

The Advent
REVUEU
HOLY BIBLE
THE FIELD
IS THE WORLD
HERALD
And Sabbath

Vol. 79

BATTLE CREEK, MICH., TUESDAY, DECEMBER 9, 1902

No. 49

A Call to Praise

Psalm 148

Praise ye Jehovah.
Praise ye Jehovah from the heavens:
Praise Him in the heights,
Praise ye Him, all His angels:
Praise ye Him, all His hosts:
Praise ye Him, sun and moon:
Praise Him, all ye stars of light.
Praise Him, ye heavens of heavens,
And ye waters that are above the heavens.
Let them praise the name of Jehovah;
For He commanded and they were created.
He hath also established them forever and ever!
He hath made a decree which shall not pass away.
Praise Jehovah from the earth,
Ye sea monsters, and all deeps;
Fire and hail, snow and vapor;
Stormy wind, fulfilling His word;
Mountains and all hills;
Fruitful trees and all cedars:
Beasts and all cattle:
Creeping things and flying birds;
Kings of the earth and all peoples;
Princes and all judges of the earth;
Both young men and virgins;
Old men and children;
Let them praise the name of Jehovah;
For His name alone is exalted;
His glory is above the earth and the heavens.
And He hath lifted up the horn of His people,
The praise of all the saints;
Even of the children of Israel, a people near unto Him.
Praise ye Jehovah.

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The Advent And Sabbath REVIEW HERALD

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

VOL. 79.

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Editorial

We Shall See Him

THE apostle John makes this remarkable declaration concerning our experience now and our experience hereafter: “Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if it shall be manifested, we shall be like him; for we shall see him even as he is.” The time has come when it is our privilege to read the last statement with particular emphasis upon the pronoun “we.” Our faith may now grasp the promise as a personal one, “We shall see him.” It is a thrilling thought that *we* may be among those who shall be translated without seeing death. It is enough to rekindle our enthusiasm, and arouse anew the hope that was well-nigh dead, when we accept as a reality the soul-inspiring thought that *we* may see our blessed Lord coming in the clouds of heaven. To those who have long indulged the hope that they might live to see the second advent of our Lord, we repeat the encouraging words, “We shall see him.” Let every heart take courage. The time has come according to the plan of the ages when the mystery of God should be finished, and Redeemer and redeemed should see each other face to face. There is only one thing which puts off the glad day,—the feebleness of our efforts to give this warning message to the world. “Ye churches of the living God, . . . consider how your lack of faith, of spirituality, of divine power, is hindering the coming of the kingdom of God.” Let living faith take hold upon God for the power needed that this gospel of the kingdom may be speedily preached in all the world for a witness, and then “we shall see him.” O believers in this mes-

sage, the key to the whole problem is in our own hands. Do we really desire to see him? The consecration of time, strength, and means to the giving of this message is the only satisfactory answer to this question. The world is waiting for this message, and the Lord is waiting for them to receive it, and we are merely waiting for the Lord when we ought to be working while we wait. To the work, and soon “we shall see him.”

Preach the Message

THERE is a definite message to be proclaimed to all the world in this generation. It is the threefold message of Rev. 14:6-12, which is to prepare the way for the coming Saviour. This message is “the everlasting gospel” so presented as to meet and defeat the final effort of Satan to make of none effect the provision which God has made for our salvation. When the messengers understand the situation as made plain in the prophecies, they will see clearly that this particular message is the only presentation of the gospel which will be able to deliver either their own souls or the souls of the people from the fearful deception which Satan has brought upon the world. And they will further see clearly that the heart of this message is found in what is called the sanctuary question. It is through the study of this question that we learn when “the hour of his judgment” began, and are brought face to face with the great truth of the immediate personal coming of Christ. It is in the study of this question that we learn of Christ as our sacrifice, our substitute, and our surety. It is in the study of this question that we learn of the heavenly sanctuary above, and the work of our great high Priest, “who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.” It is in the study of this question that we learn of the unchangeable law of God and our relation to it. In fact, the whole of that teaching which constitutes what we regard as the special message for this time finds its center in the sanctuary question. And the instruction which was given to this people in the early days of the message is just as applicable now. Here it is: “I have seen the danger of the messengers running off from the important points of

present truth, to dwell upon subjects that are not calculated to unite the flock and sanctify the soul. Satan will here take every possible advantage to injure the cause. But such subjects as the sanctuary, in connection with the twenty-three hundred days, the commandments of God, and the faith of Jesus, are perfectly calculated to explain the past advent movement and show what our present position is, establish the faith of the doubting and give certainty to the glorious future. These, I have frequently seen, were the principal subjects on which the messengers should dwell.” Saving truth is what the people need to-day, truth which will save them from present sin and from present deception. In following this instruction no phase of saving truth will be neglected, but all will be presented from such a standpoint and in such a setting as to meet the actual needs of the present situation. There is great need that all the messengers should now present a united front to the enemy by all preaching “in demonstration of the Spirit and of power” the definite message which is due to the world at this time. This alone can prepare the way of the Lord.

Preserve the Foundations

THE Holy Spirit led David to propound this fundamental question: “If the foundations be destroyed, what can the righteous do?” Ps. 11:3. We may well raise this same question, and apply it to our own time, the days when error is taking on such an aggressive attitude, and the so-called “Higher Criticism” is making such fierce onslaughts upon the fundamental principles of the gospel, and setting forth propositions, which, if carried out to their last analysis, can but result in subverting the faith of many.

Paul, and the church in his day, were troubled with just such unsettled minds. The apostle speaks of them in 2 Tim. 2:17: “Of whom is Hymenæus and Philetus; who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.” And we have been forewarned that there will be similar characters in the last days: “Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot

iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and the truth." 1 Tim. 4: 1-3.

David speaks of the "foundations" being "destroyed," showing that there are principles which are regarded as the fundamental supports of the truth; and he says, If these be destroyed, what can the righteous do? That is, if these supports, or fundamental principles, be overthrown, what can the righteous rest upon? How well 1 Tim. 4: 1-3 applies to the claims and manifestations of modern Spiritualism; and to Romanism, with its celibacy of the clergy, its confessional, and its superstitious distinction of meats, forbidding them, or commanding to abstain from them, on certain church-forbidden days.

Another great error, which throws its baleful shadow over all the Christian world, is the pogo-papal doctrine of the immortality of the soul and the conscious state of the dead. If the teaching of the Bible on these great questions could once be established as the faith of Christendom, think how suddenly it would clear the atmosphere of the whole theological world. Think how Romanism, with its superstitious saint-worship, Mariolatry, and purgatory, with its presumptuous aspirations to raise itself above God, presuming to change his law, and corrupting his ordinances, making war on the saints, and wearing them out with over twelve hundred and sixty years of bloody persecutions, would be shorn of its strength, and how soon it would collapse before the everlasting gospel of the kingdom, with which this people are now seeking to evangelize the world in this generation.

The reader has of course noticed the report, in the last REVIEW, of the defecation of some brethren in Holland, based on an extreme view of an important Bible doctrine,—namely, that our bodies are the temple of the Holy Ghost,—but so adapted and mystified as to destroy the force and significance of one of the main pillars in the beautiful temple of "Present Truth;" to wit, that doctrine which is the citadel and center of the work of our great High Priest in the temple above. There is no way possible to set forth more beautifully and impressively the great work of mediation for a lost world, in a manner to thrill, and captivate, and melt all hearts, than is set forth in the sanctuary subject as presented in the Scriptures. If our eyes could look upon the scene held up before us in the sacred record, what man in this mortal frame could catch even one view of the prospect, and endure for a moment? If only one angel on his mission to call the Son of God from the grave, caused the powerful and robust guards to fall to the ground as

dead men (Matt. 28: 2-4), what power could enable us to look upon more than two hundred million of such beings, with all the attendant glory, and not sink into utter annihilation?

In view of such a scene, what should be our conception of Christ's work in heaven? John was permitted to behold it. Looking into the first apartment of the sanctuary on high, he beheld Christ in his work of mediation, in company with his assistants. These assistants he describes as "many angels," to the number of "ten thousand times ten thousand," which amounts to one hundred million; and then, as though computation failed, he names at least as many more in the words, "and thousands of thousands." What must be our conception of this one compartment of the heavenly temple, containing the throne of Jehovah, that of his Son Jesus Christ, and this company of celestial ministers, whom Paul well calls "an innumerable company of angels"? Heb. 12: 22.

While we give full force and significance to Paul's expressions about our bodies being "the temple of the living God," and "the temple of the Holy Ghost," let us not discount nor ignore those scenes of the heavenly world which have reference to the *modus operandi* of rescuing the lost world from sin. And while we attach all importance to keeping our bodies in a healthy state, to the glory of God, let us not fall into the extreme of supposing that by that means we can become our own saviors, and fortify ourselves against the seven last plagues. Christ, by his divine power, can alone accomplish this for us.

Other important truths enter into the make-up of what we call the "present truth;" such as, the messages; the two-horned beast, which involves the great Western-world issue of the last conflict of the church with the powers of earth, and its deliverance from the same; the Eastern question, which brings us to the "standing up of Michael," and the deliverance from the great final time of trouble. Dan. 12: 1.

These are some of the "foundations" which the psalmist says we should not suffer to "be destroyed." U. S.

Storming the Last Ramparts

THIS missionary spirit that is stirring conference after conference to do more, as conferences, in sharing laborers and means with the great mission fields, has deep meaning for those who watch the signs of the times.

The call of the hour is to world-wide missionary service that shall finish the work. God's own Spirit is sounding the call, and laying the burden upon the hearts of the brethren everywhere.

The forbidding ramparts of Catholi-

cism and heathenism are to be stormed ere the battle is won. Latin Europe, and Latin America, which means all America from the Rio Grande to Cape Horn, and the vast fields of heathen Africa and Asia, loom up before us.

But, thank God! the very last line of the enemy's redoubt is soon to be carried. "In the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished," was the pledge of Heaven. The sounding of the seventh angel began in 1844, with the rise of the third angel's message. Then the books were opened, and the judgment began in heaven. The voices were heard from the throne, saying, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign forever and ever."

Now it is for us to rise up and take possession for God, occupying every stronghold until he come whose right it is to rule. Into every land we are to press, lifting up the standard, "the ensign for the nations," round which the final gathering of God's people is to be "from the four corners of the earth."

Before the final attack upon a fortress, when infantry and artillery have pressed the center of battle to the very citadel, the heavy siege guns are brought up to make the breaches for the final assault.

For years we have been pressing the battle in the fields. By the increasing gifts for missions, year by year, we have been extending the line of advance into every continent. Now God's own providence sounds the trumpet call to sweep forward unto victory. And God's Spirit is preparing the forces for the final conflict. The older conferences are stepping forward to throw large contributions of workers and of means into the missionary campaign. Thus the heavy artillery, the siege guns, are being brought into action. The conferences, with thousands of Sabbath keepers, are rallying to make ready for the last charge which is to carry every rampart of the enemy.

Let the people respond by faithfulness in tithe paying and offerings, by readiness to bear the witness at home, by cheering on the advancing line. As conference laborers go forth, others will spring forward to take their places. As the funds are shared with the mission fields, God will open larger resources.

The work can quickly be done as a whole people rise and lay all upon the altar of service. The time has come for the mystery of God to be finished, and "THERE SHALL BE DELAY NO LONGER."

W. A. S.

"ONE piece of honest, loving obedience is worth all the study and speculation of an unloving heart when the question is, 'How are we to see Christ?'"

Studies in the Gospel Message

THE subject of the Sabbath-school lesson for December 20 is The Two Mysteries.

The greatest fact in the world is Christianity. This is "the mystery of godliness." Next to Christianity, the greatest fact in the world is the papacy. This is "the mystery of iniquity." The mystery of godliness is God manifest in sinful flesh. "The Word became flesh, and dwelt among us." The mystery of godliness becomes personality in him who is both Son of God and Son of man, the Messiah. The mystery of iniquity is "the god of this world" manifest in the flesh, "setting himself forth as God." "We read but once of the 'mystery of godliness,' and but once of the 'mystery of iniquity.' They are the two pre-eminently grand mysteries of revelation. . . . Just as the 'mystery of godliness' is not merely the manifestation of the system of godliness, but the manifestation of God himself, so the 'mystery of iniquity' is not merely the manifestation of the system of iniquity, but the manifestation of the person or author of iniquity. The prophecy brings before us two mysteries, the one the counterfeit in all points of the other. We have an invisible agent, even God, beneath the one; we have an invisible agent, even Satan, beneath the other. . . . There is as real an incarnation of the spirit and mind of Satan in the 'mystery of iniquity,' as there is of the spirit and mind of God in the 'mystery of godliness.'" Christ is "the mystery of godliness," and Christianity is the revelation of Christ in the flesh. Satan is "the mystery of iniquity," and the papacy is the revelation of Satan in the flesh. These are the two mysteries. We shall now consider their development and their outcome.

