its neighbor, and all together constitute a picture of neglect, suggestive of shiftlessness over in that farmhouse half hid behind the orchard. But in October the wild grape suddenly becomes long lines of gold; the clematis hangs in brilliant festoons of flossy fruit; the Virginia creeper flashes in touches of scarlet and crimson in the tops of trees and in the fence corners; while the wild blackberry, as if envious of its neighbors, gives us not only scarlet but royal purple. All up and down this line of neglected vegetation there is a continuous succession of glorious beauty that will waken all the artistic conceptions that nature has planted in our souls. But an orchard! Ah, an orchard of Spitzenburgs, Spies, Baldwins! who can ever see one without becoming a poet? One may wander up and down these orchard avenues, as if in an enchanted land. The red-cheeked fruit is the sublimation of art, the ideal of beauty, as well as the essential of utility. These greenings have hung this way for two hundred years—generation after generation. These pippins were danced about in Yorkshire, by our sires as long ago as 1600. Who knows how much the apple has contributed to Saxon brain, blood, and character?

It is hard to say which is most beautiful, a water maple or a Norway maple. The latter in October is a glowing sunset, all yellow; the other is a blaze of scarlet, forty feet high. The sugar maple and the soft maple are close competitors, and yet, for sweetness and modest beauty combined, there is nothing in America quite equal to a beech grove. If all this glory of color came about at once, nature would be less interesting. You must

note the delicate work that goes on day by day, the growth of color. It comes line after line, and precept after precept. It is the inspired Bible of the soil. May spends all her forces on shrubbery. Everything is in blossom; ozone fills the valley; lilacs and syringas blossom themselves into our characters. Who can be mean in May? June is a sort of half-way house. It is then that we see that the corn is swinging out its tassels, and the grass is ready for the reaper. July and August are the yellow months; yellow is the color of growth. Indian corn grows all night, and in the morning challenges you to stand up and measure height with it. September and October are the crimson months. Red is the color of ripeness; the year's work is done. So it is that the year has been an art gallery, for the poor as well as the rich. The little cottages that are hidden down the lane among the orchards are more glorified with purpled woodbines than costliest palaces.

Nature has a tidy way of strewing beautiful leaves all over the earth—her most delicately woven summer fabrics. Folk—some folk—know no better than to scratch all day to get these leaves off the grass. Nature laughs at the fools, and shakes down more, or she catches up handfuls, with a chuckling gust of wind, and tosses them all about the slickened lawn. Other idiots burn piles of leaves, and so send back into the air the gift of the skies. There is not one other provision of nature more beautiful and beneficent than this gift of leaves, to lawn and field. They cover the sod from winter's freezing; and by and by they become humous, and then soil. Without them it would be impossible to keep up earth fertility. Leaves are not litter, unless trodden under foot and ground into mud; then they are soil. So goes the year. October is the golden gateway that will soon be swung open for winter. The wise man keeps even pace with the months, and is prepared to change with its changes. He also has his moods and his seasons.—*The Independent*.

Flies as Carriers of Disease

THAT the common house-fly is not only a dirty insect, but distinctly injurious to health is now the opinion of most hygienists. There was a time when its services as a scavenger were highly thought of; but nowadays it is believed that whatever good it may accomplish in this capacity is more than balanced by the likelihood that it carries about with it the germs of disease. An essay on this subject, expanded from a shorter magazine article, has just been issued in pamphlet form by the author, Prof. William L. Underwood, of the Massachusetts Institute of Technology. Says Professor Underwood:—

"The house-fly (*Musca domestica*) is particularly filthy because it has its birth-place and lays its eggs almost exclusively in horse manure, although, in the absence of this material, it will breed in the human excrement of our country outhouses, upon which excrement it also feeds. Our domestic animals, the dog and

cat, though far from clean in all their habits, we like to have about us, but we keep them in their proper places. The house-fly, on the other hand, is generally tolerated everywhere. It crawls over hands and faces, it gets into milk, it walks over sugar and salt, over bread and cake, often soiling and contaminating everything that it touches with its filthy feet.

"Flies are a menace to health, because, after walking and feeding upon filth, they can and sometimes do carry upon their feet and tongues the germs, or seeds, of diseases like dysentery and typhoid fever.

"Unfortunately, the house-fly does not confine itself to any particular diet; but is often attracted from its meal of filth to food that is intended for our own use, and it takes advantage of every open, un-screened door or window to visit our kitchens and dining rooms, and may contaminate everything it touches with its germ-laden feet. Every one has seen flies walking over food, but few people know that on those six small feet and on the fly's tongue there may be thousands of the deadly microbes of disease."

Every female house-fly, Dr. Underwood goes on to tell us, lays on an average about one hundred and twenty eggs, which in a few hours hatch into larvae, or "maggots," and the full-grown adult flies appear ten days later. Contrary to the popular belief, flies do not grow in size after their last transformation. He goes on to say:—

"When we consider how exposed is the system so generally in use for the disposal of human excrement in rural districts, is it strange that typhoid fever so often occurs in the country? Under such circumstances every opportunity is offered for the spread of this disease through the agency of flies, particularly the house-fly, which finds in the stable and the country outhouse the conditions most favorable for its development.

"It is most important that flies should be kept away from all food supplies. To this end every effort should be made, first, to do away with all places that are favorable for the breeding of flies. Horse manure should be kept in a closed pit, or the place where it is stored should be screened. Metal screens that will not rust are best for this purpose, but, unfortunately, they are too high-priced to permit of their being used by the majority of people who live in the country. Cotton mosquito netting, however, is not very expensive, and, though it will not last as long as the rust-proof metal screens, it is just as effective in keeping out the flies.

"In the second place, screens or cotton netting should be put upon the kitchen and dining-room doors and windows, and a sheet or two of sticky fly-paper, which can be bought at nearly every country store, should be placed in all rooms where food is prepared, exposed, or eaten. Fly traps, of which there are several varieties upon the market, are also of great use in destroying those flies which sometimes, in spite of nettings, find their way into rooms where the screen doors are frequently opened."—*Literary Digest*.

THE WORLDWIDE FIELD

The German Union Field

L. R. CONRADI

WE are grateful to see continued prosperity in the German Union Conference. I think it would be interesting to the readers of the REVIEW to take another glance at this important part of the European continent, with its two hundred and sixty millions of human souls.

The main strength and financial backbone of the German Union Conference are in the German empire, with a population of nearly sixty millions. At present there are four organized conferences in Germany; and it has been voted to organize a fifth conference near the close of 1903. The membership of these conferences is 2,773, and as they showed an addition of two hundred and seventy-two last quarter, we have good reason to hope that this number may reach three thousand by the last of the coming December.

WEST GERMAN CONFERENCE.—In this field are the Prussian provinces of Westphalia, Hanover, Schleswig-Holstein, Hesse-Nassau, and Saxony; the three free cities, Hamburg, Bremen, Lubeck; the grand duchies of Mecklenburg-Schwerin, Strelitz, Oldenburg, and Saxe-Weimar, with eleven smaller principalities. In this field are located the union publishing house at Hamburg, and the industrial school and the sanitarium in Friedensau. The conference contains thirty-two churches and companies, with ten hundred and twelve members. Here, to a population of sixteen millions, we are receiving a tithe of nearly ten thousand dollars. The conference pays a second tithe to the German Union Conference, and supports the Bible teacher in the Friedensau school. At present there are three ordained ministers and seventeen licentiates and Bible workers in the field.

RHENISH CONFERENCE.—Last winter this conference was organized from the territory of the West German Conference. It is composed of Rhenish Prussia, and has about six million inhabitants. Although the province is but little larger than Massachusetts, yet it has twice as many inhabitants. Here are the large industrial cities, of which Cologne, called the German Rome, is chief. A church of fifty-five members has recently been organized here, and the field now has eight churches and two hundred and sixty-eight members. Last quarter's tithe was seven hundred dollars. Although this is a young conference, yet it has from the first paid a second tithe to the union, besides carrying on the work in its own territory. The only ordained minister is the conference president. He has five other workers associated with him.

EAST GERMAN CONFERENCE.—After the proposed division is made, this con-

ference will be composed of the provinces of Brandenburg, Pomerania, Posen, and Silesia, and the kingdom of Saxony, with eighteen millions of people, and a membership of seven hundred. There are twenty-six churches and companies, five of which are in the city of Berlin. As large as this field is, it actually has but one ordained minister now that Brother Wagner has gone to America, and Brother Oblaender is to take the presidency of the new conference. However, it has been voted that Elder D. Voth—who has just been ordained at the German-Swiss meeting—shall labor in Silesia, and perhaps there may be another minister ordained in the field this winter. In all, there are about twenty workers here. The tithe for 1902 was \$7,209. They regularly pay a second tithe to the German Union Conference.

PRUSSIAN CONFERENCE.—This new field will be composed of the two provinces known as East and West Prussia, in the extreme eastern portion of the German empire, and it will have a population of three and one-half millions. This is the poorest field in Germany. The principal industry of the people is farming. Only in this section do we find any considerable number of our rural churches. There are nineteen companies of believers here, with a membership of about four hundred and seventy. Their tithe averages about three hundred dollars a quarter, but this will undoubtedly increase if the field receives more careful attention. The only ordained minister will be the president, and there will be one licentiate and three Bible workers in the field. Part of the work here is in the Polish and Lithuanian languages.

SOUTH GERMAN CONFERENCE.—This conference includes the kingdoms of Bavaria and Wurtemberg, the grand duchy of Baden, and the two southern provinces of Hessen and Alsace-Lorraine, and Hohenzollern and Luxemburg, with a population of thirteen millions. The conference was organized last winter, and it now has eighteen churches and companies, with a membership of three hundred and eleven. Last year's increase was eighty-four; tithe, \$3,252. They have three ordained ministers, and nine other workers. Recently they have been holding tent-meetings in this field. Speaking of Germany as a whole, this part of it has been least developed, but as they now have a better force of workers, their membership is increasing. Last quarter's record shows an addition of

forty. This is a considerable increase over last year's showing.