Sin found its origin in the ambition of Lucifer, the anointed cherub, to be equal with God the Father and his only begotten Son. "Not content with his position, though honored above the heavenly host, he ventured to covet homage due alone to the Creator. Instead of seeking to make God supreme in the affections and allegiance of all created beings, it was his endeavor to secure their service and loyalty to himself. And coveting the glory with which the infinite Father had invested his Son, this prince of angels aspired to power that was the prerogative of Christ alone." This led to the expulsion of Satan and his angels from heaven.

The same wicked ambition prompted Satan to tempt our first parents to become disloyal to God and to yield themselves to his dominion. Thus he became the "prince of this world," and sought to establish his government here in open defiance of the government of God. Thus the reign of death was in-

troduced. "But 'God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.' O, the mystery of redemption! the love of God for a world that did not love him! Who can know the depths of that love which 'passeth knowledge'? Through endless ages, immortal minds, seeking to comprehend the mystery of that incomprehensible love, will wonder and adore. God was to be manifest in Christ, 'reconciling the world unto himself.'"

From that time the enemy of God and man set himself to defeat this plan for the salvation of man. Through the sanctuary and its services God was revealing the provision which he had made in the gift of his Son as the Redeemer from sin; but during all the centuries previous to the first advent, "Satan was seeking to shut out from men a knowledge of God, to turn their attention from the temple of God, and to establish his own kingdom. His strife for 'supremacy had seemed to be almost wholly successful. . . . Through heathenism, Satan had for ages turned men away from God; but he won his great triumph in perverting the faith of Israel. By contemplating and worshiping their own conceptions, the heathen had lost a knowledge of God, and had become more and more corrupt. So it was with Israel. The principle that man can save himself by his own works, lay at the foundation of every heathen religion; it had now become the principle of the Jewish religion. Satan had implanted the principle. Wherever it is held, men have no barrier against sin."

Then through the coming of Jesus in our flesh was wrought out "the revelation of the mystery, which was kept secret since the world began." This is "the mystery of godliness; He who was manifested in the flesh, justified in the spirit, seen of angels, preached among the nations, believed on in the world, received up in glory." That which prophets had seen from afar was now an accomplished fact. By the crucifixion, the resurrection, and the ascension of Jesus, the God-man, humanity was lifted to a place on the throne of the universe, and the believers in Jesus were raised up together, and made to sit together in heavenly places in Christ Jesus. The secret is now revealed.

Then came the masterpiece of Satan's deception in his effort to pervert this revelation of the gospel by keeping the names and the forms of Christianity, but substituting himself for God in these names and forms. All this was foretold in Paul's prophecy. "Let no man beguile you in any wise: for it [the day of the Lord] will not be, except the falling away come first, and the man of sin be revealed, the son of perdition, he that op-

poseth and exalteth himself against all that is called God or that is worshiped; so that he sitteth in the temple of God, setting himself forth as God." Satan substitutes himself for God as the object of worship in the very temple of God, so that the homage due to God, and which men may honestly suppose they are giving to God, is in reality offered to Satan. The scheme or organization through which this purpose has been accomplished is known in history as the papacy; and just as the church of Christ is the body of Christ, the mystery of godliness, so the papacy is the body of Satan, the mystery of iniquity. "This counterfeit church has its high priest,—the pope,—who blasphemeth the royal priesthood of Christ. . . . This counterfeit church has, too, its sacrifice,—the mass,—which blasphemeth the sacrifice of Christ. . . . This church has, moreover, its Bible, which is tradition, which blasphemeth the Word of God. . . . Thus has popery counterfeited, and, by counterfeiting, set aside, all that is vital and valuable in Christianity. . . . The forms of Christianity have been faithfully copied; its realities have been completely set aside." The basis of this whole system is self-salvation, salvation by works instead of by faith, and there is therefore in it no defense against sin. It provides the forms of salvation, but it does not save. Herein is the mystery of iniquity.

The Reformation of the sixteenth century was an attempt to give to men the reality of salvation from sin, in the place of the mere form. It gave to Christ and his sacrifice for sin, and to the Bible, their proper place. It taught men to accept salvation as the gift of God rather than to attempt to purchase it. It set forth justification by faith as the only way of salvation, instead of justification by works. It restored Christ to his rightful place as Head of his church, and dispensed entirely with the need of any so-called vicegerent of God and vicar of Christ. It was an effort to replace the mystery of iniquity with the mystery of godliness.

The next move of the arch-enemy was to pervert this reformation. The same tactics were again employed. Man was put in the place of God. Men were led to look to Luther instead of to God. The Bible was interpreted in the light of the teachings of Luther, and the reformation of Luther was largely checked. Later, others took up the work with more or less success; but by rejecting the clear light which came to them concerning the second advent of Christ, all these churches turned their faces Romeward. Apostate Protestantism became one in principle with Romanism. The mystery of iniquity seemed to be again in the ascendancy.

Then it was that a new reformation

began. The proclamation of the great advent message was a distinct call to apostolic Christianity. The exceeding sinfulness of sin as the transgression of God's holy law, the free pardon for sin through faith in the merits of a crucified Redeemer, and the gift of Christ's righteousness as the wedding garment in preparation for the soon coming "marriage supper of the Lamb" were presented to the people with convincing power. God wrought with his servants, and a world-wide testimony was borne to the truth. The mystery of godliness was again revealed.

But even this closing message has lost some of its original power, and its sharpness has been somewhat dulled by a compromise with wrong principles. We are now in the final struggle between the two mysteries. We are now in the days of the voice of the seventh angel, and the word of the Lord is that "in the days of the voice of the seventh angel, when he is about to sound, then is finished the mystery of God." We may expect that Satan will now work "with all power and signs and lying wonders" to overthrow this message, and to keep his place in the temple of God. Just now our only safety is in that faith which keeps us in the closest fellowship with the work of Jesus, our High Priest, as he ministers for us in the heavenly sanctuary. This work, and the great danger of the present hour, are well set forth in the following extract from "Early Writings:" "I saw the Father rise from the throne, and in a flaming chariot go into the holy of holies within the veil, and sit down. Then Jesus rose up from the throne, and the most of those who were bowed down arose with him. . . . He stepped into the chariot, and was borne to the holiest, where the Father sat. . . . Those who rose up with Jesus would send up their faith to him in the holiest, and cry, 'My Father, give us thy Spirit.' Then Jesus would breathe upon them the Holy Ghost. In that breath was light, power, and much love, joy, and peace. I turned to look at the company who were still bowed before the throne; they did not know that Jesus had left it. Satan appeared to be by the throne, trying to carry on the work of God. I saw them look up to the throne, and pray, 'Father, give us thy Spirit.' Satan would then breathe upon them an unholy influence; in it there was light and much power, but no sweet love, joy, and peace. Satan's object was to keep them deceived, and to draw back and deceive God's children."

In this hour of God's judgment we must by faith enter in with Jesus into the most holy place, and accept his ministry there for the cleansing of the sanctuary. This ministry provides "the righteousness of God which is by faith

of Jesus Christ unto all and upon all them that believe." It brings to us the experience of righteousness by faith. This is our protection against the subtle effort of Satan to substitute the mystery of iniquity for the mystery of godliness in the very message which we are proclaiming. May God save his people from deception in this supreme hour.

An Important Council

A VERY important council of the General Conference Committee was held in Battle Creek, Mich., November 10-25. All the members of the committee residing in the United States, except two, attended this council. These brethren left behind them the details of the work pertaining to their separate fields, and addressed themselves most earnestly to questions and problems of world-wide interest.

The report of the proceedings fill between fifty and sixty typewritten pages. A very brief statement of the proceedings is given elsewhere in this number of the REVIEW. Much of the valuable work done by the committee, can only be seen as the plans are worked out by the conferences and churches, and by the whole people.

Some of the recommendations which we print in this issue will, I feel sure, be studied with deep interest by many of our people. I refer especially to those dealing with the financial policy of the denomination, and also the plans to be followed by the Mission Board for the development and the progress of the work in all parts of the world.

Ever since the opening of the campaign for the sale of "Christ's Object Lessons" to pay off the debts of our educational institutions, there has been a constant and pressing demand on the part of our people generally to know whether or not this move would actually reduce our debts. Everywhere the question has been asked if the leaders, those who have been mainly responsible in the past in creating these debts, had really repudiated this unsound policy, or whether they would proceed to make new debts as fast as the old ones were paid off.

Having read what Sister White has written during the last two or three years about the reproach of debt, and the repeated warnings to shun them as we would shun disease, even leprosy, and having heard many earnest appeals from ministers, conference committees, and school boards to rise up and roll away the reproach, the people have justly demanded that the debt-making policy of the past be abandoned, and that from now on we proceed to raise the money to pay our way as we go. Officers of the General, union, and State conferences, and especially of our schools, have assured the people everywhere that this

would be done. Nothing short of this assurance could have enabled us to do what has been done during the last two years in the work with "Christ's Object Lessons."

Feeling deep down in their hearts the sting of the reproach of our debts, and having some degree of assurance that the debt-making era of the denomination had closed, the people have been working loyally and courageously during the last two years to wipe out the debts of the denomination. They have raised over fifty thousand dollars for the Christiania publishing house. They have raised about fifty thousand dollars for the Material Fund of "Christ's Object Lessons." They have raised, by devoting time to the sale of "Christ's Object Lessons," about one hundred and fifty thousand dollars for our school debts. And they have assumed and distributed among themselves for payment, about one hundred thousand dollars of the General Conference Association's debts. They have also paid off debts on various local institutions and enterprises.

All this has been done by our people during the last two years in addition to the regular donations to the Mission Board and to many new local enterprises. These latter gifts to the cause have probably been as large as ever before in our history during the same period of time. And it has been done cheerfully, with the hope that our debts were really being reduced, and not merely changed from our schools to other institutions.

But notwithstanding all that has been said and written about the evil of debts, notwithstanding the many promises to stop making debts, and notwithstanding the earnest, loyal efforts of our people to lift the great burdens resting upon them, there has been a strong tendency to go on making new debts. As far as this has been done and become known, it has discouraged the hearts of our people.

In view of the present situation, it is but just that the position and determination of the General Conference Committee should be clearly understood. Neither the committee as such nor any of its officers are responsible for any new debts that have been made during the last two years. They have resolutely adhered to the policy outlined in the recommendations of the recent council, and printed in another column. That policy is to conduct our work on a cash basis, pay off the debts already existing, and hereafter decline to become responsible for financial obligations which they have not created by their own action.

We are quite aware that it will not be an easy task to stand uncompromisingly by this policy. But it is right, and it is the only way we shall ever get free from the burden of debt now resting upon us. Therefore it must be maintained.

It should be understood that in no way are we casting reflections upon any one who has been responsible in past years for the obligations that rest upon us. None of us can cast stones, for we are all more or less guilty. But we have learned a more excellent way. We are reforming. We see as we never have before the evils of debts. We acknowledge the unfairness, the *injustice*, of one man, or a few men, creating obligations for others to carry without first obtaining their consent. We recognize the fairness of the proposition that those who are to pay debts must be consulted about making them, and that those who make them on their own responsibility should have the privilege of paying them.

But in our efforts to establish and maintain a cash policy, we must not abandon a progressive policy. We must not lose sight of the great work to be done for the world, and settle down to do nothing but pay our debts. This has not been done. As already pointed out, the contributions of our people to missions have been as large during the last two years as in any two preceding years in their history. The program as outlined by the recommendations which appear in the printed proceedings of the council will show that there is no intention that the cash policy shall lead us to take in sail, shut off steam, and do nothing but pay debts. We plan for a greater forward movement than we have yet seen. Hundreds of laborers and many thousands of dollars must be dedicated to the destitute, unworked countries.

In harmony with this policy is the recommendation to raise twenty thousand dollars for a sanitarium for Great Britain. This should be done in the early part of 1903. The British field has waited long for a sanitarium, but the brethren will not contract debt. They are now raising all the money they can. They will purchase property when they can pay for it. We shall take pleasure in helping them when an opportunity is given us to do so.

The committee has stated its position in plain terms in these recommendations to be published, that all the people may know where we stand, and the end for which we are working. Recent communications from the spirit of prophecy on this point are very plain and reassuring. The following is addressed especially to the General Conference Committee:—

“The Lord would not be glorified by your placing a yoke of debt upon the General Conference. In a special manner he has wrought to break from the necks of his people the binding yokes of debt which they have worn so long. The conference must not again tread the same path that they have trodden.”

In another communication a most emphatic warning is given as follows:—

“By working on wrong plans men have brought debt upon the cause. Let not this be repeated. Let those at the head of the work move carefully, refusing to bury the cause of God in debt. Let no one move recklessly, heedlessly, thinking, without knowing, that all is well.”

Comment regarding other parts of the proceedings with which this article deals must be reserved for another time.