GERMAN-SWISS CONFERENCE.—This adjoins the South German field. It contains two hundred and seventy-eight members, who are scattered about among two million three hundred thousand people. Last year they had a growth of eighty-seven, and a tithe of \$1,989. Brother Voth is to leave them, so they will have only two ordained ministers, and three other workers. They are running two tents this summer, and the Lord is blessing the efforts put forth. A strong German church is being developed in Basel.

The Russian Empire

Next to Germany in membership comes the Russian empire, with one hundred and thirty millions of people (there are almost one hundred nationalities represented here), who inhabit not only one half of Europe, but also the larger portion of the mighty continent of Asia. Our total membership in the three fields into which Russia has been divided is 1,389.

THE SOUTH RUSSIAN CONFERENCE.—This includes the German colonies in the southern and eastern portion of Russia, making a conference with about one million inhabitants. Here we have thirty-two churches and companies, with seven hundred and eighty-eight members. Last year's growth was one hundred and thirteen. They have three ordained ministers and two Bible workers, but their tithe has thus far been inadequate to support these,—it amounted to



NORTH GERMAN PEASANTRY

only \$1,752 last year,—so that the conference has to be helped by German Union funds. However, their income is increasing, and we hope that soon this, one of the oldest of our fields, will be fully self-supporting.

NORTH RUSSIAN MISSION FIELD.—In this field are included the German colonies along the Baltic and in western Russia, and the Letts, Estonians, and Poles of Russia—about fourteen millions in all. Since its organization, the field has shown a remarkable growth. There are now churches in St. Petersburg, Riga, Reval, but the largest increase has been in the province of Volhynia. The field has sixteen companies and churches, with a membership of three hundred and fifty-six. While the

growth last year (1902) was fifty-five, last quarter, sixty-six were added. There now is but one ordained minister here, the director of the mission, but probably another will be ordained soon, and there are only five other workers.

MIDDLE RUSSIAN MISSION.—This really includes the ninety millions of Russians in the empire. There are at present two hundred and forty-five members, divided into eight churches and companies. There are more than as many again who are keeping the Sabbath, but these have not yet been fully organized and brought into harmony with us. In fact, it has been quite a task to take hold of this work, as we did not have the proper men to put in charge of it. Until recently we have had very little opportunity to instruct the natives, but we have brought several over to the Friedensau school at quite an expense, to do what we could for them: even then they felt such a burden to return to their field that the work has not been done as thoroughly as we would like to have seen it. With the proper men and organization, we surely shall see many souls added to the faith among this class. One great difficulty is with the payment of the tithe. This amounted to one hundred and forty-four dollars in 1902, so the union really has to sustain the three workers employed there. However, we believe there are better days in store for the field. We hope soon to enter the Transcaucasus. It has nearly seven millions of people; about one million of these are Armenians, among whom Dr. Pampaian is expected to labor. We believe that our brethren in America ought to come forward to help sustain this work with their contributions, for this Armenian field will prove to us an open door to Persia and Central Asia.

Hamburg, Germany.

(To be concluded)

Some Results in Chile

H. F. KETRING

ONE who has the privilege of going from place to place with this message of mercy has many opportunities of seeing the manifold ways in which the Lord works to impress souls with his truth. My family and I spent one winter in the north, much of the time in Copiapo. Brother Davis, one of our missionary canvassers, had spent a few weeks of faithful labor here, as the result of which a small company of Sabbath-keepers was raised up. They are all native Chileans, and of the poorer classes, as are the majority of those who are converted in this country. Working for them is different from working for the poor classes at home, as this field has been held under the debasing and superstitious influence of the Church of Rome for so many centuries that they are drunken with the wine of Babylon. But the power of the gospel, the complete and thorough conversion, appears like a greater miracle, and the way the Lord works to enlighten them causes one to marvel.

I will relate one circumstance, which will show what wonders God has

wrought. After having been away from Copiapo, laboring in another part for a few weeks, I returned one Sunday to make my last visit with them. I went to the house of one of the brethren, who bakes pies and sells them. A year before, when he began to observe the Sabbath, he could not read. Now he can read the Bible well, having learned by studying present truth. The week before I arrived, he received a letter from the pastor of his former church, calling him to appear before the consistory of the

the tree of life, and may enter in through the gates into the city." Rev. 22:14.

P.—But we are under the covenant that God made with Abraham, which the Israelites broke.

E.—Who among the Israelites broke the covenant of God—those who observed the Sabbath, or those who did not?

P.—Those who did not.

E.—If the Israelites disobeyed the Sabbath, and thus broke God's covenant, would not we also break it by disobeying the Sabbath?

P.—But it is impossible to keep the law.

E.—It is impossible for a man to keep it in his own strength; but with God all things are possible.

P.—

E.—The psalmist said that his delight was in the law of God, and in his law doth he meditate day and night.

P.—

E.—The Lord also says that the



A HOME AMONG THE POOR IN CHILE

church on Sunday evening, to answer for some matters pertaining to his Christian life. I went with him to the evening service at eight o'clock. After it was over, we met the pastor in the hall. He is an American. He spoke very coldly to me, and then asked the brother, in Spanish, if he wanted to remain for the consistory. He said that he did, and the pastor told him to go into the other room, but I was not permitted to be present with him. I told him that I would wait for him outside the church. For just an hour and a half I walked up and down in front of the building, praying for him, while he was answering for his faith before the pastor and two elders. When at last he came out, I could see by his countenance that he had gained a victory. He then told me the questions that were asked him, and the answers that he gave. They were as follows:—

Pastor.—Why do you not attend the services of the church?

Emmanuel.—Because I keep the Sabbath, and have to work on Sunday.

P.—But do you not recognize the work and resurrection of Christ?

E.—Christ did not come to abrogate the Sabbath.

P.—But the law and the Sabbath were for the Jews.

E.—"Fear God, and keep his commandments: for this is the whole duty of man," Eccl. 12:13.

P.—Who said that?

E.—Solomon.

P.—But that was for the olden times.

E.—Christ is the same yesterday, today, and forever.

P.—Then we are lost, because we do not keep the commandments?

E.—"Blessed are they that do his commandments, that they may have right to

Sabbath is his sign, or seal.

P.—But it says *Sabbaths*—plural.

E.—Show me.

P.—(Reading) "And hallow my Sabbaths; and they shall be a sign," etc. Eze. 20:20.

E.—But it does not say *the* Sabbaths; it says *my* Sabbaths, and every seventh day is the Lord's Sabbath.

P.—

E.—It was the custom of Paul to observe the Sabbath; and to preach on that day.

P.—Show me.

E.—(Reading Acts 17:1, 2.)

P.—That was among the Jews.

E.—That was after the resurrection, and if Paul taught the people to keep Sunday, and had the custom himself of preaching on the Sabbath, his life was contrary to his preaching. But it does not say it was his custom to keep Sunday.

P.—The elder, then, your pastor [speaking of me] lives contrary to his preaching, for he came here to the service this evening.

E.—He came here to show the love of God.

P.—Then how do you show the love of God when you do not come?

E.—Does the love of God pertain only to the meeting-house? The Lord teacher me to manifest God in all places. If I meet you on the street, or in any other place, I love you just the same. But I have to work, and it is impossible for me to attend the services of your church on Sunday.

After telling him that they would again have a talk with him, they told him to go.

Who would not praise God for such a work? Who would say that laboring among these people does not pay? Who would refuse to say, "Here am I; send

me," when the Lord calls for some to go and hunt out these people and teach them the truth? To be sure, all are not like this brother. But if one spent a whole year in hunting, and found only one, would it not be worth his labor, when our Saviour would have died had he known that only one would accept him? We need many workers who will come to Chile to find those who are willing to serve God. Are there not those who are waiting for a bidding from the Master?
Iquique, Chile.

A Glimpse of Darjeeling

L. F. HANSEN

DARJEELING is the headquarters of a large district in the lower ranges of the Himalaya Mountains. A ride from Calcutta through beautiful country, by rail, by water, across plains and over mountain roads, reaches Darjeeling in twenty-two hours. This city, situated fifty miles from the plains, at an altitude of seven thousand feet, is the seat of the Bengal government during the summer months. Here is also a resort and recuperating station for many a worn missionary, merchant, and official from the plains. The high altitude insures a cool, delightful climate. Located on hill slopes, amid ever-blooming flowers, the place is most charming. And to the praise of the government, great sums of money have been spent to make pleasant walks with occasional resting places, elaborate water ducts, and everything convenient and pleasing to the eye.

For the care of the sick who need medical attendance, here is the Eden Sanitarium for Europeans, the Jubilee Sanitarium for the natives, and this summer there has been added a hospital with free dispensary for all classes.

In clear weather the snows of the Himalayas can be seen from many places, and the view is marvelous beyond description. Although the snows are forty miles distant, they seem much closer. From the valleys below, up terrace upon terrace of mountain ranges, there is a height of fifteen thousand feet before the snow is reached. Then the snow covers another ten thousand feet. The picture on the first page will aid the mind to grasp the glory of the situation.

But aside from these natural and incidental attractions, Darjeeling is an important missionary station to the "regions beyond." The district of Darjeeling is wedged in among what is known in missionary language as "the three closed countries." On the right is Bhutan, on the left is Nepal, and right ahead is Tibet. Thus far these countries have stanchly and successfully resisted all efforts of the missionary to gain access. It is not this class alone who are denied access; for no white man is admitted. Just at the present time there is much apprehension of invasion, as the boundary lines are not well defined, and Russia is making rapid inroads from the east. A war is, however, not necessary to prepare the way for the gospel. For a long time God has had agencies at work for these people. Years ago the

Germans translated and issued the New Testament into the Tibetan tongue. And the Scotch church has done much among the Nepaulese, and have many converts. And among the Bhutias there are several energetic missionaries who are beginning to see some fruit of their toil. And this has been accomplished even when they refuse to admit the white man to their countries. During the busy season at Darjeeling these hill people send many of their young people to work or trade among the visitors. And as a result, although the gospel is most carefully excluded, yet the good news of salvation in Christ has reached to the interior of even Tibet. The lamas (priests) are amazed. Let people come in contact with missionaries, and the gospel will affect them; but let them come in contact with the Word, and they will be converted.