A. G. DANIELLS.

Note and Comment

THE greatest need of the hour is the need of a religious revival. As the greatest need of the sick man is health, so the greatest need of a sin-stricken world is a springing up of life where sin has spread spiritual disease and death. A sense of the awful dearth that has settled upon the religious world, which only an old-time awakening of the dormant consciences of men can remove, is felt and expressed by the editor of the *United Presbyterian*. He says:—

There is great need of a revival. We hear it on every side. Conferences discuss the subject. Ministers preach upon it. Churches lament small attendance and low spiritual activity. Services are held with accustomed regularity, but they are cold and unresponsive. The evening service is poorly attended, the prayer meeting is but a small fraction of the membership. There is activity; missionary enterprises are undertaken, large gifts are made, but the power is lacking. Wickedness abounds; worldliness rules. The thoughtful and devout pray for a revival, and wait for it.

We need more than a revival; we need an awakening that will move the whole people. We have evangelists and special meetings with good results; but results that lie on the surface. The crowded meetings are largely composed of church goers who find in this a pleasurable diversion, and soon fall back into the old lethargy. The depths are not moved. The men are not converted, and the world-force is unchecked.

Look at the average congregation; it is composed largely of women. The prayer meeting is very much a woman's meeting. The pastor visits the homes, but the men are not there. Missionary activities are relegated to the women of the church. The Sabbath school is, in like manner, conducted largely by women. There seems to be a line of separation,—men for business and politics; women for religion. We need the awakening of men to their duty, to new life; to godliness and the active service of God. A century ago there was such an awakening. The fear of God fell upon men. There was little heard about the church or about Christian activities, but there was a tremendous amount heard about God, righteousness, and judgment to come. Men heard and trembled; they heard and forsook their sins. Society was moved to its foundations. All classes felt the new power. The Spirit of the Lord breathed upon the people, and they lived. There was a

regeneration of which the effects remain until this day. We are in a period of like sinfulness and worldliness, and a like awakening is our great need.

Let us have, then, “the preaching of the word of God in its simplicity and fullness,” and let us believe that the Word means what it says. It is for just this that the Seventh-day Adventist movement has stood from the first.

WE have received from Brother W. T. Gibson, of Malden, Mass., a statement of his defense for nonobservance of Sunday, which by the law of that State is made a crime. Brother Gibson was recently summoned into court at Malden, and fined ten dollars because he had performed secular labor on Sunday; namely, painting his barn. He appealed the case, and the district attorney, on investigation, decided to dismiss it, because of an exemption in the law for seventh-day observers, to which class Brother Gibson belongs. Brother Gibson did not plead the exemption clause in his behalf, because, as he says, to do so would be to acknowledge the right of the civil power to enforce a religious observance, and virtually to sanction a union of church and state. To obtain the benefit of the exemption, an individual must religiously observe the seventh day, and there is as much compulsion about this observance as there is in the observance of Sunday, which the law commands. He who does not observe Sunday must observe the seventh day, or take the penalty which the law inflicts. In his case nonobservance of the seventh day is punishable under the law, the same as nonobservance of Sunday in other cases.

The civil law should know no distinction between men that is based on religious grounds. It should take cognizance of men, not as Methodists, Baptists, Catholics, or Seventh-day Adventists, not as observers of one or another religious day or institution, but only as citizens. This was the position assumed by Brother Gibson at his trial, and accordingly he did not ask the law to recognize him as a Seventh-day Adventist, but stood before the court as an individual possessing the inalienable right to worship God according to the dictates of his conscience. No doubt the court and the district attorney were desirous of doing justice in the matter, but justice cannot be done in the enforcement of a law that is itself unjust. Justice demands the abolition of every law that has its origin in the union of church and state.

L. A. S.

“THE church that does not make it its one business to instruct people in the Bible, and to instill into them a love for its study, has no reason for existence.”

General Articles

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

"Come Unto Me"

WHEN men revile thee till the way grows dreary
In which thy feet so long have blameless trod;
When friends condemn thee, and the heart is weary
Beneath the chastening of misfortune's rod,
Then turn unto the Master's kind bequest,
"Come unto me, and I will give you rest."

Be not cast down; behold, the roses borrow
Fresh buds of promise from the cloud-rapt day—
Buds that shall blossom in a fair tomorrow,
And seem the sweeter for the rude delay;
So may the clouds beget the promise blest,
"Come unto me, and I will give you rest."

Fret not thy soul, though now misjudged and slighted,
If thy own heart no condemnation feels.
Thy bruises shall be healed, thy wrongs be righted,
In God's own time; he knoweth all our needs,
And gently bids the weary and oppressed,
"Come unto me, and I will give you rest."

— Alfred Cole.

An Appeal for Unselfish Effort

MRS. E. G. WHITE

If our ministers realized how soon the inhabitants of the world are to be arraigned before the judgment seat of God, to answer for the deeds done in the body, how earnestly they would work, together with God, to lead men and women to accept the truth. How untiringly they would labor to advance God's cause in the world.

"Prepare to meet thy God," is the message we are everywhere to proclaim. The trumpet is to give a certain sound. Clearly and distinctly the warning is to ring out, "Babylon the great is fallen, is fallen. . . . Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

John writes, "And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the mer-

chants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities."

The words of this scripture are to be fulfilled. Soon the last test is to come to all the inhabitants of the earth. At that time prompt decisions will be made. Those who have been convicted under the presentation of the word, will range themselves under the blood-stained banner of Prince Emmanuel. They will see and understand as never before that they have missed many, many opportunities for serving God. They will realize that they have not worked as zealously as they should to seek and save the lost, to snatch them, as it were, out of the fire.

Our work has been marked out by our Heavenly Father. Taking our Bibles, we are to go forth to warn the world. We are to be God's helping hand in saving souls. We are to be channels through which his love can flow to the perishing. A realization of the greatness of the work in which we have the privilege of taking part, ennobles and sanctifies the true worker. He is filled with the faith that works by love and purifies the soul. Nothing is drudgery to the one who submits to the will of God. "Doing it unto the Lord" is the thought that throws a charm over the work that God gives him to do.

The Lord's servants are to be "not slothful in business; fervent in spirit; serving the Lord." Listlessness and inefficiency are not piety. When we realize that we are working for God, we shall have a higher sense of the sacredness of spiritual service than we have ever had. This realization will put persevering energy into the discharge of every duty. True religion is intensely practical. In the saving of souls nothing but earnest, whole-hearted labor will avail. We are to make our every-day duties acts of devotion, constantly increasing in usefulness because we look at our work in the light of eternity.

Only a little longer will the voice of mercy be heard; only a little longer will the gracious invitation be given, "If any man thirst, let him come unto me, and drink." God sends his warning message to people everywhere. Let the messengers he sends work so harmoniously, so earnestly, that all will take knowledge of them that they have been with Jesus. Let them speak the words of "truth and soberness," words of reason and good sense.

My brethren, do you realize your responsibility? Are you doing the work that God has given you to do? Is the love of Christ abiding in your hearts, softening and subduing your words? Do you seek for the Holy Spirit's power, humbling yourselves before God? Have you surrendered yourselves to him for purification and sanctification? Do you pray earnestly for the heavenly power that alone can quell the quick-rising anger and check the hasty words? Have

you put away all self-seeking? Are you doing your work faithfully? Are you drawing with all your might for Christ? Do you give such evidence that you are working with Christ that no one can justly question the worth of your labor?

Draw your power from the highest Authority, the Lord Jesus Christ. He will aid you in your efforts to save those who are out of the fold. Remember that you are working for God, not for man. Plead earnestly for the power of God. Show a constantly increasing devotion to his service, and leave with him the measurement of your work.

God will carry on his work through wholly consecrated workmen. If his ministers fail of representing Christ, he will turn to others, many of whom have not been prepared for the work by a regular course of study, and will put a message into their lips, even the last message of warning. He will call men from their various employments, and at his bidding they will go forth to proclaim present truth.

Fear, and Fear Not

J. N. LOUGHBOROUGH

"LET us hear the conclusion of the whole matter: fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12:13, 14. "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Luke 12:32.

It is a matter of deep interest to notice the word "fear" as used in the Scriptures. It must be evident to any reader that the word does not have the same significance in every text. Even in the two quoted above one says "fear," and the other says "fear not." The word of the Lord is "not yea and nay." So we know there is no contradiction in the scriptures quoted above. We therefore conclude that there is more than one kind of fear spoken of in the Word. Paul, when writing to the Hebrews, said, "Let us have grace, whereby we may serve God acceptably with reverence and godly fear." Heb. 12:28. As this text speaks of godly fear, it is evident that there must be another kind of fear—one that is not godly.

This ungodly fear must be the kind referred to by the apostle John when he says, "There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love." 1 John 4:18. And then the fear spoken of by Peter at the house of Cornelius could not have been ungodly fear; for he said, "In every nation he that feareth him, and worketh righteousness, is accepted with him."

The lexicons define the word "fear" as follows: "1. To regard with dread, fright, or terror; to be apprehensive or afraid of. 2. To look upon with awe or reverence; desire to avoid displeasing; venerate."—*Standard Dictionary*.

"1. A painful emotion or passion excited by an expectation of evil, or the apprehension of impending danger. 2.

Apprehension of incurring, or solicitude to avoid, God's wrath; the trembling and awful reverence felt toward the Supreme Being."—*Webster's Unabridged*.

This latter definition appears in the margin of 1 Peter 3:15: "But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear [“reverence,” margin].” Those actuated with such fear the Lord mentions by the prophet Isaiah, in these words: “To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word.” Isa. 66:2.

The Lord contrasts this reverential fear with the worldly fear, in these words: “Say ye not, A confederacy [combination for mutual protection], to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread.” Isa. 8:12, 13.

It may be of interest to note some of the Scripture statements respecting the fear of the Lord. We read, “God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him.” Ps. 89:7. “The fear of the Lord is the beginning of knowledge.” Prov. 1:7. “The fear of the Lord is the beginning of wisdom.” Ps. 111:10. “The fear of the Lord is to hate evil.” Prov. 8:13. “By the fear of the Lord men depart from evil.” Prov. 16:6. “The fear of the Lord tendeth to life.” Prov. 19:23. “The fear of the Lord prolongeth days.” Prov. 10:27. “In the fear of the Lord is strong confidence [faith]: and his children shall have a place of refuge. The fear of the Lord is a fountain of life, to depart from the snares of death.” Prov. 16:6. “The fear of the Lord is upon them that fear him, upon them that hope in his mercy.” Ps. 33:18.

Bible Definition of the Fear of the Lord

“Come, ye children, hearken unto me: I will teach you the fear of the Lord. What man is he that desireth life, and loveth many days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; seek peace, and pursue it.” Ps. 34:11-14. Samuel's instruction to Israel is a good definition of the fear of the Lord. He said, “If ye will fear the Lord, and serve him, and obey his voice, and not rebel against the commandment of the Lord, then shall both ye and also the king that reigneth over you continue following the Lord your God. . . . I will teach you the good and the right way: only fear the Lord, and serve him in truth with all your heart.” 1 Sam. 12:14, 23, 24.

We see that the fear which the Word commends is the yielding of reverential submission, and obedience to all of God's commands. If we thus stand, we shall not be of those mentioned by the psalmist, who had “not called upon God. There were they in great fear, where no fear was.” Ps. 53:4, 5. They had not the fear of God which would lead them

to call upon him, and to trust in him, and so were left to the terror of coming doom.

Some in ancient times are spoken of as those who “feared the Lord, and served their own gods, after the manner of the nations.” “These nations feared the Lord, and served their graven images.” 2 Kings 17:33, 41. This text brings to mind the answer of a Chinaman in San Francisco to some of us who were witnessing his worship of Joss. He was asked, “Is this your god?” Said the Chinaman, “No, he not my god, my god all the same as Melikan's God. This is an image of my god.”

There came a necessity in this ancient time of worshipping God through idols, to have priests of Israel come to Samaria to teach “them how they should fear the Lord.” Verse 28. They must be instructed in true service and obedience to the Lord.

We find in Prov. 29:25 the kind of fear that the Lord condemns: “The fear of man bringeth a snare: but whoso putteth his trust in the Lord shall be safe.” Again the Lord says, “Fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool.” Isa. 51:7, 8. “Who art thou, that thou shouldest be afraid of a man that shall die, and of the son of man which shall be made as grass; and forgettest the Lord thy maker?” Verses 12, 13.

The catalogue of sins enumerated in Revelation as leading to the lake of fire, starts with “the fearful, and unbelieving, and the abominable, and murderers,” etc. Rev. 21:8. This class have not the fear of God that leads to faith, but that fearfulness that is followed by unbelief. Those of that character Christ reproved when he said, “Why are ye fearful, O ye of little faith?” Matt. 8:26. The Lord grant that we may heed the admonition found in Prov. 23:17: “Be thou in the fear of the Lord all the day long.”

Consolation Versus Suffering

I. H. EVANS

PAUL wrote to his brethren in Corinth: “For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.” What soldier of the cross cannot attest that the sufferings of Christ abound in us? However our fancy may have imagined the Master's service, experience bears testimony to the trials.

Our Recruiting Officer

A recruiting officer often slips a dollar into a young man's hand, and tells him of the pleasure and ease of a soldier's life; that he has but little to do save to parade in his flaming colors, be honored of men, and go straight on to glory. Not so, however, the Captain of our salvation. When he makes his call for recruits, he uses no deception. He specifies the conditions, not omitting the hardships, the demands, and the reward. “Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life

shall lose it: and whosoever will lose his life for my sake shall find it.” His very call is to self-denial, to abandonment of self,—to caring nothing for one's life or earthly prospects. Again he said, “Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household.” No earthly tie is too sacred for Christ to sever. He writes his name above every name in the hearts of his followers. Friends, family, relatives, earthly possessions,—all become secondary when once the heart is enlisted in his service. Not that his follower loves his friends less or is less lovable; but the enmity between the serpent and the seed of the woman then springs forth. So the Master adds, “Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake.” Here is the call of our great Captain. In it he specifies self-denial, cross-bearing, alienation of friends, foes, hatred, reproach, and death; but adds to his call the soul-stirring peroration: “Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets.”

Suffering

Now notice: “As the sufferings of Christ abound in us.” There is to be plenty of suffering. It is to abound, to be in abundance,—no stint in the measure,—no meager amount. It is to be a river, a sea, an ocean of suffering. Sometimes it will seem that a whole Niagara of woe, and trouble, and misfortune, has swept down upon the soul in an unexpected hour, and we cry with the psalmist: “Save me, O God; for the waters are come in unto my soul. I sink in deep mire, where there is no standing: I am come into deep waters, where the floods overflow me.”

Christ's Sufferings

Whose suffering is to abound?—“As the sufferings of Christ abound in us.” Then these sufferings are not our own; they are Christ's. Says some one: If suffering is the lot of Christians, then I am surely one. Yes, but mere suffering is no evidence of discipleship. The wicked suffer. They are sick. They have rheumatism, and heart trouble, and stomach trouble, and poverty, and death, and at last end in a lake of fire. Suffering, then, is not all the text implies; the suffering must be of a specific kind,—it must be the suffering of Christ. This is what the text requires.

What, then, are Christ's sufferings?—O, Christ's sufferings were sufferings for others,—sufferings that he did not bring upon himself by wrongdoing; but which came to him while he was faithfully carrying out God's will. “Surely he hath borne our griefs, and carried our sorrows: yet we did esteem his stricken, smitten of God, and afflicted. But he was

wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. . . . And the Lord hath laid on him the iniquity of us all."

Ye who would know Christ's sufferings, behold them here! Not one thread of self in all this glorious apparel of character! 'Tis a royal robe, fit only for him who wove it—Prince Immanuel. And would ye know whence he gathered the material for this matchless character? Let me tell you. He gathered up all the griefs and sorrows, the sins and broken hearts, the blasted hopes and ruined lives; he took all the slanders and envies, the covetousness and shame, the woe and misery; he searched out all the impenitence and ingratitude, the broken vows and rebellions of a lost world, and made them his own, and suffered for them. The Captain of our salvation was made perfect through suffering. The sinless One became the chief of sinners. Never a crime so black, never a wrong so unjust, never a deed so heinous, but for it Christ was reckoned the transgressor. Take all the covetousness, and lying, and stealing, and adulteries, and murders, and disobedience to parents, and Sabbath breaking, and blasphemies, and idolatry, in all ages past and in all time to come, and concentrate them into one life, and make that life answerable for all these deeds, although guilty of none of them; and then strip him of all human comfort, and hide the Father's face from him, till in dying agony he cries, "My God, my God, why hast thou forsaken me?" and you have Christ's sufferings.

Who Suffers with Him?

O, says one, then who ever abounded in Christ's sufferings? Ye innumerable multitude of martyred saints of ages past, make bare your scars, by sword, and famine, and stake, and dungeon cell, and prison bar, and show the church militant the measure of your sufferings for Christ!

In whom to-day do the sufferings of Christ abound? Tempted and tried soul, thou in whom are burning the fires of passion and lust and appetite, but who art determined to die rather than to yield, it is in thee! O man, O woman, whosoever thou art, wheresoever is thine abiding place, by whatsoever name thou art known among men, if, in thy breast thou art carrying an unspeakable grief, for Christ's sake, to shield his name from reproach; if thou art wronged by friend or foe, but dost patiently bear it; if the love that should be thine is given to another; if all men cast out thy name as evil for Christ's sake, because of the truth that is dear to thee,—then the sufferings of Christ abound in thy life.

Consolation Offered

But now the rest of the verse: "As the sufferings of Christ abound in us, so our consolation also aboundeth by Christ." In whom are the sufferings of Christ, to him is offered also the consolation by Christ. But some people seem so fond of their grief that they refuse consolation.

I met a woman once who had lost two of her children. She mourned, and had been mourning for months before I met her. Like Rachel, she refused to be comforted; and her sufferings drove her from God into Egyptian darkness. Here is a mother who has done her best, by precept and example, to train her children for God. Day by day she consecrated them to him in her prayers; but now they have plunged into sin and the world, and she cries, All my prayers are unheard, and all my life of toil is wasted. I shall never be happy again. Over in that house death came a few weeks ago, and laid the husband to rest. A pale mother, with five small children, stands weeping, to-night, beside yon little mound of earth. In the bitterness of her grief she cries, My God, my God, why hast thou done this? Family reputation is gone; the family whose name was so honored and respected,—all blighted in a day; some cherished friend gone down to ignominy and shame. In sorrow they cry, My grief is killing me. I shall never be comforted. Where is there any consolation for grief like mine?

But now notice our text: "As the sufferings of Christ abound in us, so our consolation also aboundeth by Christ." What a blessed proportion—the one equaling the other. As the sufferings abound, so the consolation abounds also. The greater the sufferings of Christ, the greater the measure of his consolation. One offsets the other. As he bore our sins, so hath he borne our griefs and sorrows. "In all their affliction he was afflicted."

The Christian Rejoices in Suffering

Then the Christian is joyful amid his sufferings, because they are not his own, but a portion of Christ's. Were they our own, and not for another's sake, with no comfort to be had, well might we weep. All the watery things of earth would fail to make tears enough for us. But now it is all for Christ's sake. We take joyfully the spoiling of our goods. We lay our loved ones down to sleep in mother earth, sorrowing not "as others which have no hope." If it be a bitter and dark future, what matters it, so long as Christ our Lord sanctifies it, and the Holy Ghost still gives us courage, energy, and strength? If loved ones are untrue, take the heart that loved, perhaps too fondly, and adore your Master with it. He abideth faithful. Never a heart loved him too ardently. Never was a secret whispered to Jesus betrayed.

To suffer for Christ's sake has inspiration in it. Martyrs have sung praises to God amid the devouring flames, and cried, "I lie down upon beds of roses." Paul and Silas, with lacerated backs and feet fast in the stocks, held a midnight praise service in the inner prison. Hear the testimony of the man who said, "I die daily;" "I bear in my body the marks of the Lord Jesus." He says, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

Christ Our Comforter

O faltering one! O tried and tempted one! O heart well nigh crushed with

the burden of thy griefs and sorrows! hear me for one moment. Thy sufferings are the sufferings of Jesus. Thy trials are his trials. Side by side thou dost fight with the Captain of thy salvation. Every foe is his foe; Christ is with thee to bear his part most valiantly. Every blow is a blow aimed at him. Every slander is a slander on Christ. The battle is the Lord's; he is leading in the fight. See the drops of blood bursting from his veins as he deals death blows to thy carnal desires, and is setting the hedge of defense about thee. Now, in the midst of the conflict, he casts a glance at thy unstained brow, and says, "Ye have not yet resisted unto blood, striving against sin." Then courage, soldiers of the cross.

The Captain's "visage was so marred more than any man, and his form more than the sons of men." He stays not when once a soul has enlisted under his banner, till victory is won. He knows no defeat. He never lost a soul that trusted in him. For six thousand years he has been the defense of his people, and he knows thee. Hear him cry, "Looking unto Jesus the author and finisher of our faith." Keep thine eye on him. In this awful fight let nothing get between thee and Christ. He is truly in earnest with thee. Life to him is nothing if he can only save thee. The battle is the Lord's; the victory is the Lord's; and triumphantly shalt thou come through this conflict, if only thou dost patiently fight the battle, and endure the trial.

What is suffering to a crown? What is a few years' trial with Jesus in it as a helper, when compared to eternal life? Then let resignation to his lot, and courage for the fray take possession of every soul.

The Great Translation

"THE Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4: 16, 17.

Things that are to come to pass may well engage our thoughts. They should be regarded not as subjects of mere curiosity, but their reality should be considered. A prediction given nineteen centuries ago may now receive its fulfillment sooner than anticipated. We refer to the coming of our Lord. This promised return is not a question of controversy or of speculation. *It is certain.* The only thing uncertain in connection with it is the period *when.* That is beyond our knowledge. The latter is not revealed, so we cannot be wise above what is written. The former is fully revealed: therefore there need be no doubt in our minds on the subject. It is one we do well to consider; for it involves great and lasting results.

The "signs of the times" are significant enough, so that he who runs may read. Voices from many quarters proclaim forcibly, "The coming of the Lord draweth nigh." Our Lord has informed

us of signs antecedent to his advent, and which would be indicative of its nearing. Famines, pestilences, earthquakes, wars and rumors of wars; increasing godlessness, skepticism, and efforts to undermine men's faith; the love of many waxing cold, and the cynical inquiry, "Where is the promise of his coming? for . . . all things continue as they were." Respecting what is coming, it is not theories of our own which we are to build, but humbly to hear "what saith the Scriptures."

Well, Paul gives an insight to what approaches. He was anxious to assuage the grief of his Thessalonian brethren for their deceased—"them which are asleep." In time they would rise and again be associated with, and be fully recognized. The period when this should be is pointed out, and the order of events then fully set forth.

When the Lord descends, "the dead in Christ" (note the expression) "shall rise first." Then, those having arisen, "we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air." 1 Thess. 4:17. When he comes, his true people, his true church—some sleeping in death, others here, belonging to the church militant on earth—will meet the great Captain of their salvation "in the air." His descent will be for those who, like Simeon of old, wait "for the consolation of Israel." And the happy consummation of all this will be—"So shall we ever be with the Lord."

All this is to be in reality. We follow no "cunningly devised fables" in believing it. In its contemplation there is much to make the Christian rejoice. The comforting promise and glad some prediction are as much for us to-day as for those of old. If we be *in Christ*, we have naught to fear. "There is therefore now no condemnation to them which are in Christ Jesus," is the assurance.—*Rev. W. Preston, in The Quiver.*

A New Way

E. J. WAGGONER

WITH the story of the crossing of the Jordan every reader of the Bible is familiar: with the lessons to be learned from it there is far less acquaintance. Yet it was written not merely to excite our wonder, nor to gratify our curiosity, but for our learning. If, through contemplation of the Scripture narratives, we lived far more in the events which they describe, we should experience the power of God in our daily lives to an extent far beyond what we now do. We must understand that the Bible is not the record of an age which is antiquated, and can never be paralleled, but of the acts of the living God, who is our God.

"When Israel went out of Egypt, the house of Jacob from a people of strange language, Judah was his sanctuary, and Israel his dominion. The sea saw it, and fled: Jordan was driven back" (Ps. 114:1-3); or as picturesquely put in the Danish, "Jordan turned, and ran back," as if abashed at the presence of the Lord.

The crossing of the Jordan is coupled with the crossing of the Red Sea, and is fully as wonderful an event.

There was an exhibition of sublime faith on the part of a vast host, and an example of how to meet obstacles that confront us in the way that the Lord has told us to go. It was the time of harvest, when "Jordan overfloweth all his banks," and the river was not fordable. The Lord could have timed Israel's arrival so that they would have found the water very low, and could have crossed with comparative ease. But God delights in difficulties, that is, in what to us are difficulties; for with him there is no such thing. He deliberately chooses the weak things of the world to confound the things that are mighty; and foolish things to confound the wise; and things that are not, to bring to naught things that are. 1 Cor. 1:27, 28. This is not for vain boasting, but in order to strengthen the faith of his people, and to induce men to trust in his salvation. If Israel had always gone forward in the power that took them through the sea and through Jordan, no enemy would ever have stood before them; and if we in this day would continually trust in God as the God who always does just such wonderful things, we should be invincible.

When the officers were preparing the people for the great movement that was to take them into the promised land, they said to them: "When ye see the ark of the covenant of the Lord your God, and the priests the Levites bearing it, then ye shall remove from your place, and go after it. Yet there shall be a space between you and it, about two thousand cubits by measure: come not near unto it, that ye may know the way by which ye must go: for ye have not passed this way heretofore." Joshua 3:3, 4.

That is the secret of Christian progress: always treading a new way, a path hitherto untrodden. We must never assume that past experience is sufficient to carry us through any work without special, divine guidance, however familiar with the affair we may consider ourselves. "It is not in man that walketh to direct his steps," no matter how often he has passed over a road. "Man's goings are of the Lord," and only the Lord can keep him from falling in the plainest path.

So each day's task, though it may be but the repetition of the same thing that we have done hundreds of times, must be met as an entirely new thing. In that way continual improvement may be made in our work; and that is what God would have. God promises to show us "new things;" for the work that we best know how to do, he knows how to do far better; and therefore there is always the possibility for us to do far more and far better work than we ever yet have done. With God all things are possible, and therefore *in him* even the impossible is possible for us. With our eyes fixed on God, we have but to step boldly into the raging flood that threatens to stop our progress, and God will make the way. "It is God that girdeth

me with strength, and maketh my way perfect."