So far we have been able to do but little in this place. In Elder Robinson's days some pioneering was done, and some accepted the truth. These have all moved away, with the exception of one family. During the past three years very little has been done here. But this year one after another of our workers went to Darjeeling for a little relief from the heat of Calcutta. Thus both Bible work and meetings have been conducted for several months. And God sent some precious souls to hear and accept the truth. The field is ripe for the harvest, and the three closed countries will open sooner than we think. What India needs just now is some earnest young men to take our literature fresh from the press to the people. There are thousands of English-speaking natives who will gladly purchase our books and papers if we carry them to their homes. Let the tried canvasser consider this field. There is a rich fruitage awaiting the faithful reapers.

Mission Notes

THE sons and grandsons of the leader in the Widow-Marriage Reform in India have organized a society for the promotion of widow marriage.

ONE of the most remarkable events in the history of the Christian church is to be witnessed in South Africa at the present time. As one of the fruits of the recent war, there are about two hundred young men who have offered themselves to be trained as missionaries for the foreign field. In addition to these, about fifty young women have also volunteered their services.

MR. F. D. PHINNEY, superintendent of the Baptist Mission Press at Rangoon, Burma, has invented a Burmese typewriter. It is a Remington machine, but does more than the ordinary Remington can do. Every Burmese typesetter must have in his case seven hundred distinct characters. Mr. Phinney produces all these on a typewriter having only forty-two keys, striking eighty-four characters. This has been accomplished by some very ingen-

ious though simple device, by which the combination of several characters is possible. His invention has received a most cordial reception, even by the government.

It is related that in one of the South Sea Islands, after listening to the gospel message, an aged chief ran his fingers through his long, bushy, white hair, which fell below his shoulders, and waving it before his fellow tribesmen, exclaimed, "Do you see this long white hair? The time was when these locks were as black as a raven's wing; but they have grown white through the long years in which I have waited to hear words like these—to hear words like these!"

A MISSIONARY of the American Baptist Telugu Mission, writing of the great need of India, voices it in words that appeal to every one who expects to see the Lord do a great work in the closing days of earth's history: "What then, is our plea?—The words of the man of Macedonia, 'Come over . . . and help us.' We need more workers very much. But what we need more than even that is increasing, importunate, believing prayer. We want millions of people praying daily for India. And we want them to do it now. And we want them to keep on doing it till He hears us. I believe a crisis of missions in India is upon us. If we could consecrate the prayers of God's people upon India at the present time, I believe we could do the work of centuries in decades." And these facts and these needs are true of every field. A crisis of missions in every part of the world is upon us. The work of centuries must be done speedily, and prayer is the source of our power and our efficiency.

THE progress which China has made toward civilization during the past few years is the Lord's doing, and marvelous in our eyes. A missionary in western China makes the statement that the past decade has been crowded with centuries of advance and development. Ten years ago the most inland post-office was the "local post" at Hankow, six hundred miles from the coast. The mail for the missionaries of western China was sent to that point. There it was put up into large packages, weighing from fifty to sixty pounds, and forwarded to Chungking by native transportation companies. Here it was received by friends, and again forwarded by private conveyance. "Now," he adds, "we have the new Chinese Imperial Post, that brings our mails to our doors every three days, and takes them away for us; a modern postal service with its parcels post, registration and money-order departments, and up-to-date system, the produce of two hundred years' evolution in England and America. . . . Progress has stamped itself indelibly on the affairs of this great province, and still it is only the beginning of good things compared with what is coming."

THE FIELD WORK

Nova Scotia

DURING my short stay in Nova Scotia, I have been permitted to visit the churches at Tantallon, Jeddore, and Indian Harbor. At Tantallon we made a number of visits, and held two meetings at the church. Only a few not of our faith attended, but the Lord came near, and blessed the seed sown. I was made to rejoice to see so many heads of families who had yielded to the call of mercy. May the Lord keep them, and prove by them that it is pleasing to the Master to help those who are willing to obey him.

At Jeddore I was in company with Brother Levi Longard, and we had a precious season before the Lord. Six public meetings were held with good attendance and interest. This point should have more work this fall.

My next visit was Indian Harbor, where a little company began to serve the Lord some years ago. For several years they worked hard to erect a church, which at last was completed, and surely the Lord is pleased with the sacrifice made, and in his own good time will reward all for their labor. We held five meetings at this point with increasing interest. May the Lord hasten the time that more work may be done at this place.

In Halifax (our present home) the faithful are doing their utmost to build a house of worship, where the truth may be proclaimed in its purity. This church was started last year by Elder Langdon; was boarded in and roofed when the money gave out, and it was left to stand till this year.

When we came here, a plan was started to canvass the city, and the sisters gathered nearly one hundred and fifty dollars, with which we have enclosed the building. But we are still in need, as the inside must be finished, and seats put in. We must raise about three hundred and fifty dollars more for this purpose.

WILLIAM GUTHRIE.

Notes From the Argentine Republic

IN the month of May, last, it was determined by the committee of the River Plate Conference that Brother R. H. Habenicht and myself should go to the Misiones Territory, which is situated at the north of the Argentine Republic, between the Paraguayan and Brazilian Republics, and there open up our work by the help of the Lord. Elder Swartze, of the Brazilian Conference, had visited different places in Misiones, and reported the interest.

We arrived in Posadas, the capital of Misiones, on June 12, and immediately began to present the truth to those in spiritual darkness.

The Lord in his goodness made himself manifest from the very first; for in the space of a few days we had the joy of seeing many souls take their stand beneath the banner of Prince Emmanuel, being determined to keep all the commandments of Jehovah as recorded in the sacred volume.

After laboring here for seven weeks,

our souls are gladdened by seeing thirty in Posadas keeping the precepts of our Heavenly Father. All of these had been great smokers, men and women, but the divine grace came to their aid, and gave them the victory over this abominable practise. When we took up the subject of tithe, they gained another victory, and they have each promised to give to the church the Lord's portion.

On July 19 it was thought best to administer baptism to those who were ready to receive it. We rejoiced to see all the brethren wend their way down to the riverside, resolved to demonstrate to the world that they were born of water and of the Spirit. Brother Habenicht and myself administered the ordinance of baptism to these newly born children of God.

Soon after this, Brother Habenicht was obliged to leave, and I was left alone; but the presence of the Lord was with our work. After he had gone, I had the privilege of baptizing five others, also of marrying one couple, who for many years had been living together. Thus the good work is advancing, and souls are being brought into the kingdom, to form a part of that number which must in these last days receive the seal of the living God upon their foreheads.

July 2 Brother Habenicht went north about sixty miles to Corpus, to help some who were interested in this last message. After much faithful labor, under most adverse circumstances, he was able by the grace of God to place the work upon a better footing, and also to interest others; three or four promised to keep the Sabbath of the Lord. He remained there, doing excellent work, until he was compelled to go to Asuncion, Paraguay, to take his examination, and was obliged to leave the work before it was fully developed. I expect to go there tomorrow, God willing, and with his help will do all I can to place the work on a good, solid basis.

Also in Paraguay, as the result of our labors, six are keeping the Sabbath; and many are interested in a town eighteen leagues farther north, to whom I have been sending our literature.

So the message is onward, souls are being saved, and our hearts rejoice in the victories God is giving to his people in these last days. I am glad the Lord has blessed me by giving me a part in the proclamation of this glorious truth to a dying world. JUAN MCCARTHY.

India

CALCUTTA.—We have just returned from Darjeeling, and feel better since the change, which was really a godsend to Mrs. Shaw and myself.

God greatly blessed our efforts during the month in the hills. Mrs. Shaw took seventy yearly subscriptions for the papers. One lady was so much interested in *The Oriental Watchman* that she paid for fifteen yearly subscriptions, to be sent to her friends. I was led to take up Bible readings with a retired pensioner. He became so much interested that we spent

two hours a day studying together the different points of truth. He accepted the Sabbath of the Lord. I held readings with a very intelligent lady, who also took her stand for the truth. I never met two souls more interested in the message for this time, and they begged me to remain and hold meetings; but I did not dare to do it, fearing that an interest would be awakened, and that there would be no one to follow it up.

Many times I wish I were free to throw myself into the work of carrying this message to the people outside of Calcutta. There are many all over India who have been reading our books and papers, and I believe that much good can be done by going outside and coming into heart-to-heart contact with them. I never realized so much as now that we have a special message to give to the world in this generation, to prepare a people for the advent of our Lord, and I tremble when I think of the responsibility that rests upon us each to do our part in this work. The enemy is constantly seeking to get us to put our thoughts upon the common perplexities of the work, causing us to forget the burning message committed to our charge.

We are of good courage in the work. The weather is hot, but occasionally a cool breeze blows, and we are refreshed. Brother Armstrong is still with us, and will probably remain with us until November. We wish to hold a general meeting, and after that he will probably go to Bombay, with other laborers, to open up the work.

J. L. SHAW.

Finland

Abo.—We moved from Borga, about forty miles east of Helsingfors, to Abo, about one hundred and fifty miles west of Helsingfors, June 1. In this country people rent their houses the first of June for a year, so it is very difficult to secure rooms at any other time.

This city, with the suburbs, has a population of about fifty thousand. The truth was preached before I came, and a little church was raised up. But there are only one or two left now who are true to God. I have secured a neat little hall here, twenty-two by twenty-two feet, for eight dollars a month, and with it four living-rooms, for nine dollars.

In Borga I baptized two a few weeks ago, leaving nine faithful souls in that city, and two in the country, making eleven in that vicinity. Four are out in the field as canvassers. I have baptized four this summer, and Elder Anderson has baptized two.

Elder Anderson and I attended the conference in Sweden this year. By going fourth-class on the steamer, and third-class by rail, our fare for the round trip amounted to but seven dollars each. Since coming home I have tried to become acquainted in the city, and have held a few meetings, but they are not very well attended. We hope for a good attendance when the weather becomes cooler. The summers are so short and light that people rush away from everything to enjoy the outdoor life. Some close their business at this time, and others close very early in the day, in order to get out into the country where they have their families.