Did you ever stop to think that the apparent danger to the Israelites increased every minute that they were crossing the river? The water below them was running away to the sea; but to their right the wall of water was continually piling higher and higher, as that from above came down. We are so accustomed to think of the fact that they crossed over safely, that we never consider the danger that they were in while crossing. "Ah, no;" you say, "they were not in danger at all; for God was holding the waters back." True; and so he is always doing for his people. He measures all the waters of the seas in the hollow of his hand; and this is told us as a reason for quiet confidence in him at all times. The Israelites were really in as much danger in crossing the Jordan as the disciples were on the Sea of Galilee, or as we ever can be when we are in the path in which God is leading. What we need to do is to dwell in the secret place of God, who inhabits eternity, so that in the midst of present difficulties and threatening dangers, we look at them as already past. That is the secret of strength, and of victory. Our very temptations and dangers and difficulties are made the means of our deliverance, just as Noah and his family are said to have been "saved by water" (1 Peter 3:20) which destroyed the earth.

It is by "a new and living way" that we draw near to God, though the flesh seems to interpose an impassable barrier. Christ took our sinful flesh, which separates us from God and veils him from our sight, and consecrated a way through it, so that we are "made nigh by the blood of Christ." No flesh is so corrupt, no inherited evil is so strong, that the Lord cannot make a way for us through it, straight to his throne. Yea, he has made a way: he has "condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:3, 4.

With this knowledge we may give thanks to God who "always causeth us to triumph in Christ, and maketh manifest the savor of his knowledge by us in every place." 2 Cor. 2:14. The greater the sin in the flesh, with which we have to contend, the more can the sweet fragrance of the knowledge of God be spread in the world, to the praise of the glory of his grace. "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." 2 Cor. 12:9.

The strength which God displayed in making even the depths which obstructed their passage "a way for the ransomed to pass over," is the measure of the strength which he gives to us day by day in our march to the promised land; "therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away."



A Song of Faith

DAY will return with a fresher boon;
 God will remember the world!
 Night will come with a newer moon;
 God will remember the world!

Evil is only the slave of Good;
 Sorrow the servant of Joy;
 And the soul is mad that refuses food
 Of the meanest in God's employ.

The fountain of joy is fed by tears,
 And love is lit by the breath of sighs;
 The deepest griefs and the wildest fears
 Have holiest ministries.

Strong grows the oak in the sweeping
 storm,
 Safely the flower sleeps under the
 snow;
 And the farmer's hearth is never warm
 Till the cold wind starts to blow.

Day will return with a fresher boon;
 God will remember the world!
 Night will come with a newer moon;
 God will remember the world!

— J. G. Holland.

The Home and the Family

MRS. E. M. PEEBLES

THE family is God's own arrangement, the crowning work of creation. The loveliest of all that he created was that noble pair, made in the image of God and in his likeness, and placed in such relationship that each to the other was better than himself—thus at once making it impossible that there should be self-seeking in the mind of either, but each, while seeking the happiness of the other, would at the same time be insuring and increasing his own. Selfishness is the most deadly thing that exists, and self-seeking is satanic. God knew that it was not good for man to be alone, because any one much alone becomes self-centered, and that is why it is not good.

So this beautiful pair was placed in the garden, with the command, "Be fruitful, multiply, and replenish the earth," etc. But even then there was danger that this pair, while by themselves, should be centered upon themselves, so the circle should be ever widening in such a way that a tie should exist between all, which should bind all together in love, and each would naturally seek the welfare of every other being; and the golden chain, the binding principle, should be love, not passion and self-gratification. And God's thought in it all was to draw the mind away from self, to some other object; and so when the first babe came, and the great fountain of parental love was opened in the hearts of the first father and mother, what new revelations of God, their divine Maker and Father, must have come to them!

Satan hated all this beauty and loveliness. It was too much like what he had lost in heaven, and he went at once about the work of destroying it. The first thing he did was to separate the holy pair, then he stirred up anger and hatred and strife between their offspring, introduced a plurality of wives, then all the various forms of licentiousness and impurity, until the earth had to be sunk in water, and the race wiped out except one sample of what God had planned at the first.

Noah and his family were saved. The sons were there with their wives, each pair a sample of what was in the mind of God at the beginning, but so degenerated that Satan had a strong hold upon them to start with. But it was the best that was left from the ruins. The family arrangement has not been entirely obliterated. There are still to be found in this sin-cursed earth, amid all the debauchery and corruption, monuments of God's beautiful plan, families that are according to his mind, so that one is reminded of that beautiful text of Scripture, "Thy wife shall be as a fruitful vine by the side of thine house: thy children like olive plants round about thy table."

While it is true that the coming of the Saviour is near, and all things earthly are soon to close, and conditions are changed, there is no reason why we as a people, standing as we do for God and his principles of truth and purity, should join in the least with this corrupt and sinful people who are fast filling the cup of their iniquity, and use knowledge that science has given to further Satan's plans to destroy the plans of God. Let the sisters who have been "set in families" make the best of it, but not resort to infanticide, abortion, or any of those unnamable inventions which proceed from Satan's own brain, to enable men and women to give full sway to unbridled lust. Let us leave those things to go back to the source whence they originated, to be used only by those who are being led by him to destruction.

God's plan was right, and a woman who has never known the mother love has missed the sweetest thing in this wicked world, unless she has been a mother to some of those poor little waifs who are all around us, going down to destruction. They are God's creatures, every one of them, and are just as precious in his sight as our own children. The happy laugh and innocent prattle of little children will put new life and inspiration into the hearts of older people, and it is good to be much with little children. Mothers who think they cannot live a Christian life with little children to try them would find just as

great hindrance in any other condition.

In the heart of every true woman there is a craving to know the sweetness of a mother's love, and the unsealing of the fount of parental love cannot fail to give broader and more beautiful views of the plan of redemption. One can understand God better, and gain Christian experience more naturally. The beautiful text, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," has a new and sweeter meaning. It is sweeter to think of God as a parent than as a stern judge. A happy, well-governed family is the nearest thing on earth to that home above, where our Father dwells, and waits with yearning love to gather his earth-worn children home; and there will be great rejoicing in that day, when, with Abraham, Isaac, and Jacob, they shall come, forever safe from the danger of being torn and separated.

Jesus is soon coming, and if we cannot any longer perpetuate God's beautiful institution, let us not join with Satan to lower and degrade its pure principles, and allow them to trail in the mire of sin and iniquity. All the holy impulses which God implanted in the human breast must be given back to him, pure and untarnished by the corruptions which caused the downfall of Sodom, and which are eating like a canker through every strata of society, the whole mass of which is boiling and seething with iniquity, and is almost ready to go under in the last great purifying fires of the burning day, as the old world went under the waters of the flood.

"Blessed are the pure in heart: for they shall see God." "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters."

Wine Against Wisdom

The Two Spirits

SPEAKING of the judgment to come upon "the drunkards of Ephraim," and of "them that are overcome with wine," the prophet says: "In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people, and for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate. But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment."

What a contrast between the Spirit of the Lord and the spirit of wine! The Spirit of the Lord is the Spirit of judgment, "the Spirit of wisdom and understanding;" but wine causes even the wisest men to "stumble in judgment." The statement that "when the wine is in, the wit is out," is perfectly in harmony with the Scriptures; and the ex-

perience of mankind fully corroborates it.

This agrees with the exhortation given by the apostle Paul: "Be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but be filled with the Spirit." Eph. 5: 17, 18. Men fancy that wine contributes to the flow of wit and wisdom; but that is where they are deceived. "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise." Wine loosens the tongue; and if but little be taken, a wise man, being stimulated to talk, will naturally speak some wisdom; but a very little more will make him talk foolishness; and in any case the wine adds nothing to what one has.

The Spirit of the Lord, on the other hand, imparts true wisdom, and with this we are to be filled; but to be really filled with anything means that all else is excluded. So, just to the extent that one has wine or the spirit of wine, alcohol, in one's system, to that extent, at least, the Spirit of God must be absent.

In wine there is "excess." Mark the words well. It is not said that wine leads to excess, or that there is danger that, if wine be taken, it will be taken to excess, but the excess is in the wine itself. It is as true of a teaspoonful as of a gallon, the difference being only one of degree. Wherever there is wine at all, there is excess. Of course it is understood that this refers to the wine that is fermented and intoxicating,—the wine which by fermentation, decay, has become the bearer of death.

It is a striking illustration of how Satan seeks to substitute death for life, and how to make people believe that there is no death, but that death is life, that he has caused brandy to be known as *eau de vie*—water of life—when it is in reality the water of death. "Fire water" it is appropriately named by the Red Indians.

Temperance is one of the fruits of the Spirit. Gal. 5: 22, 23. By this we see that temperance does not consist, as some suppose, in a "moderate" use of everything, whether it is good or bad; for "the Spirit is life," and death and life cannot exist together. Whoever is led by the Spirit, and filled with the Spirit, is necessarily separated from every form of death, or everything tending to death. It is absolutely impossible for one to be completely filled with the Spirit, and at the same time to have death working in him. Therefore the Spirit-filled man has no alcoholic poison in his body.

This opens up a still wider range of temperance. Many who will allow that temperance pertains to the gospel, and that alcohol is opposed to the Spirit of God, will not admit that what one eats has anything to do with religion. Let us see whether or not this is so. In what does the evil of alcoholic liquor drinking consist? Is it in the mere act of drinking? or in the taking of a liquid?—Evidently not; since water, the purest and strongest drink, is liquid, and the act of drinking water is just the same as that of drinking intoxicating liquor. Wherein, then, lies the evil?—Just in

this, that it is intoxicating, poisonous, destructive of life.

Now then, suppose one takes food which produces alcohol in the body, which is a very common occurrence; where is the difference, except in degree, between that and alcohol which one drinks?—There is none. Alcohol formed from food within the body is just as poisonous, just as intoxicating, as that formed in a still, outside the body.

The next question is, What are the signs of intoxication from alcohol found within the body?—They are just the same as those for intoxication from alcohol which one drinks. They cannot all be enumerated. But few people do not know the sensation of almost irresistible drowsiness after meals. All are familiar with the dull, glassy expression of the eye, which is so often seen in one who is making vain attempts to keep awake after a too hearty meal, or even a smaller meal which is not digesting properly. This is identical with the drunkard's eye.

Again: everybody is familiar with the expression "a bilious attack." Too many know by experience what it is; and whether by experience or observation, all know that the result is often the same as with a man who has taken more liquor than the stomach can endure. Now, how much better is the man who eats in such a way that alcohol and other poisons are produced in the stomach until the organ is compelled to eject its contents, than the man who produces the same result by drinking? Can you not see that the Christian grace of temperance has to do with eating as surely as with drinking?—*Present Truth.*

The Habit of Kindness

I know of a home in which the very atmosphere is so charged with human loving-kindness that it is a delight to be a guest therein. I have been a guest in that home for weeks at a time, and I never heard a single harsh, unkind word spoken to or about any one. One day I said to the sweet and gentle mistress of the home: "Do tell me, if you can, the secret of the beautiful and un-failing kindness that forms a part of the very atmosphere of this home. What is the real secret of it?"

"Why, I do not know that there is any secret about it. It is a kind of habit with us. You know that some people fall into the habit of always complaining. Others form the habit of always speaking sharply, while still others are habitually morose, and sulk continually. Now, it is just as easy to form a good habit as a bad habit, and, if one would only think so, it is just as easy to form the habit of kindness as it is to form the habit of unkindness. When I was a little girl at home, my father had his children sing nearly every day:—

"O, say a kind word if you can!

And you can, and you can;

O, say a kind word if you can!

And you can, and you can."

"If any one spoke an unkind word in the house, some one would be sure to sing these lines; and so we came to

speak kindly nearly all the time. So much happiness came from it, that I resolved, when I came into possession of a home of my own, that habitual kindness should be the rule there."

"It is a beautiful rule," I said.

"It is a rule that will bring peace and joy to any home, and, as I said before, any one can cultivate the habit of kindness."

I believe this to be true, and I am sure that Sir Humphrey Davy told the truth when he said: "Life is made up, not of great sacrifices or duties, but of little things in which smiles and small obligations, given habitually, are what win and preserve the heart and secure comfort."—*J. T. Harbour.*

Submission

MRS. L. D. AVERY-STUTTLE

HAVE thine own will with me!

This from my heart I cry;

Whatever pleaseth thee,

Whether I live or die.

Thou hast my hand, and so,

Be the path high or low,

Master, I yield to thee,—

Have thine own way with me.

Darkness surrounds my feet,

But I can feel thy hand,

And in submission sweet

I follow thy command.

But show thy child the way,

Then, be it night or day,

If thou but walk with me,

Why should I care to see?

O Christ, thou blessed One!