Brother Anderson spent some time with the church at Helsingfors, after returning from the meeting in Sweden.

He is now out in the country, working on the language. He is associated with Finnish people, and does not hear a word of Swedish. The Finnish language is difficult. We have no preposition,—such as, “to,” “from,” “in,” “on,”—so both nouns and verbs have sixteen different endings to express these, and these change the spelling of the word almost every time. The word *työt* (work) is, *toita, toiden, toissa, toikin, toilla, toina, etc.*, in sixteen different ways.

The book work is prospering, but we lack men and women to carry the books. The first six months we sent out from the office four thousand dollars' worth of reading-matter. Part of this has been sent to America. We have only six or seven workers here, but we ought to have at least twenty-five.

I have just been interrupted in my writing by a visit from a man from the city, who came to talk over the experiences he has had lately. He is not satisfied with the condition of the church of which he is a member. While I was talking and praying with him, another man came and wanted to talk with me. He came from Borga, nearly two hundred miles away. He has a little grocery store near there. Last spring he attended our meetings, and God worked on his heart, but he did not accept the truth fully. Since then he has had no peace. So now, after three months' study, he has closed his store on the Sabbath, and has come to be baptized. So the Lord is working on the hearts of the people in this northern country.

We would be glad if our Finnish papers could have a wider circulation in America. We will publish them extra early in October. JOHN HOFFMANN.

England

LEICESTER.—Several reports of the work in England have appeared in the REVIEW, but mostly of a general character. I wish to give a few items in connection with the work that has been done and is being done at this place.

The first of a series of tent-meetings was held June 7, in a new tent donated to this conference by our American brethren. Elder Corliss preached to a small but interested audience. This effort continued until July 26, when the tent was taken down, and moved to the location where our general meeting was held, on the opposite side of the city. This meeting was one long to be remembered by many. An interest was aroused during the ten days' session, and nightly meetings were held for several weeks, and then we removed to a hall in the center of the city. Still the interested ones followed.

One incident in connection with the camp-meeting is worthy of special notice: A sister whose home is in Birmingham is a very devoted Christian worker; but having lost her hearing, she was greatly handicapped in her work, it being almost impossible to converse with the people to whom she carried *Present Truth* from week to week. She wrote to the office before the meeting, stating that she was very anxious to come to the meeting, but that she did not know how to get there, as she had no money. Means was provided, and she came. Before coming she was impressed that the Lord would give her relief from her difficulty, and prayed that this might be so. She made known the impressions she had regarding this, and the brethren

upon the ground talked with her, and decided that they would have prayer for her. They did so, and as her experience was of an encouraging nature, we quote, by permission, from a letter she sent to the office after returning to her home. After giving expression at some length to her gratitude for all God's mercies, she says:—

“I had neuralgia for four months, night and day, and it was making me feel worn out; it was bad each day until the prayer-meeting which the ministers had in my behalf. I had realized that Jesus was there to bless us all, even me, and never shall I forget that season of prayer in the children's tent. It was indeed the mount of blessing and transfiguration to my soul. I am telling you my experience because I wish all to know what great things the Lord has done for me. When Brother Andross asked me if I wished to be prayed for, I felt that it was too good to be true; but when we went into the tent, I found it to be true. When the ministers began to pray, the air seemed to become very oppressive, and I found myself panting, as it were, for breath, and then I saw myself as I was—a poor, weak, sinful creature in God's sight. I began to tremble and fear. Jesus said, ‘Come unto me, . . . and I will give you rest,’ and the Holy Spirit gave me that beautiful hymn, ‘How sweet the name of Jesus sounds in a believer's ear.’”

After quoting, “I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth,” she says, “I have heard these words many times, but never before saw and felt such power in them. As these words came to me, life and power came into my trembling soul. The sun seemed to be shining directly on the top of my head, and to go right through my body, filling me with light, warmth, and peace. I felt every nerve relax, as if a hand were gently untying strings, and then I was free; all pain and suffering had gone, and I felt as if I was loosed from bondage.”

She goes about her usual work, but instead of leaving the people with simply a smile, she is able to converse with them, and tells how the Lord healed her of suffering, and caused her to hear what is said to her.

We praise God for this manifestation of his power, and with courage press forward, “looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.”

C. H. CASTLE.

New York City

ON the occasion of the recent visit of “Elijah” Dowie to New York City, several of the members of the Manhattan churches, under the direction of Brother Louis Klebahn, attended at Madison Square Garden during the week, and distributed our literature, especially “The Signs of the Times,” “Is The End Near?” “Gospel Cure for Present-Day ‘Isms,’” “We Would See Jesus,” and many other excellent and suitable tracts, to the vast crowds passing to and from the false prophet's meetings.

The writer was present on Sunday evening, October 25, when the Garden was so crowded that a cordon of police was necessary to keep the curious crowd back, and to permit no more to go into the Garden. Right here our people did

excellent work, and it was indeed gratifying to me when Brother Klebahn informed me that there had been nine thousand tracts distributed, and more especially when I saw how eagerly the people took them and carried them away. I saw only two thrown down, and they were picked up by the brethren, and handed to others, who kept them. May the Lord bless and water the seed sown, that it may bring forth an abundant harvest. Each tract was stamped with the meeting place of the first church or the address of some of the brethren, so that people seeking further information may know where to go for the truth as it is in God's Word.

While we feel happy over what has been accomplished, we believe that much more might have been accomplished if a vigorous effort had been put forth. May God wake us up to the reality of this truth, and to the individual responsibility that rests on us who have been called out of darkness into his marvelous light. R. H. MARTIN.

The Southern Sanitarium

THE readers of the REVIEW are acquainted with the fact that, encouraged by plain, pointed Testimonies, the Southern Union Conference voted at its session in Nashville, in January, 1902, to undertake the erection of a small sanitarium at Graysville, Tenn., and a board of management was elected at the conference. This board found many obstacles in the way, and it was in the following June that the actual work of excavating for the basement was begun. Since that time there have been many hindrances to impede the progress of the work, the most prominent one being the lack of money. The work has never stopped, though at times but few workmen could be employed because of a scarcity of funds.

It is with much satisfaction that we are able to announce that notwithstanding the building is far from completion, yet we are to-day moving into it. Some of the rooms have been finished, so that patients can be made comfortable; and all things considered, we shall be much more comfortable from the start than we have been for the past two years in the crowded condition we were in in the cottages, with bath rooms under the academy building some distance away.

This institution might have been completed long ago had sufficient means been available. The policy adopted by the board was to push the work no faster than money could be collected with which to pay bills. We have endeavored to adhere as strictly to this policy as circumstances would permit. Quite a large sum will yet be required to finish the building. It was calculated that ten thousand dollars would be sufficient, as the building is but thirty-two by sixty-four feet in dimensions, and four stories high above the basement. Possibly this amount will be sufficient to erect the building; but we are far from the end of our task when the building is completed. There are nearly forty rooms in it. Provision must be made for heating all of these, and the estimated cost of this alone is about one thousand dollars. Furnishing the rooms for patients and properly equipping the bath rooms will add considerable to the expense.

We are thankful indeed that our people in the North, in the South, in the

East, and in the West have responded so liberally for this object. We sincerely hope that none will feel that the work is accomplished. It is true that the building is being occupied, and treatments are being given in it; but until it is entirely finished and fully equipped, we shall not be able to receive a class of paying patients. So it can readily be seen that we yet have quite a task before us. The church at Graysville has had the greater part of this burden to carry. It is true that the brethren in California, Wisconsin, Indiana, and Illinois helped to a commendable extent, and it is also true that small amounts have been received through the mail from various States and Territories in response to private letters soliciting help, yet Graysville has had the carrying of the greater part of the load, and although this church has raised thousands of dollars, yet at a recent meeting an additional three hundred and fifty-seven dollars was raised. This church has felt it a privilege to carry the greater part of this load, but we are near the time, if we have not already reached it, when money to finish this enterprise must be raised, and the work finished at once, or winter will find us in an incomplete institution. Are there not those who have done very little or nothing who wish to join in on the home stretch and help complete this building at once? If so, send donations to the Southern Conference Association, Graysville, Tenn. SMITH SHARP.

Jamaica

KINGSTON.—I have just returned from a trip to the west end of the island. I baptized twelve during this time. Brother Tanner baptized thirteen while he was away.

The John's Hall church is now finished, and ready for service. Two others are being worked upon. The frame of the Glen Goffe house is up. We are putting forth every effort to carry our own burdens. The Lord is truly blessing our efforts, both financially and spiritually. But we are beginning to feel the effects of the storm, and look for very close times here for the next six or eight months. Native food is scarce, and has nearly trebled in price. We are of good courage.

J. B. BECKNER.

Michigan

SABBATH, October 3, was a good day for the churches of Glenwood and Decatur. These churches held their quarterly meeting together. I spoke on the importance of unity. If each individual would let the mind of Christ be his mind, there would be perfect harmony; all differences would cease. The subject was briefly presented, and a testimony meeting followed. The power of God came into the meeting, and hard feelings that had existed between some were put away. I believe the time has come for each one to examine his own heart. Then we shall not dwell upon one another's faults. Let us look to Jesus, the true pattern. By beholding we become changed.

We have been holding meetings at Mendon for a few days, and the blessing of God has attended the effort. Four souls have decided to obey the Lord and keep all of God's commandments. Sabbath, October 24, I spoke on the importance of baptism. A good testimony

meeting followed, and three expressed a desire to be baptized. At the close of the meeting we met upon the bank of the St. Joe River, and to our surprise the husband of one of the sisters decided to go with his wife, and they walked into the water together. The power of God rested upon the candidates, and as they came forth from the water, their faces beamed with holy joy. May these dear souls continue to walk with their Master.

The commission given in Mark 16: 15-18, also in Matt. 28: 19, 20, is applicable at this time, and we expect by God's assisting grace to go forward as the way opens. Our courage is good in the Lord. B. HAGLE.

South Central Africa

BULUWAYO.—I am just leaving for Barotseland, and will write a few words before I go. After considering the work in that field, it seemed to us that now is the opportune time to enter. The country is newly opened for settlers. Emigrants are rushing in. When I went to see about a seat in the coach for Victoria Falls, I found that all the seats were engaged two months ahead. It is now only one hundred miles from the end of the railway to the Falls. As the coach fare for that distance is sixty-five dollars, and extra for baggage, I prefer to go on foot, and thus save the expense. I think that I can well afford to walk for fifty cents a mile.

We look forward to the time as very near when our missionaries will be free to devote their entire time to gospel work, and leave the caring of the farm to native help. We now have a boy to do the trading in the store, so that instead of paying a white man to do the work, we get it done for a much less sum, and this native boy does other work besides.

The advantage in our plans for carrying on our work here is that the natives can do the work, and we do not have to spend much of our time with it. They care for the store, herd the cattle, sheep, and goats, and do the farming. We have three who have learned to plow, and they can teach the others. We have five boys who know how to drive the oxen, and three or four who drive the mules; so the wagons go about their work without us. We go to the kraal at night to see that the cattle, sheep, and goats are in all right, and that ends our labor in that line.

With the exception of the church, we now have all the buildings that we need, and they are permanent. Our houses are of brick, with iron roofs and cement floors. We use native buildings for the school. The boys build these themselves, and we do not invest a penny in them.

We are enclosed with a fence of stone four feet high, three feet wide at the bottom, and two feet wide at the top. This is something that the white ants have not undertaken to destroy as yet, so we feel that we can safely say it is permanent.

It is of no use to try to make the native buildings permanent; for the vermin here are so bad that a building is soon inhabited, and in about three or four years must be burned. But as these buildings are the work of a very short time, the loss is not to be considered. Some may ask if we can not avoid this. No, unless we refuse hospitality to all the natives who pass our

way. This we can not afford to do, so we must make the best of what we have.

Our work here is on the move. The native teachers are out in the kraals again teaching, and report a good attendance. Our attendance in the home school remains about the same—fifty.

W. H. ANDERSON.

New Mexico

ALBUQUERQUE.—The cause of present truth is prospering in this mission field. A church, consisting of Spaniards and Americans, was organized some time ago by Elders Hoover and Serna. Brother and sister Proctor are doing Bible work. Several are interested. There is a good opening for treatment rooms and a vegetarian restaurant here. This city has a population of about ten thousand. Sabbath-school and other meetings are held at the residence of Elder Proctor.

J. A. SWENEY.

Mexico

We are having some encouraging experiences in our work here. Brother Bodwell spent six weeks in San Luis Potosi, and secured about one hundred subscriptions for *El Mensajero*. He found a small company of Protestants, who requested him to speak to them. So he held services twice a week while there, and reports that there is a good interest to hear the message. One lady told him that she kept the Sabbath, a week before he left. The minister who began to keep the Sabbath last spring is still faithful in studying the prophecies. Brother Placencia visited him last month.

We believe our paper is increasing in efficiency all the time. We are now publishing a series of articles on the prophecies. We are making an earnest effort to establish a printing plant, but will not go faster than we secure the money, as we do not want to incur debt. We are also making an effort to increase the tithe. The Lord is blessing in this move, and some who have not paid tithe for two or three years have decided to do so.

Personally I can say that the Lord has blessed me since coming to Mexico. While it seems difficult for me to master the language, still I am making some progress. I can read the Spanish Bible quite readily, and use the language sufficiently to do ordinary business.

GEO. M. BROWN.

Colombia, South America

BOCAS DEL TORO.—We have been busy traveling and holding meetings. My wife and I went to Colon, a city on the Isthmus of Panama where there is much excitement and interest over the "canal project." Here we held a two weeks' meeting. There are twenty Sabbath-keepers in that place.

From Colon my wife returned to Bocas del Toro to work, and I went to Port Limon, Costa Rica, Central America. Here I found a field ripe for the harvest. The brethren in that place have been doing a good work in selling our books, and it has not been without results. I organized a church of twenty-six members. Never have I met a people more ready to hear the message. I held meetings at three different places in the interior, with the best of interest.

At one place I held one meeting in the M. E. church, and found the minister very much interested in the truth, through reading books purchased from one of our canvassers. He gave me a pressing invitation to come and present the message to his congregation, an invitation I was only too glad to accept, promising him to return soon. I feel sure that he has seen much of the truth, and has only been waiting for some one to come and work shoulder to shoulder with him for his company.

While at San Jose, I felt very much concerned for the capital of Costa Rica. I was scarcely able to speak to any one, as all speak the Spanish language. We are learning the language, however, and hope soon to be able to present the truth in that tongue. I feel sure that if the message is ever successfully taken to that large city, it must be taken in the Spanish language. There are openings too numerous to mention. I baptized ten in Costa Rica, and received over four hundred dollars in tithes and offerings and from book sales from our agent at Port Limon. My wife and I expect to go there in about six weeks.

On my return to Bocas I found an interest that needed my attention. Brother Brown has been working in the interest of the truth with good results. My wife has been nursing, which has created quite a change in the sentiments of the people. Altogether, we are encouraged, as the message is moving steadily along. We anxiously await news of some one's departure from the United States for this field to join the small force of laborers in working for perishing souls. I. G. KNIGHT.

Washington, D. C.

FROM the present outlook, October 29, 4 P. M., it does not seem probable that we shall be able to make the final payment on the church, as we had hoped, on Saturday evening, October 31, without borrowing. We should be very sorry to do this. We shall be greatly disappointed not to be able to close up this account in a year from the date of purchase for \$12,900, Nov. 1, 1902. At the present time the debt stands at \$535.

After the church debt is paid, we must put in a baptistery, and make some necessary alterations and repairs in the church and the rooms adjoining. To do this work in a neat and creditable way, suitable to the situation and needs of the Memorial church, will make an additional expense of several hundred dollars. We have waited at considerable inconvenience for a whole year for these alterations, feeling that the church debt should first be paid. When these alterations have been effected, and the church put in suitable condition, we shall appoint the time for rededication. Remember that as this church has been paid for by all our people, it will always be the property of the General Conference.

When it is thought by the General Conference officers located here, and the trustees of the church, that the church is in suitable condition, if by any good providence there is a surplus in this fund, the surplus will be devoted to the establishing of our publishing house, General Conference offices, sanitarium, and school, which are now in immediate need of help.

These explanations are given that

those who have desired to give to the church fund and have been hindered from so doing until the present time, will not be kept from doing so now, from fear of being too late. Not one cent will be lost.

The prospect for the work here is brighter than ever before. We are entering the final death struggle of sin, short but fearful in its intensity, with victory, sudden victory, yet glorious and eternal, to the faithful soldier of Christ.

God is saying to his people: "Ye have dwelt long enough in this mount. . . Behold, I have set the land before you: go in and possess the land which the Lord sware unto your fathers." "Let us go up at once, and possess it; for we are well able."

Those who desire to help finish, or perfect, this work can send contributions to the office of this paper, or directly to J. S. Washburn, 1728 14th St., Northwest, Washington, D. C.

Below is given a partial list of donations since June 1, sent directly to the writer, and not previously reported in the Review:—

Previously reported	\$4,293 79
Carl G. Young.....	10 00
Mary A. Nourse.....	3 00
W. A. Wilcox, Treas.....	19 00
John Loveday, Kettering, Eng.	14 61
C. F. Schwarz	2 00
Geo. L. McCarty	10 00
Jacob I. Bringle.....	2 00
Mrs. A. T. L.....	1 00
Frank Yeaman	20 00
Mrs. H. S. Ackerly.....	1 00
Mrs. J. E. Buck.....	10 00
J. L. & E. H. Locke.....	2 00
C. E. Dunlop.....	1 00
H. W. Rupert	1 00
Mrs. Eliza Fay.....	2 00
Mrs. Nannie C. Jones.....	75
John C. Mackin.....	10 00
H. C. Carmichael.....	1 00
A friend	2 00
J. N. Berry.....	5 00
A friend	1 00
J. H. Fields	1 25
E. Holcomb	10 00
W. A. Wilcox, Treas.....	19 62
Mrs. N. M. Staff.....	10 00
Mr. & Mrs. Pfender.....	10 00
Hans Larsen	10 00
Geo. & Tillie Houck.....	15 00
C. C. Holbrook.....	10 00
Mrs. M. J. Husk.....	10 00
H. Thackray	20 00
A. H. Cook, Treas.....	28 08
E. I. Beebe, Treas.....	33 67
Hattie H. Weller.....	100 00
J. J. Ireland, Treas.....	164 45

Total reported

J. S. WASHBURN.

Some Reasons Why Our Periodical Work Should be Followed by Personal Efforts

THE distribution of literature containing present truth has always seemed to me a sacred work. From my first experience in the canvassing field about fourteen years ago, I have always felt it to be wrong to pass by a family, or even a person, without giving them the opportunity of receiving the truth from my hand; therefore I have often stopped individuals in the street to canvass them. It occurred to me that they might never pass that way again, and possibly the Lord had impressed them to go down that very road on purpose to receive the

truth from my hand. Should they be passed by unheeded, the opportunity of saving their souls might be lost forever. I still feel that no such opportunity should be slighted. In our efforts to win souls to Christ and his kingdom, not one cottage, however humble, should be passed by, not one open door left unentered.

To me it seems very important that the sale of a periodical be followed with personal calls and labor if possible. Those purchasing the paper may become interested in its message, and perhaps would like further reading-matter; but should the worker be careless or indifferent, and fail to call on these interested persons, then those who might be won to the truth would be passed by, and their interest lost.

Personal experience has taught me to follow up carefully by weekly visits every effort put forth with our pioneer missionary papers, *The Signs of the Times* and *Present Truth*. Many a time I have walked two miles or more to deliver a single copy. The receiver was reading it with great interest, and gradually becoming a follower of the meek and lowly Jesus. By following up such an interest with personal visits from week to week, many will become thoroughly established in the truth, and the worker will thus maintain a standing weekly list of readers. When making future calls, little trouble, if any, will be experienced in finding the place if a record is kept of work done when making the first call. If you fail to put down the name of the street and the number of the house, some interested reader may be passed by.