When my heart faints with fear,

And shadows one by one,

Like foes are lurking near,

Still give me strength to say:

Master, have thine own way;

'Tis better far than mine:

Not my will, Lord, but thine.

Master, I yield to thee,—

Have thine own way with me.

Physical Morality

THE preservation of health is a duty. Few men seem conscious that there is such a thing as physical morality. Men's habitual words and acts imply the idea that they are at liberty to treat their bodies as they please. Disorders entailed by disobedience to nature's dictates they regard simply as grievances, not as the effects of a conduct more or less flagitious. Though the evil consequences inflicted on their dependents, and on future generations, are often as great as those caused by crime, yet they do not think themselves in any way criminal. It is true that in the case of drunkenness the viciousness of this bodily transgression is recognized, but none appear to infer that, if this bodily transgression is vicious, so, too, is every bodily transgression. The fact is that all breaches of the laws of health are physical sins.—*Herbert Spencer.*

"If our homes were furnished with more character-building books, and less bric-a-brac and costly furniture, our children would get a much better start in life."

THE WORLD-WIDE FIELD

Conditions in Barbados

W. A. SWEANEY

CONDITIONS here are simply appalling, and are becoming worse every day. With a population of more than twelve hundred to the square mile, you can imagine that an epidemic of smallpox is not a desirable thing to contemplate. The poverty, hardship, and suffering of the masses, even in ordinary times, are pitiable, but now they are simply beyond description. How the people live at all is beyond my comprehension.

For years the price of sugar, the chief and almost the only product, has been declining, until it is now below the cost of production, and ruin stares the planters in the face, and has already overtaken many of them. Imperial grants and loans have served for a time to postpone the crisis that now seems inevitable. Should the sugar industry collapse, which will no doubt be the case, many thousands of plantation laborers who now eke out a miserable existence on two or three days' work at ten or twelve cents a day will be thrown entirely out of employment, to join the already immense number of idlers, and then there will be trouble such as we have not seen yet, bad as it has been and as it now is.

The smallpox epidemic, with the accompanying quarantine regulations, has greatly intensified all these unfavorable and disagreeable conditions. Nearly all provisions and supplies of every kind come from abroad, and of course the stoppage of commerce is followed by an immediate rise in prices, which greatly increases the suffering and hardship of the middle and lower classes, who are barely able to exist under the most favorable circumstances. Then the interruption of commerce throws thousands of men out of employment, such as stevedores, lightmen, boatmen, cartmen, porters, and common laborers in general; it also works havoc among the merchants and other business men.

The present epidemic, although preceded by a warning one last winter, found the authorities totally unprepared to grapple with such a visitation. Hospital accommodations are totally inadequate, and the disease is increasing and spreading by leaps and bounds. As many as fifty cases in a day have been reported. No one knows how many have not been reported, nor how many have even been concealed. Of the six hundred cases which have been reported,

more than half are still in their homes, with no possibility of proper isolation, care, or treatment. In the slums, where, of course, the disease reaps its greatest harvest, from six to twelve persons live in huts about eight by twelve feet in size. These huts almost touch one another; they stand on either side of narrow lanes, or halls, which fairly swarm with goats, pigs, poultry, and people. However, in view of the conditions, it would seem that the sanitary authorities do their work in a very thorough manner. The streets are kept cleaner than one would expect under the circumstances.

When the epidemic broke out, the people refused to be taken to the isolation stations, concealing their sick, and



A LAUNDRY IN BARBADOS

mobbing the sanitary officers and doctors in the performance of their duties. This feeling was intensified by the practice which prevailed at first of throwing the smallpox corpses into the sea. The masses of the people rebelled at this, as they set great store by the privilege of following their friends to the grave; in fact, funerals and weddings are gala events here. Among the masses long lines of people on foot follow the hearse to the grave. The higher classes, of course, ride in their carriages, as elsewhere. The business of fishermen, a large class, was also ruined by these burials at sea, so the authorities were forced to abandon that practice.

At first the people entirely refused vaccination; but the government, the ministers, the school-teachers, the newspaper people, and sensible and influential people generally engaged in a crusade of education, and now thousands are daily baring their arms for vaccination, which has been made free at government expense.

Many of the people are fatalists, and believe that if they are to have the disease, there is no use of trying to avoid it; and so when a case develops, a curious crowd, sometimes numbering

hundreds, will surround the house. Frequently persons go to the public buildings to report themselves while covered with smallpox. Sometimes they are sent to a hospital, and sometimes turned away for lack of room. They are always surrounded by a curious throng.

None of our people have taken the disease, and we are trusting in God for protection. Our work is making advancement, despite the unfavorable circumstances. The church is alive and active, and all our meetings are well attended, interesting, and helpful. On Sunday night the church is filled, and even surrounded. Many are interested, and some are preparing for baptism at the soon-coming quarterly meeting.

We are planning a temperance program for the near future. There is great need that something be done in this direction, and we expect success.

The work of the school is encouraging, despite the meager facilities. We are having a three weeks' vacation now, owing to the intense heat and smallpox and vaccination. We are of good courage, and glad we are here; for the need of humanity surely cannot be greater anywhere than in this place, and we want to be where we are most needed. Our health is good, for which we daily thank God.

If we had a strong, earnest, energetic, and consecrated couple, possessing some knowledge of nursing, business methods, cooking, etc., we would start the health food business at once. There is a great demand for it, and I think that it would be self-supporting from the beginning, and would develop into treatment rooms later. Are there not persons among our people who are willing to place all on the altar for service? I know there are, and we pray that God will send the proper persons. They would need to be patient, humble, true as steel, and willing to forego ease and comfort for the sake of the Master, who sacrificed all for us. They would need to come depending on God and their own energies, and not on the Mission Board, for support. We often wish that our brethren who have means could see and hear the sights and appeals that greet our eyes and ears continually. We have helped many of our dear people who are destitute, having no means of support. We are glad to share our means with them, but it is only a drop in the bucket compared with the need. Some of our own dear people go several days with nothing to eat, at times, and never complain or tell of their sufferings, and then there are thousands of others, not of our faith. How much we long for a little of the plenty that many of our brethren enjoy in the States! A little goes a great ways here. A penny a day will keep a person from starving, but many do not have that much. Pray for us.

Bridgetown.

THE way to rise above the disappointment is to fix our eyes not on others' or our own failures, but on the mark, and press toward that.—Rev. H. W. Foote.

A Trip Through Dark Russia

H. F. SCHUBERTH

It having been decided at the late German Union Conference that I should assist Elder L. R. Conradi in the general work of the union, it was thought best for me to visit Russia, which I did, for the first time, in the early part of October. Stopping a short time in the capital of Poland, Warsaw, which has 638,000 inhabitants, I had opportunity to talk with our only brother in this large place, as he met me at the depot. Besides this brother we have eleven isolated Sabbath keepers in Russian Poland, with its ten millions of people. Just think of it! One representative for a little less than each mil-



RUSSIAN LABORERS

lion of inhabitants! Thinking of these millions of unsaved men and women, who wander about as sheep without a shepherd, I could not help but say to myself: "And what have we as a people done to bring the light to these poor souls, the purchase of the precious blood of Christ?"

Twenty-four hours more by train brought me to Zhitomir, Volhynia, where I met Elder Gaede, and together we rode five hours in a Russian lumber wagon, with the wind blowing as it knows how to blow only in the land of the czar. Next evening we proceeded to our meeting place, the home of a brother in the country, where we arrived after dark, to avoid detection; for our brethren here had had some difficulty with the authorities in reference to the holding of religious meetings. Remembering this, our people in the North Russian Mission had been seeking the Lord earnestly, pleading for his special care and protection at the time of their general meeting. Their prayers were heard. The Lord came very near. We had the best meeting I ever attended. Although the sheriff was in the village, we were unmolested. As the brethren in that section are very poor, some of them had come forty or fifty miles on foot to be present with us, but they felt fully repaid for the hardship and inconvenience they had experienced during the journey. The meetings were held in a barn. The question of providing lodging accommodations for those assembled was very

simply but practically solved: in one part of the barn were rough benches and tables, which constituted the dining-room furniture. The weather was cold,—there was even some snow,—and we were obliged to eat without removing our hats and overcoats; but, as the warmth of the love of God glowed in our hearts, we enjoyed our meals very much. At night, after the last meeting had been dismissed, the assembly rooms were transformed into sleeping apartments. In the larger room the brethren lay down on some straw, which was brought in at night and removed in the morning, while the sisters slept in the same manner in the other room. As we were continually together in this way, we were enabled to make the best possible use of our time.

We next visited Kief, the holy city of the Russians. Here we held a meeting with a company of Sabbath keepers. Should you inquire why Kief is called a "holy" city, one would be compelled to answer: Because there are in this city so many holy relics of the saints. Thousands and thousands of pilgrims wend their way thither every year, that they may devoutly worship and offer candles before them. Many of these religious devotees come long distances on foot, with only a bag of dry zwieback strapped to their back, which, with water, forms their only food. The little money in their possession must be retained for an offering to the saints. One might suppose that these pilgrims would hear some good sermons in the holy city, around these shrines, but one would seek in vain for a pulpit. What then do they do?—They bow down and cross themselves before images of gold and silver, even kissing them. Among the images are also to be seen

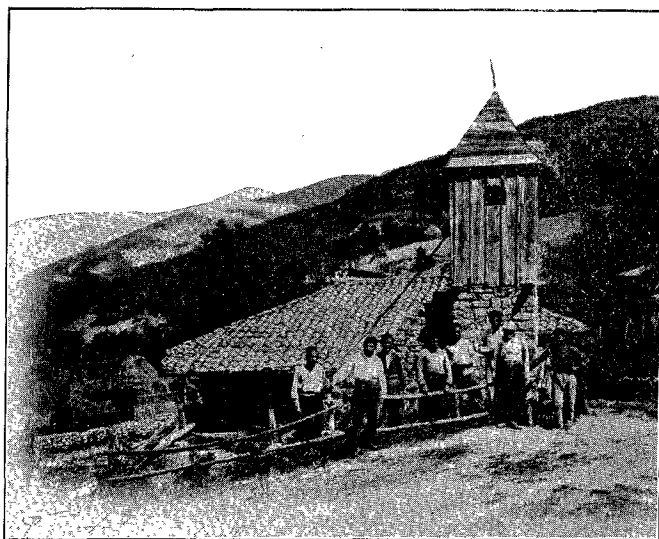
light which they have received, I felt like crying out: "Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them."

These idol worshipers know nothing of a Saviour. One of them, when questioned with reference to Christ, replied: "Is that true? Yes, I believe I once heard about a man like that." I never saw people more anxious to hear the precious gospel for these days. We have been so slow that the Lord has gone



RUSSIAN PEASANT WOMEN

out before us, and in several places companies are keeping the Sabbath, and waiting for us to come and baptize and organize them. But were we to do this, where would we obtain the literature necessary for their development and education? Where are the living messengers? O that we had one wide-awake minister for even every ten millions of the native Russians! While we have been doing something among



A TARTAR CHURCH IN THE CRIMEA

the Russian-Germans for sixteen years, the work among the Russians themselves is but just begun. But those who work here must be men of courage and faith, men who are not afraid of imprisonment and Siberian exile; for if discovered, he who is instrumental in bringing men from the darkness of the established church into the light of present truth must suffer imprisonment and expulsion from the country if he is a

foreigner, or lay himself liable to a cruel exile if he is a native. After another visit among some of the German churches in Bessarabia, we took the steamer from Odessa to Eupatoria, in the Crimea, where our general meeting for the South Russian Conference took place. Here we did not expect any trouble, and the churches, being more negligent than our brethren in

foreigner, or lay himself liable to a cruel exile if he is a native.

After another visit among some of the German churches in Bessarabia, we took the steamer from Odessa to Eupatoria, in the Crimea, where our general meeting for the South Russian Conference took place. Here we did not expect any trouble, and the churches, being more negligent than our brethren in

the north had been, did not especially seek God for protection. After holding our meetings in the house of one of our members for several days, the Lord impressed us with the thought that we should change our gathering to another place that afternoon; and no sooner had the transfer been made, than the policeman came, inquiring about the meeting and the foreigners, meaning Elder Gaede and myself. We now began holding our meetings in still another place, and stationed watchmen, whose duty it was to warn us in case of approaching danger. The next afternoon, as we were going from one place of meeting to another, we passed our lodging place, intending to step in for a minute, when suddenly we saw the police there, looking for us. Although they looked toward us, yet their eyes seemed to be holden, and we escaped.

As it was necessary for me to meet Elder Conradi in Friedensau before his departure for Egypt, it seemed best for me to leave that night, which I did, by wagon. Although very thankful for this blessed experience and the special help and protection of the Lord, I shall not be satisfied until my anxious prayer for Russia is heard, and the Lord impresses our people everywhere to do something definite for these millions who are in darkness, and more means are provided for the publication of much-needed literature, and for the education of more workers. There may be those who cannot give of their earnings or income; but there is no one who cannot earnestly and continually remember our workers in Russia before the throne of God, in their private devotions and around the family altar. Dear reader, do not forget the cause of God in this large field.

Hamburg, Germany.