God is very particular as to how the work is done; therefore we can ill afford to be less than *very careful*. Many will look for your weekly calls with considerable interest. Your hopeful words and cheerful countenance may make a lasting impression on their lives. Many a heart has been won to Jesus by some short spiritual conversation. As we go from door to door, our words should be few and well chosen.

Do not let a timid feeling get the better of you; but pray as you go, and the Lord will stand by your side to strengthen and help you. When you approach a person, do so with confidence; believe that he will purchase your goods. Faith is your victory.

Saturday night is a good time to sell our periodicals on the street, in public thoroughfares, in saloons or shops, and at private houses. When calling at a private house, simply say something like this: "I have called to see if you would like one of our missionary papers to read to-morrow. It contains interesting short Bible stories, suitable for both old and young." Hand it to the one you are addressing, and say: "Just have a look at it by the light." In this way many papers may be sold after dark.

It has always been my plan when selling periodicals at private houses, to say, "I will call when passing this way. You may like another copy." I shall then be expected.

Just now is a good time in which to begin working more energetically with our periodicals. The evenings are getting longer; people will now do more reading than during the hot, sultry days of summer.

Our publications should be scattered broadcast like the leaves of autumn. Let every one who loves the Lord and be-

believes that this message should go to the world in this generation come forward now and begin work. Give your order to the librarian of your church, and when the *Signs* come, begin to "hunt" for precious souls (Jer. 16: 16), and "lend" the third angel's message "to many nations" (Deut. 15: 6) by carrying it to them in our periodicals.

If you have not yet tasted the joys experienced in carrying the message to others, come and taste now. The special Harvest number of the *Signs* will soon be off the press, and ready for distribution. May every Seventh-day Adventist in America have a burden to dispose of at least twenty copies of this special number. Many will do much more than that; but I think we should average at least twenty-five copies each. May each one follow up his work by personally calling again with the next number of the *Signs*. In this way a definite work may be accomplished by this special effort. May we all enjoy the presence and blessing of God by doing personal missionary work for those near our door.

A. D. GILBERT.

Capital and Labor

NEVER before in the history of our world was there so much agitation over the subject of Capital and Labor as now.

Never before were the laboring classes so well and so thoroughly organized as now.

Never before were there such gigantic combinations of capital and moneyed interests as now.

Never before was there so much discontent among the laboring classes as now.

Never before was there such a large and general demonstration by laboring men all over this country as on the 7th of September, 1903.

And the question is being asked on every hand, *What do these things mean, and what will be the final outcome?*

In the providence of God, another grand opportunity has come to our people to present to the world God's answer to these momentous questions.

The publishers of *The Signs of the Times* have decided to issue a special double number of this paper, on the subject of *Capital and Labor*. The whole question will be treated in a fair, impartial manner, without antagonizing any one.

Articles will appear from prominent men representing both sides of the question. Then, without comment or taking sides with either party, will be shown what the Bible says concerning the present situation, the remedy, and the final outcome.

The paper will be beautifully illustrated with original engravings, designed to tell the story as fully as possible, thus appealing to the eye as well as to the mind.

The first page of the cover will be a strong allegorical drawing representing Capital and Labor striving with each other for the mastery, and overriding the masses.

Other illustrations will follow, representing Christ at work as a carpenter, Paul as a tent-maker, Peter and John as fishermen, etc. Then there will be a few portraits of eminent philanthropists who have used their money wisely for the benefit of mankind, and under each portrait we will give a brief history of the person, how he used his money, etc.

There will also be a double-page insert showing the great labor demonstration as it appeared in the large cities on the 7th of September, 1903, taken from photographs; also illustrations of the hope of the Christian, the new earth, Christ searching for the lost sheep, etc.

Without doubt this will be one of the most attractive, interesting, and important numbers ever published, and it ought to have a circulation of a million copies at least.

In order to secure the best results, the most thorough organization should be perfected by our tract societies and churches, and all the territory mapped out and apportioned to different ones, so that no haphazard work will be done, and so that we may be sure that all are reached. Special attention should be given to the large cities, and a good, efficient corps of workers placed in each one. This special number should be used as a means for securing subscriptions to the regular issues.

The subject is one that will interest all classes, the high and the low, the rich and the poor, and the paper will sell at sight.

The following is a brief outline of some of the articles which this special number will contain:—

The Fundamental Differences Between Capital and Labor.

What is Necessary in Order to a Permanent Settlement and Peace.

Capital's Side. Some representative of Capital.

Labor's Side. Some representative of Labor.

Individualism. The human unit in his relation to God, to his fellows, to the church, to the state. The present trend in church, in state, in society, in commercial life.

The hope of man in the unchangeableness of God.

Christian Union *Versus* Trade Unions. *The Great Strife for Power*, and the Christian's true attitude.

The Great Question considered in the light of the first commandment.

The Oppression of Wealth: Its result in the light of history.

The Oppression of Wealth: Its outcome in the light of prophecy.

Dangers and Warnings, in the light of prophecy.

How Came this Great Conflict? Stirring Poems.

Utterances from Eminent Men and Authorities.

Statistical and Biographical Data, etc.

Donation to Mission Board

The Signs of the Times is our pioneer missionary paper, and in view of the fact that this is a missionary enterprise, and as an additional incentive to our people to give this number a wide circulation, the publishers have decided to donate one half of the net profits on this special issue to the Foreign Mission Board to be used in carrying the truth to the regions beyond.

The Capital and Labor number will be dated December 16, but will be ready for the mail not later than November 12, thus giving a whole month to sell the paper before the date of publication is passed, but the subject-matter is such that it can be sold at any time.

The retail price of this special number will be 5 cents a copy.

Five to twenty copies, at 4 cents each.

Twenty-five or more copies to one address, 3 cents.

Single copies will be mailed direct from the office of publication to lists of names furnished, at the following rates:—

1 to 24 copies	5 cents
25 to 99 copies	4 cents
100 or more copies	3½ cents

This price includes addressing, wrapping, and postage.

This is a most important matter. It means much to the world just now. We have but a short time to work. Already we hear the "sound of a going in the tops of the mulberry trees," and the command is to "go forward."

Orders should be sent in at once. Address your State tract society, or Signs of the Times, Oakland, Cal.

C. H. JONES.

For the Boys

MANY parents complain that their boys are going away from the truth, and that they have no more hold upon them. This may be prevented in a large measure by making home more attractive for them, by planning something for their entertainment evenings—in fact, by taking an interest in the things which interest the children.

If they are anxious to read, and you do not provide suitable reading for them, they are likely to find something for themselves, and it may not be of the right kind.

It has been our endeavor to fill the pages of the *Youth's Instructor* each week with good, wholesome reading, and to have it prepared in a way to entertain and at the same time instruct.

We wish to call your special attention now to a series of articles which is to appear in the *Youth's Instructor*, beginning Nov. 17, 1903, under the general title of "Around the Work-Table."

This "Work-Table" series is written by a grown-up boy for boys who are growing up, by a boy who can do things, for other boys who would like to do things, if they knew how. The purpose of the writer is to teach them how. Everything described in these articles, every experiment made, has been made by boys working with the author. No expensive apparatus will be needed, but simply the ordinary tools and materials that nearly every boy has at hand, or can get with a very little planning. Some of the articles are:—

The Climbing Sailor, and How Sailors Make Him.

How Ice Is Made.

How to Make a Simple Weaving Machine.

Knots and Strings.

How to Make a Simple Electric Engine, etc., etc.

Some boys who are not fond of reading, are interested in "making things," and these should surely have these suggestions which will appear in the *Instructor*.

Order the paper to-day for your boys, and encourage them to make each article described in the "Work-Table" series.

To every new subscriber who sends 75 cents for a year's subscription, we will give the remaining issues of 1903 free. This will give each one all the papers containing the "Work-Table" series. Order now. Interest your children to get their school friends to subscribe. We will send sample copies free for such use. Address, *Youth's Instructor*, 222 North Capitol St., Washington, D. C.

Current Mention

—The first wireless telegraph station on the coast of China was opened October 17, in the presence of the diplomatic and military corps and representatives of the Board of War and the Board of Foreign Affairs. Congratulatory messages were exchanged with the Italian flagship "Vettor Pisani," which was lying off Taku.

—According to figures given by *The Independent*, it appears that the republic of Colombia, which has sprung into international prominence on account of the Panama Canal project, has a larger proportion of lepers in its population than any other country in the world. The prevalence of this terrible disease is ascribed by some of the doctors to the eating of badly cured fish, especially on fast days.

—The grand jury at Portland, Ore., has returned indictments against Miss Marie L. Ware, former United States commissioner at Eugene, Ore.; Horace G. McKinley, and S. A. D. Puter, timberland operators, charging them with conspiracy to defraud the government of public lands. These three have already been indicted for forgery in connection with the land frauds.

—The second boat of the wrecked French bark "Connetable de Richemont" was picked up October 26 near Honolulu. The boat contained a boatswain and seven of the crew. All were alive, but they were nearly starved, as they had had nothing to eat for twelve days. This is one of the longest voyages in an open boat without food ever made in the Pacific Ocean.

—The greatest clock in the world, the dial of which will be 120 feet in diameter, is being built in Milwaukee for use at the Louisiana Purchase Exposition next year. The minute hand will be sixty feet long, and the dial is to be a brilliant bed of flowers on a hillside, with numerals fifteen feet long, composed of brightly colored foliage plants, to mark the hours. At night the time-piece will be illuminated with 2,000 incandescent lights.

—President Gompers, of the American Federation of Labor, declares that organized labor will resist any reduction in wages which may be attempted in case of industrial depression. President O'Connell, of the International Association of Machinists, however, has sent out a secret circular to business agents, advising that all differences be settled by arbitration, because he fears a reduction in wages may be the outcome of the present business uncertainty which industrial disturbances have brought about.