British Virgin Islands

L. E. WELLMAN

OUR field of labor, the British Virgin Islands, lies about one hundred miles directly east of Porto Rico. The group consists of the two principal islands of Tortola and Virgin Gordia, and many outlying keys, the largest of which are Anegada and Jost van Dike. The largest of the group is Tortola, where are located the government office and the residence of the commissioner. Government affairs are directed, in the main, by the governing body in the Leeward Islands.

The people of Tortola, unlike the inhabitants of nearly all the other British West Indies, own their own land, and are consequently independent of landlords and estate owners, who almost invariably oppress and tyrannize over those who are dependent upon them for the necessities of life.

The soil, although very stony, is quite fertile, and produces good crops of sugar cane, bananas, plantains, sweet potatoes, yams, etc. All crops have been much injured by prolonged drought, however, this year. Stock raising is also quite generally practiced, nearly every family having several head of cattle.

The whole island is rough and broken, high mountains running from end to end. The roads can scarcely be called such, being mere paths over the mountains or along the seacoast. Communication between different parts of the island is carried on by people on foot, on horseback, or in small sailboats.

We landed in Road Town, July 1, 1902, and immediately began to arrange our home and meeting room, that we might begin aggressive work. We have regular services on Sabbath, Sunday afternoon, and Tuesday evening, and the rest of our time is spent in holding meetings and visiting in the country districts. Already we have two regular appointments in the east end of the island, and one in the west end, and many invitations in other parts, which we shall accept as soon as we can arrange to do so. We have not yet spoken publicly upon the Sabbath question, but some have been inquiring privately, and six have already begun to obey, and we expect that others will take their stand for the truth soon.

Elder Haysmer was with us in August for a visit among these islands. We went over nearly the whole of this island on foot, visiting from house to house, getting acquainted with the people, and distributing reading matter to all who would receive it. We found nearly every one friendly.

We also paid a visit to Anegada, a coral reef lying about forty miles northeast of Road Town. This island, once so destructive to the noble ships sailing in these waters, is very flat, nowhere rising more than twenty-five or thirty feet above sea level, and completely surrounded by hidden shoals and treacherous reefs. Several hundred people live here. Crossing the Anegada channel, twenty-one miles wide, in a small, open sailboat, even in pleasant weather, is not an enviable trip, but when a storm breaks upon one, it is not only disagreeable, but dangerous.

We left Road Town about half-past two on Sunday morning, with scarcely enough wind to carry us out of the harbor; but once outside, we found more than we wished for, and by the time we reached the channel, a storm was upon us. Waves continually broke over us, and, although protected with water-proofs, our clothing was well soaked. After six hours' battling with the storm, we cast anchor in quiet waters about a mile off shore, and were carried the rest of the way in a rowboat, and on the back of one of the men, it being impossible to come up to the shore in a boat. We were indeed glad to get on warm, dry clothing, after being so long exposed to winds and waves.

That evening Elder Haysmer was invited by the Wesleyan local preachers to speak in their chapel, which he did, the house being well filled with attentive listeners. The Wesleyan pastor, resident in Road Town, was not well pleased, however, and has notified us that any further acceptance on our part of such invitations means prosecution. We held two other services in the open air, visited nearly every fam-

ily, distributed much literature, and returned, feeling that we had spent a most profitable time.

While there, I promised to come again as soon as possible, and during the last days of September I made them another visit. I had a profitable and enjoyable time, visiting and talking with the people, who seemed very glad that I had returned for a few days. I also held four services with them, having an attendance of about three hundred each night, and it was with reluctance that I left so soon, being compelled to do so by appointments here.

I believe that a tent should be pitched in Anegada at once. The Lord has many precious souls there waiting for light. I do hope that arrangements can be made soon to hold a longer series of meetings there, for I am sure it would result in many accepting the fullness of his Word, and walking in the light of the third angel's message.

The Lord is leading, and we are of good courage. Pray for us that we may have wisdom, that we may be the instruments in God's hands of bringing to many a saving knowledge of the truth.

General Mission Notes

A SIGNIFICANT fact in the progress of China was the departure recently of eight young women, representatives of high-class families, for Yokohama, Japan, where they will enter upon a course of study.

A KOREAN, as soon as he is converted, immediately begins work among his relatives and neighbors. As a result, the missionary, instead of having to go out to seek the people, has more than he can do caring for those who come seeking him. This is one of the characteristics of mission work among the Koreans.

THE North German Missionary Society, having its headquarters at Bremen, began work among the Evhe negroes of the Slave Coast, West Africa, more than fifty years ago. Since the first of the pioneers was carried off by fever in 1847, sixty-five men and women have laid down their lives in this service. But all this sacrifice has not been in vain. There are now in Ewheland and German Togoland twenty-five hundred members of the Christian church, and one thousand children in its thirty-six schools.

ONE of the most important aids to missionary progress, if it can be carried out, is the attempt now being made by the missionaries of China to introduce the Roman alphabet as a substitute for the cumbersome aggregation of complicated signs which is used at present. Some progress has been made. The American Presbyterian Press at Shanghai has just completed the Ming-po Romanized Bible, which is the first complete Bible with references ever published in China. They propose to issue during the year, by way of experiment, a monthly paper, a hymn and tune book, and some parts of the New Testament in Roman type.



THE FIELD WORK

General Conference Council

A MEETING of the General Conference Committee and other brethren in council was held in Battle Creek, November 10-25.

Nearly all of the presidents of the union conferences and members of the General Conference Committee in the United States were present, together with presidents of various State conferences and representatives of the publishing and medical missionary interests.

Questions of finance and administration, of the relation of various departments of the work to one another, of organization and methods, were considered. The following actions of general interest were taken by the council:—

Financial Policy

Whereas, The work of carrying on the third angel's message is rapidly enlarging and extending into new fields; and,—

Whereas, Unless careful management be given to the operations in extending the message, large debts will be contracted; therefore,—

1. *We recommend*, That all evangelical and missionary enterprises carried on in the name of the denomination, or under the denomination's support, be conducted on a strictly cash basis.

Whereas, Plans have already been adopted for distributing a portion of the assets and liabilities of the General Conference Association; and,—

Whereas, Most of our corporations have now been organized, and have accepted their assignment of liabilities and assets made at our last fall council; therefore,—

2. *We hereby request* the officers of the General Conference Association to proceed at once to carry into effect before Jan. 1, 1903, the divisions hitherto recommended, and to use every endeavor to liquidate the remaining liabilities as rapidly as possible.

Whereas, Most of our corporations and institutions are carrying large liabilities; therefore,—

3. *We recommend*, That said corporations and institutions be requested to give special attention to the rapid liquidation of their obligations.

4. *We further recommend*,—

(a) That the General Conference or Mission Board from this day be not held financially responsible for any obligations which they have not assumed by their own action.

(b) That the foregoing be the general policy of the union and State conferences and other organizations and institutions of the denomination.

(c) That all parties undertaking local enterprises, such as institutions, church buildings, and other undertakings in this country, secure their means in their respective local territories, and not by general call for means unless previously arranged.

The Message to the World

Whereas, The one great work of this people is to carry the third angel's message in, this generation to every nation, kindred, tongue, and people; and,—

Whereas, About four fifths of the laborers, and the means with which to support them, are now gathered in the United States, where there is only about one twentieth of the world's population; therefore,—

1. *We recommend*, That a systematic and thorough campaign be entered upon and kept up to turn the attention of conference committees, ministers, and people to the needs of the fields outside of their respective conferences and outside of the United States; and that all conference resources of ministers and money be held open by the conference management to the needs and calls of the regions beyond, the same as within the bounds of local conferences.

2. *We recommend*, That conferences urge their laborers to move out into needy fields, especially into fields outside of the United States, and pledge to support them there, as their own laborers, until they have raised up a sufficient constituency to give them their support.

3. *We recommend*, That in all cases where laborers are sent into another field, as above suggested, they work under the direction of the committee into whose fields they are sent; that the committee under whose direction they labor audit their accounts; and that all appropriations for their support be sent to the treasury of the Mission Board.

4. *We recommend*, That the General Conference and union and State conferences give the internal workings and the expenses of administration careful study, to the end that all unnecessary expenses be eliminated, and the work put upon a sound basis.

5. *We recommend*, That we encourage the States that are able to do so, to set aside a definite per cent of the regular tithe as an appropriation to the general work of the Mission Board.

6. *We recommend*, That this forward movement in behalf of missions be placed clearly before our people, and that their responsibility to pay a full tithe into the Lord's treasury be emphasized.

7. *We recommend*, That in addition to this devotion of conference resources to destitute fields, we urge all our laborers and people to agitate the matter of the regular weekly offerings to missions, known as the ten-cent-a-week plan, by which a large treasure may easily be turned to the evangelization of the world.

Educational Work

The subject of education occupied the attention of the council during two meetings, and the following recommendations, presented by a special committee, were adopted:—

Believing that the work of Christian education is inseparable from that of the gospel,—

We recommend, That the Mission Board be advised to encourage the establishment, in the larger mission fields, of training schools similar to those conducted in England and France, these schools to be both for the training of workers and for general education.

In view of the sentiment that the

church-school teacher should be above local influences, and that church schools should be established wherever necessary,—

We recommend, That the Department of Education give special study to the question of the support of teachers and the maintenance of church schools, and report on the subject to the next General Conference.

We recommend, That the need of suitable text-books, adapted to our denominational school work, be brought to the attention of those interested in the educational work, and that they be invited to submit to the Department of Education suggestions (with or without manuscript) which they may feel may be of any assistance in meeting this need.

We recommend, That those who are prepared to do so, be encouraged to study the subject of Christian education with the churches.

Medical Missionary Work

It was voted,—

That this General Conference Committee and council renew our hearty co-operation with the Battle Creek Sanitarium Board and the Medical Missionary Association in their plans and work to recover from the effects of the fire, to renew the institution, and to promote their work as never before.

That this council approve of the Sanitarium getting money on bonds to satisfy its indebtedness, from whomsoever it may be able, at the lowest possible rate of interest.

That this council appoint Dr. S. P. S. Edwards as general field secretary for promoting an educational campaign among our people in behalf of the medical missionary work.

That each conference be requested to select a competent man to co-operate in this work in the local fields.

That an earnest and persevering effort be put forth by the General Conference Committee to raise,—

(1) Three thousand dollars remaining on the appropriation voted one year ago, for the London and Belfast treatment rooms.

(2) Twenty thousand dollars recommended at the Friedensau council for the establishment of a sanitarium in England; this sum to be expended under the direction of the British Union Conference Committee.

"Christ's Object Lessons"

We recommend, That each Conference continue energetically the campaign on "Christ's Object Lessons" until the full quota of books is sold.

Whereas, The author of "Christ's Object Lessons" has donated the royalty on this book for the benefit of the schools, to enable them to liquidate their debts, and has signified her willingness to continue this gift as long as it is used for the advancement of education; therefore,—

Resolved, That we signify our approval of this plan of aiding our educational work, and we request the publishing houses to furnish us the books, boxed and F. O. B., at twenty-five cents per copy, as long as they are handled by our people without profit.

Whereas, Our brethren in Europe have requested that the proceeds from the sales of the German and Scandinavian editions of "Christ's Object Lessons" in this country be used in aid of the German and Scandinavian training schools in Europe,—

Resolved, That we recognize the right of our German and Scandinavian brethren in America to use the proceeds from their sales of "Christ's Object Lessons" in their own languages as they desire; but we would suggest to them the plan of dividing the proceeds, allowing one half to be sent to the European fields for the purpose mentioned.

Literature Campaign

It was voted,—

That the General Conference and union conference committees unite in an earnest campaign in behalf of the circulation of tracts dealing with the stirring issues of this message.

That our people be urged to use the experience and favor gained through the sale of "Christ's Object Lessons" in selling our religious literature.

Appointments to the Field

While the council did not attempt to make detailed recommendations regarding workers for the mission fields, the following appointments were made during the session:—

That Dr. J. M. Keichline be invited to go to Egypt.

That Dr. V. Pampaian be invited to go to Egypt.

That J. A. Strickland and his wife, of Virginia, be invited to go to Jamaica, West Indies.

That H. Armstrong and his wife, of Scotland, be invited to go to India, in harmony with the recommendation of the European General Conference.

That B. E. Connerly and his wife, of Buffalo, be invited to go to Porto Rico.

That the Mission Board and the officers of the General Conference Publishing Department unite in an effort during the coming winter to secure a few good canvassers for the Southern Union Conference, South Africa, and Canada, in response to urgent calls from those fields.

That two ministers of experience be selected for the Australasian field.

A. G. DANIELLS, *Chairman*.

H. E. OSBORNE, *Secretary*.

Japan

TOKIO.—We are glad to be able to give a good report from this field. There are evidences of progress in the different departments of the work, and encouraging prospects for the future. At Wakamatsu, where the brethren labored during the summer, some are deeply interested, and seem just on the point of deciding to obey the truth. Two of the brethren remained there to carry on the work, and regular weekly meetings and Sabbath school are kept up.