—Mrs. Emma Booth-Tucker, consul in America of the Salvation Army, wife of Commander Booth-Tucker, and second daughter of William Booth, founder of the army, was killed in the wreck of the eastbound California train No. 2 near Dean Lake, Mo., eighty-five miles east of Kansas City, October 29. Col. Thomas C. Holland, in charge of the Salvation Army at Amity, Colo., was fatally injured. Fifteen others were more or less seriously hurt. Mrs. Booth-Tucker was said to be the ablest of all the Booth children.

—Since the discovery of gold in the Klondike, a total of \$73,364,790 in gold dust and gold bullion has been taken out by the miners, or about \$14,000,000 a year.

—An attempt to assassinate President Diaz, of Mexico, was made at Juanaquato, October 27. Five shots were fired at the president, but he escaped without injury.

—The report that a new cardinal would be created for the United States is denied at Rome. Canada has been without representation in the college of cardinals since 1888.

—City officials in Milwaukee have begun a crusade against the use of the parlor match. The fire chief of that city claims that on an average one fire each week is caused by parlor matches.

—The official acts of Pope Pius X since the beginning of his pontificate indicate that his policy will be one of conciliation, and the cultivation of friendly relations between the papacy and all secular powers.

—American naval authorities recommend that the United States navy be strengthened by the construction yearly of four battle-ships, two cruisers, four torpedo boat destroyers, and four scout ships.

—Report of a railway wreck in Russia, due to the blowing up of a car filled with explosives, was received from St. Petersburg, October 28. Four cars which were filled with passengers were wrecked, and a large number of people were killed or injured.

—Professor Millikan, of Chicago University, announces that according to a mathematical calculation made by him, 30,000 years is the maximum time required for a particle of the newly discovered metal "radium" to become dissipated by the loss of matter which it is constantly throwing off.

—The leader of the Armenian revolutionary society was assassinated in London, October 26. This act followed an attempted assassination in Boston, Mass., another in Switzerland, two successful attempts in Russia, and one in Cairo, Egypt. All these are believed to be the outcome of one conspiracy.

—Mississippi River States will ask Congress to take action for the construction and maintenance of levees on both sides of the great river adequate to prevent the inundations, with consequent destruction of property, which are now of yearly occurrence in that section of the country. An association to push this demand has been formed in New Orleans, and enrolls in its membership governors of States, senators, high railroad officials, and other men of prominence in commercial affairs.

—Premier Combes, of France, is still carrying forward his program of opposition to religious instruction by the Catholic orders in the state schools, and in a recent public speech he outlined a program of reforms which he purposes to establish, among which is the abrogation of the Concordat, or agreement between France and the papacy, which has been in force for a century. The provisions of the Concordat have not for years been strictly enforced, but many people in France are frightened at the thought of its abrogation.

—Prosperity marks the agricultural situation in the great Canadian northwest. The estimated value of this year's cereal crop in that territory is \$55,000,000.

—In 1901, 432 persons were killed by vehicles and street railway cars in the streets of New York City. In 1902 the number of such deaths had increased to 538; and the estimated number for 1903 is nearly 1,000.

—The accident hazard from automobiles is becoming very great. Trade journals published in Europe are responsible for the statement that there were 8 persons killed and 224 injured on railroad passenger trains in England during the year, while during the same period 411 were killed and 2,991 persons were injured by automobiles.

—The Department of Agriculture has directed that a consignment of cherry fruit color from Posen, Prussia, purporting to be entirely vegetable in character, be denied admission at the port of San Francisco. It was found on analysis that the stuff was not vegetable at all, but entirely coal-tar dye. This is pronounced the worst violation of the new law prohibiting adulterated food products that has yet occurred.

Summary of the Canvassing Work Reported for September

	AGENTS	ORDERS	VALUE
Atlantic Union Conference			
Maine	1	10	\$ 21 50
New England	3	9	106 50
New York	3	71	263 25
Vermont	2	24	47 00
Eastern Pennsylvania ..	6	73	235 51
Western Pennsylvania ..	5	71	288 24
Southern Union Conference			
Georgia	1		14 25
Tennessee River	7		341 95
Alabama	3		65 75
Cumberland	3		130 25
Carolinas	1		13 50
Louisiana	1		22 20
Florida	1		1 00
Mississippi	1		14 50
Lake Union Conference			
Ohio	4		109 75
Indiana	5	32	70 00
Wisconsin	5	26	74 90
Central Union Conference			
Colorado	10	100	398 50
Iowa	4	138	310 00
Pacific Union Conference			
Washington	2	50	195 90
Northern Union Conference			
North Dakota	2	78	159 25
South Dakota (Aug. and Sept.)	5	43	106 50
Minnesota	9	111	330 04
Southwestern Union Conference			
Texas	8	80	195 25
European General Conference			
Great Britain	74	490	912 39
Switzerland	6	1,338	291 06
Germany		1,345	3,616 52
France	5	4,620	116 58
South America			
Brazil	5		398 39
Summary			
A. U. C.	20	258	962 00
S. U. C.	18		603 40
L. U. C.	14	58	254 65
C. U. C.	14	238	708 50
P. U. C.	2	50	195 90
N. U. C.	16	232	595 79
S. W. U. C.	8	80	195 25
E. G. C.	85	7,793	4,936 64
South America	5		398 39

Grand Totals 182 8,709 \$8,850 43

NOTICES AND APPOINTMENTS

Notice!

THE sixteenth annual session of the West Virginia Conference of Seventh-day Adventists will convene in the city of Parkersburg, November 24-30. The first meeting will be held at 9:30 A. M. We trust that all our churches may be represented at this important session.

W. R. FOGGIN.

Notice!

THE regular annual session of the Greater New York Conference of Seventh-day Adventists will be held in New York City, November 12-17. The first meeting will be held at 10 A. M. Annexation of new territory, revision of constitution in consequence thereof, and such other important business as may come before it, will be considered, to the glory of God and the furtherance of the message in this generation.

H. W. COTTRELL, President,
R. H. MARTIN, Secretary.

Change of Address

THE address of H. G. Thurston, until further notice, will be Box 246, Meridian, Miss.

Publications Wanted

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

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

Mrs. Maud Phillips, Osseo, Wis.

Mrs. M. A. Neal, Kernville, Ore., REVIEW, Signs, Instructor.

F. J. Youmans, Mainard, Douglas Co., Mo., periodicals and tracts.

Allen Manry, Tunesassa, N. Y., Signs, Sentinel, health journals, tracts.

Hattie E. Ohm, Box 285, Fargo, N. D., Sabbath-School Worker (issues of 1900 and 1901).

Aubrey Henderson, Care Allen's Store (R. F. D.), Sherman Heights, Tenn., REVIEW, Signs, Life Boat, Watchman, etc., and tracts.

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.—By a young lady, work in an Adventist family where there is plenty of work; not experienced in cooking. Address Adventist, General Delivery, Kenosha, Wis.

WE are packing apples in bushel boxes. Selected fruit, 60 cts. to 75 cts., as to kind. Can ship by car-load in bulk at 37½ cts. a bu. Potatoes, 45 cts. to 50 cts. a bu. Write to the point. Address New York Food Co., Oxford, N. Y.

WANTED.—Address of my sister, formerly a S. D. A.; went by name of Mary A. Fulmer; lived for some time at Boulder, Colo., but last heard from near Denver; had a son working near there, Pierson Fulmer, aged about 20. Will give \$5 reward to one sending proper address. Address G. E. Bartholomew, care of Gage Woodward Co., Oklahoma City, O. T.

WANTED.—Good girl for general housework; must be an Adventist and a thorough Christian. One experienced in hygienic cooking preferred. Address Mrs. R. C. Wirth, Racine, Wis.

FOR SALE.—Farm of 106 acres of excellent land, 1½ miles from Keene, Tex. Would exchange for farm, or ranch with good land, good improvements, healthful climate, good water. Address J. H. Conway, Keene, Tex.

FOR SALE.—Eight-room house, with large, light garret, near Hildebran (school), N. C.; stable and barn, well and spring; 1½ acres (good for garden). Good store location or boarding house; 10 minutes from Southern R. R.; two trains stop daily. New cotton mill 1 mile distant, also post-office and long-distance phone. Price, \$550, on terms to suit purchaser. Address Tom C. Hege, Winston, N. C.

FOR SALE.—Our new crop ripe olives is ready to ship. We have many testimonials from pleased customers. Freight, on olives, \$1.42 for 100 lbs. (gross cwt.) to all Eastern States. We can send 60 lbs. good extracted honey and 5 gallons olives (in one case) for \$7.20. Can furnish neat labels to those who wish to retail honey. Testimonials and circular free. Address W. S. Ritchie, Corona, Riverside Co., Cal.

FOR SALE OR TRADE.—Farm of 70 acres in N. W. Tennessee; good frame house and barn; also apple and peach orchard, trees about two-thirds grown; about 50 acres cleared; plenty of wood for fuel; only ½ mile from S. D. A. school and church; 1½ miles from L. & N. R. R. station. Price, \$1,000. Easy terms. Will trade for Indiana property. Can give possession at once. Address W. J. Stone, 3840 N. Meridian St., Indianapolis, Ind.

Obituaries

WILLIAMSON.—Fell asleep in Jesus at Mt. Tabor, Ore., Sept. 9, 1903. Katherine Williamson, aged 32 years. Sister Williamson had been a Sabbath-keeper for several years. She leaves a husband and three small children. The funeral service was conducted by the writer.

H. W. DECKER.

LEONARD.—Fell asleep in Jesus, Oct. 15, 1903, at his home in Echo Valley, Stevens Co., Wash., of old age, Brother Milo H. Leonard, aged 87, years, 7 months, and 16 days. The deceased accepted present truth under the labors of Brethren White and Bates, forty-six years ago, and was strong in the truth until the close of his life. He leaves an aged wife, two sons, and two daughters to mourn their loss. Funeral services were held in the Bruce schoolhouse, conducted by the writer, and the remains were laid to rest in the Colville Cemetery.

A. A. JONES.

HAMMOND.—Carrie A. Hammond fell asleep in Jesus, Sept. 28, 1903, at the Battle Creek Sanitarium, where she had undergone an operation. She was 48 years and 2 months old. Early in life she was converted, and united with the Wesleyan Methodist Church. In the summer of 1889 she received light on the Sabbath and kindred subjects, and joined the Seventh-day Adventist Church. A husband, three daughters, and one son mourn the loss of a devoted wife and mother. Words of comfort were spoken by Elder A. F. Niles (Baptist), from Isa. 66:13, and interment was made in Forest Hill Cemetery, Evart, Mich.

ETHYL L. HAMMOND.

MERRY.—Died at Vineyard Haven, Mass., Sept. 15, 1903, Emma Merry, aged 66 years. Sister Merry was born in London, England, and her parents being devout Methodists, she was early taught the way of the Lord. While quite young she went for a visit to New Zealand, and on her return came to America. At Vineyard Haven she was united in marriage with William Merry. Later they went West, where she accepted present truth. Several years ago she returned to Vineyard Haven, and for some time was an earnest and faithful leader of the church there. Her strength of character was also manifested in

her "good Samaritan" ministrations to the sick and suffering. In the midst of contagious disease she seemed fearless, and the Lord made her a great comfort and blessing to many. Two sons and two daughters remain to mourn the loss of a faithful mother. Pastor Moore, of the M. E. Church, conducted the funeral service.

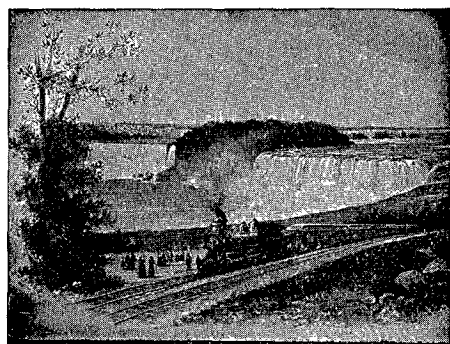
A. E. PLACE.

RAZE.—Died at Buffalo, N. D., Sept. 29, 1903, of appendicitis, Myrtle, daughter of Brother and Sister J. E. Raze, aged 12 years. She was a faithful Christian, and rejoiced in the hope of soon seeing Jesus. She leaves a father, mother, brother, and sister. The funeral was held in the Presbyterian church, words of comfort being spoken by the writer, from John 11:25.

J. F. GRAVELLE.

HARRIS.—Mrs. Mary E. Harris, formerly of South Lancaster, Mass., died at the home of her son, Chapin Harris, Melrose, Mass., Oct. 16, 1903, aged 80 years, 4 months, and 10 days. Sister Harris was originally a Seventh-day Baptist, but in the early history of this work, Sister White, having heard of her, was impressed to send her a work on the sanctuary. Sister Harris did not know till many years after who sent it. This book at once led Sister Harris and her family to accept present truth. Not a few are alive to-day who owe their life to the careful nursing and strong faith of Sister Harris. Her life was wrapped up in doing good to others, and in sacrificing for the truth. She, like many others who accepted present truth by the light on the sanctuary, never swerved from the time she embraced it. For several years her mind has gradually failed, but she has always been clear in her trust in God, calm and confiding in him. Her sons were ever kind to her. Funeral services were held by Elder Mattson. She was buried in Lancaster, where she waits for the trump of God at the resurrection of the just.

S. N. HASKELL.

Michigan Central

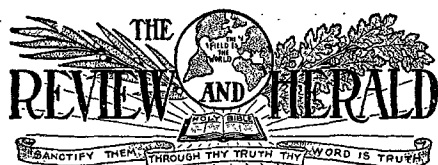
"The Niagara Falls Route."

SPLENDID TRAIN SERVICE

In both directions, in connection with Boston & Albany and New York Central, between CHICAGO and DETROIT, and NIAGARA FALLS, BUFFALO, NEW YORK, BOSTON and Eastern points, with finest equipment of **Through Sleeping Dining and Buffet-Library Cars.**

All day trains stop five minutes at Falls View, directly overlooking Niagara Falls. Send 4 cents postage for NIAGARA FALLS ILLUSTRATED.

O. W. RUGGLES,
Gen'l Pass'r and Ticket Agent,
CHICAGO



WASHINGTON, D. C., NOVEMBER 5, 1903

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

READ the article "For the Boys" on page 21. We are sure that it will interest you.

FULL particulars concerning the forthcoming special issue of the *Signs of the Times* are given in an article with the title "Capital and Labor," on page 21.

In a report from Brother S. S. Shrock, printed in the *Atlantic Union Gleaner*, we find the following paragraph: "I find our dear people, as a rule, faithful, and of good cheer. The late removal of our denominational headquarters to Washington, D. C., is giving the people new courage and hope for the speedy triumph of the message." The feeling is general throughout the field, and we believe that the Lord himself has implanted this hope. Through our individual faith and consecration this hope can be realized, and we can enter into the joy of our Lord. Let us each accept our share of the responsibility for hastening the great consummation.

We hope our readers will enjoy the picture on the first page of this issue. It is an effort to reproduce for their benefit a view the original of which but few can expect to see. But the grandeur of the scenery does not lead the people to a knowledge of the gospel message.

"In vain with lavish kindness
 The gifts of God are strown;
 The heathen in his blindness,
 Bows down to wood and stone."

Every view in India and every thought of India only emphasizes the need of hastening the work of this message among the millions of that country. We are thankful that a good beginning has been made there, and we look for a harvest of great proportions from the seed sown.

It has been a source of sincere regret to his associates in the work in this city, that Brother E. R. Palmer has been compelled to leave this part of the field, and to seek the benefit of the dry climate and high altitude of Arizona for a while, in order to obtain relief from a bronchial trouble which was likely to become chronic. We know that it was a severe disappointment to Brother Palmer to withdraw from the work here, and our prayer is that he may soon be restored to usual health and to his place in the work. During his enforced absence from

the office he has promised to contribute to the columns of the REVIEW, and we hope to have something from his pen soon.

DURING the past week we have received quite a number of daily papers and newspaper clippings dealing with the settlement of difficulties which it is stated have existed in this denomination for a year or more, all of which seem to agree in a general way as to the nature of the difficulties and the terms of settlement. According to articles in the Battle Creek daily papers and dispatches which have been sent out from Battle Creek, there has been carried forward for some time a factional fight between Mrs. E. G. White and "her blind followers," on the one hand, and Dr. J. H. Kellogg and his associates, on the other hand. We do not know where to place the responsibility for this presentation of the case, but we can see plainly that there is a persistent effort to misrepresent the whole matter, and to place Mrs. E. G. White and the General Conference Committee and this paper in a false light before the public. In view of these facts, it seems proper that we should say, for the benefit of any who may be disturbed by these newspaper reports, that there has been no factional warfare against Dr. J. H. Kellogg or the Sanitarium carried on by Mrs. E. G. White or any one else, and any one who attempts to interpret the experiences of the past year on this basis is guilty of gross misrepresentation. Differences of the most vital importance to this denomination and its work, both as relates to methods of administration and to doctrines taught, have sprung up, and by the spirit of prophecy as exercised through Mrs. E. G. White, wrong principles have been pointed out, wrong teaching has been corrected, and wrong methods of administration have been dealt with. These warnings and counsels have been twisted by some persons into personal attacks upon an individual, and have been accounted for as growing out of personal antipathy against Battle Creek. Nothing could be further from the truth, as those who are really in sympathy with our denominational work well know. All this effort to misrepresent the true situation at the expense of the character and standing of Mrs. E. G. White and her work in this denomination will some time be seen in its true light, and will be estimated at its true worth. The basis upon which these difficulties are to come to an end is uniformly interpreted in such a way in these reports as to leave the impression that the whole trouble has grown out of the tendency of some persons to split theological hairs, and from a feeling of hostility against Battle Creek, and the responsibility for all the difficulty is permitted to rest upon those who have removed from that city. We can understand that this representation

of the case is quite natural under all the circumstances, and we do not propose to enter upon any vindication of our course. Having made this general statement and protest, we shall go steadily forward with our work, waiting for the time when truth and justice will prevail. We know that there is a meaning in these experiences which it is not to be expected that the public can understand now, but believers in this message ought to be able to see a significance in them which they should not soon forget.

Mission Offerings in the Home

WHY not keep up the weekly offerings in the home, even though isolated from those of like precious faith? It will be an inspiration to prayer and increased activity to hasten the coming of the King. And the little gifts from families, like rivulets flowing together, will create a large stream of benevolence that will be an important factor in the final work.

A brother, sending five dollars for foreign missions, writes: "My wife and I have decided to take up the ten-cent-a-week plan for the support of foreign missions. We believe this is a duty every Seventh-day Adventist owes to God, and to his fellow men in the regions beyond who know not the saving power of the third angel's message. It may be that the providence of God will call us to some dark corner of the harvest field in the future. If so, our prayer is that we may be in such an attitude when he speaks, that we may respond, 'Lord, here am I: send me.' The inclosed five dollars is for five months, beginning with July." Let us hear from others.

MISSION BOARD.

For Storm-Swept Jamaica

[In response to Brother Beckner's appeal for \$500 to help in rebuilding churches destroyed in the late hurricane, the following sums have been received. Further offerings may be sent to the Treasurer of the General Conference, 222 N. Capitol St., Washington, D. C.]

Young People's Soc., Keene, Tex.	\$ 5 00
W. S. Wright	10 00
A. M. Hardy	5 00
Melisa Cookendorfer	1 00
Mrs. Ellis Clark	1 00
A friend	1 00
Charles T. Myers	5 00
Jacob Klooster	10 00
D. Carmichael	2 00
W. O. Brown	1 00
Annie J. Brown	8 00
E. H. Little	5 00
John F. Luyster	1 00
H. F. Jacobson	50
A friend	5 00
William Seewald	1 00
R. Eden	5 00
Mrs. A. T. L.	1 00
Hannah Mott	1 00
Peter Jensen	2 00
R. Campbell	1 00
William Glasier	3 00

Total\$74 50