On Sabbath, September 27, at our Sabbath service in Shiba, four persons were baptized and received into the Tokio church. Three of these are members or relatives of families already in the truth. We are rejoiced to see the young people among us taking their stand on the Lord's side.

Our paper, the *Owari No Fukuin*, continues to do a good work. At the last business meeting of the church, it was reported that two hundred and thirty copies of the paper are taken monthly by our members, for use in missionary work. This is a good beginning; but we feel sure that it can be much increased if all our members will do their best. This summer we were

much encouraged by receiving an order for twenty-five copies of the paper for one year from workers in an American city on the Pacific Coast. Are there not other churches in America that could use clubs of this paper among the Japanese? Any such should address W. D. Burden, 2 Gogochi, Shiba Koyen, Tokio, Japan.

Our publishing work is still largely in the form of plans, for we have not the means to do what is urgently needed. At a recent meeting of the workers it was voted to prepare at once the matter for five or six small tracts on the main points of our faith. Two of the brethren have just completed a translation of "The Marshalling of the Nations." We hope that its publication need not be long delayed. We present these urgent needs, believing that some of our brethren of means will respond with liberal gifts to support this work. The means we have for a printing outfit must lie on deposit till we can secure some capital with which to do the work.

We have been much encouraged of late by the arrival of additional workers. October 22 Dr. S. A. Lockwood and his wife landed at Yokohama after a safe but stormy voyage. They have come to begin the medical work in Japan. Brother and sister Wilbur came on the same boat, and went on their way to China, to engage in the medical work in that great field.

F. W. FIELD.

Hayti

CAPE HAYTIEN.—This island is only eight days from New York, so but little money and time need be consumed in reaching it. The state religion is Catholic. This statement alone presents the needs of the people. Protestant churches are established in the principal cities, but progress is very slow among the people, who have been ninety-nine years under papal teachers.

A Spanish woman, who never saw nor read the Bible until I loaned one to her a short time ago, after a few readings accepted the truth. Later she went to St. Kitts, where she was baptized and united with the church. She was a professor of the Roman Catholic faith. This is evidence that the grace of God will save sinners in this island as well as elsewhere.

I have tried to tell in few words the needs of this field; and the need of the field is surely the call of the hour in this part of the vineyard as well as elsewhere.

HENRI WILLIAMS.

Indiana

FRANKLIN.—Although I have not reported through the REVIEW for some time, I still love the truth, and enjoy the privilege of preaching it to the world. After the camp meeting at Franklin, I was associated with Brethren Donnell and Moody and several Bible workers in a series of meetings at this place. We were successful in securing a hall centrally located. We have been here about eight weeks. The attendance is from twenty-five to one hundred. We have circulated about one thousand copies of *The Signs* and two hundred of *The Life Boat*. We have also sold about fifty dollars' worth of books. We have organized a Sabbath school of twenty-five members. Ten have accepted the faith,

and many others are favorable. We are hopeful for a good church here. We desire an interest in the prayers of God's people.

C. H. BLISS.

Bethel Industrial Academy

THIS institution, which is an intermediate school preparatory to the Emmanuel Missionary College, began the fourth year of its work on September 3, with the most encouraging outlook of its history; and the fall term is approaching its conclusion with as good a prospect as when it began. The enrollment at the beginning of the term was eighty-five; it has increased to one hundred and thirty-seven, about fifty of the number being pupils of church-school grade. This enrollment is over one third more than that of any previous fall term, as our people in Wisconsin are beginning to learn what a blessing an intermediate school is in their borders. Twenty have written that they intend to come during the next month. The goodly number of students is not more noticeable than the superior intelligence and good spirit which we have found in our school this year. The success of the school is found to lie in its keeping within the proper bounds of an intermediate school, and for this reason practically all the work in classes is on the common, essential branches, with some industrial classes. The students from high schools have recognized their general weakness in some one or more branches of elementary work, and have taken the classes they most need. Daily classes have been conducted in agriculture, cooking, sewing, and carpentry. The carpentry class spend from two to four hours daily in actual work, and they have erected a fourteen-room cottage during the term, and will now begin the finishing of the building. All building and repairing has been done by teachers and pupils, without additional expense. The students are learning to appreciate industrial training, and have not warred against it as formerly.

The Spirit of God has manifested his presence in a most precious way during the term, and the blessed fruits of his presence have been a daily inspiration. We have found a wonderful inspiration from the lives of our students, especially some who knew nothing of present truth before coming here. Our Bible classes have seemed richer and sweeter than ever before, and frequent testimony is borne by students to what the Lord is doing for them in the study of his Word. The same can be said of our students' meetings on Sabbath afternoon. Most of the youth coming from the churches make a profession of Christianity, and have their names on the church records, yet have no real Christian experience. These have become acquainted with the Saviour, and perhaps twenty-five who made no profession at the beginning of the term have begun the service of God. Several students not of our faith have been converted, and are having a precious experience. Their parents rejoice, and write excellent letters of appreciation of the school. It would be well if all our own people understood and appreciated our schools as do some of these who know nothing of the truth for this time. A missionary spirit has been general among the students. Letters from workers in various distant fields

have come to the school frequently, and they have resulted in awakening a deep interest in the work in regions beyond, as well as in those near by. In the students' daily prayer meeting they may be heard praying for those who are going out before them in opening the way into the distant fields to which they hope soon to go themselves.

We feel impressed that this school is a blessing to the Wisconsin Conference, and only wish that similar schools, somewhat smaller, were sprinkled over every conference. Much wisdom is needed in the establishment of these schools, but the Lord has been giving experience in the work, so it need not be an experiment in any locality.

H. A. WASHBURN.

A Sanitarium for the South

KNOWING that the readers of the REVIEW are interested in every branch of the work of the third angel's message, and hail with pleasure reports of advance in each part of the great harvest field, the writer thought well to give a brief description of the Fairview Sanitarium, recently opened at Asheville, N. C. The Northern States have had the advantages of well-equipped sanitariums for a long time, and a string of our sanitariums, extending from Massachusetts to California, has provided the people with abundant opportunity to avail themselves, when sick, of the benefits to be derived at these places. But the Southern States have been sadly neglected, and until quite recently entirely unprovided with such opportunity. While for years our splendid sanitariums here and there throughout the North have been as beacon lights to guide the people in the way of healthful living, a generous, noble, and appreciative people in the wide South land have been groping in the dark, languishing for lack of that which it was our duty to give.

To supply in some measure the need for sanitariums in the South, conducted in accordance with the principles which we as a people hold dear, a small institution has been opened in the suburbs of Asheville, the beautiful mountain city of western North Carolina. This sanitarium, called Fairview Sanitarium because of the extensive and delightful view of mountain and valley which its position commands, is built among the pines on the sunny slope of hills overlooking the city, and is a quiet, homelike place. The rooms are large and well ventilated. They are heated with pure, warm air from furnace and open fires, and are lighted with electricity. The suburban location gives pure air, and freedom from dust, noise, and the germs of disease. Copious mountain springs, high above the sanitarium, furnish the place with an abundant supply of purest mountain water.

It is hoped that the beautiful surroundings and the pure, invigorating air of the region, together with correct

habits of living and rational measures of treatment, may be the means in the hands of God-fearing workers, of bringing many a weary, disease-burdened soul in closer harmony with the Creator, who giveth life and breath to all creatures. It is the purpose of the management that the sanitarium shall be educational in character, and that all possible shall be done to promulgate the principles of healthful living, not only among the patients who visit the institution, but also among the inhabitants of the hill country round about, to the end that man may be happier and God more honored.

On account of the excellent climate of western North Carolina, thousands of health seekers visit the region every year. They find accommodations at numerous hotels and boarding houses, where but little or no attention is given to matters of hygiene as related to diet, and they are attended by physicians who resort largely to the use of drugs. It is the purpose of the Fairview Sanitarium to provide a thoroughly hygienic diet for its patrons, and to use the same rational measures of treatment that are so successfully employed at Battle



THE FAIRVIEW SANITARIUM

Creek. Nurses from the Battle Creek Sanitarium have charge of well-equipped treatment rooms in Asheville, and will co-operate with the sanitarium for the upbuilding of the work.

The training of other nurses has already been entered upon, and the wide-awake class is receiving daily instruction. One sturdy young man, a native of Carolina who has consecrated his life to medical missionary service, has taken hold of the work with a zeal not surpassed in our Northern sanitariums. An intelligent colored sister has eagerly improved her opportunity to become acquainted with hygienic cookery.

The institution has the good will of the people of Asheville, and of the medical fraternity. There is abundant evidence that the Lord has opened the way for the work, and it is hoped that those connected with it may relate themselves to him in such a way that his blessing may attend their efforts.

Dr. Geo. P. Edwards, who was formerly connected with the Battle Creek Sanitarium, and who spent several years in India with Dr. Place and Elder

Robinson, is in charge of the new sanitarium. * * *

The School in Paris

AFTER the blessings which attended our school at Geneva last year, we decided, if possible, to continue the same work this year; and we also hoped, if we could find a suitable place, to locate the school in France. One great difficulty presented itself against this plan. The canvassing work has never found an encouraging reception in the French nation. First, because the French people have long been educated away from reading serious literature. A love story, a romance, or a cheap class of reading will readily find a great sale, provided the price does not go much over twenty-five or fifty cents; and the cheaper, the greater the circulation. Secondly, because our reading is Protestant, and therefore it is generally rejected. During the year 1900 an effort was made to put a strong force of canvassers in the city of Paris; and no outlay of expense was withheld to get the work started in this city. But the workers all returned with the declaration that in Paris they could not even give away our papers and tracts, much less sell them; and as to our higher-priced books, they were out of the question.

It can readily be seen that this state of affairs would affect our school, for in these Catholic countries of Latin-Europe, our young people are very poor, and while attending the school, must receive help, or else they must earn their expenses by some means. Thus, at the school of Geneva, last winter some of the students earned all their expenses by canvassing. But Geneva is in Switzerland, and Switzerland is not France.

So it was with anxious thought that we started out early this fall to visit the large cities of France, with a view of finding conditions favorable for a school, and for starting our work in that country. We visited quite a number of cities, and while in some of them we found conditions more favorable in some respects than in Paris, yet we felt that the interests of the work demanded that it be started in Paris. The greatest difficulty that Paris presents to our work is what is called "*la concierge*." The *concierge* is something absolutely unknown in America, and is not very much known in other European countries. But it is the prevailing thing at Paris.

What is the *concierge*? Well, when a rich proprietor builds a house in the city, the house is supposed to contain all the way from seven to five hundred apartments. Each apartment constitutes a complete home for one family, and contains a small, dark corner called a kitchen, then a dining room, a parlor, a larger or a smaller number of bedrooms, according to the size and price of the apartment, so that in each large house there will be from seven to five hundred families. Now, according to the custom, at the large entrance to the stairways and courts of this house is a small apartment, which must be passed by everybody who goes in or out of the building. In this apartment dwells the *concierge*. This person, whether male or female, is, so to speak, the proprietor's watchdog. The *concierge* pays nothing for his apartment. He gets no salary from the proprietor, but every renter, upon entering, pays this *concierge* all

the way from two dollars to ten dollars; and when the New Year's day comes, the renter must give another liberal donation to the *concierge*. Suppose the renter determines not to give the *concierge* his dues, what happens?—He loses his letters. The postman delivers no mail to individuals. All mail must pass through the hands of the *concierge*. If the renter's friends come to visit him, they never reach him. The *concierge* tells them that he is not at home; for every stranger entering the staircases must ask permission of the *concierge*. The *concierge* can subject the renter to a miserable existence if he wishes. He can keep the stairways dirty. He can send astray the renter's groceries, coal, and other articles delivered by merchants.

This *concierge* is a thorn in the flesh to our canvassers; for it is against the law for anybody to enter the house without the permission of the *concierge*. And to our canvassers you may be sure this permission is very rarely given.

Our school opened in Paris the twenty-seventh of October. After two or three weeks of hard tramping in the city, we found a suitable and reasonably economical apartment. Knowing that the majority of our students must come from Switzerland, and that it is a journey of fifteen hours from Switzerland to Paris, we had hardly dared to hope, in view of this large expense, for more than eight or ten students. But our school opened with sixteen. We had over thirty applications, but owing to our limited room, we could take only seventeen students, the number which we now have. And in three of our bedrooms the students are sleeping four in a room. There is not one hired person in our school. All the work is done by the students.

Most of these students have pledged to pay all their expenses, yet they hope to earn at least a part of the same, if not all, by canvassing in the city.

Our school is to continue six months, and we count it a blessing from the Lord that we were able to find in this city a proprietor who would rent us a large apartment for six months. Such apartments are usually rented upon contract for three, six, or nine years. We have also been fortunate in having a good *concierge*. Instead of our students being compelled to go to the public washing houses, where the law compels family washing to be done, and where it is done by a lower class of women, our *concierge* has kindly given us the use of her little court. Here we do our weekly washing, and, moreover, she permits us to do it on Sunday, although she is a Catholic.

Our students have come from Italy, Switzerland, France, and one from Nebraska. They are having wonderful experiences with policemen and *concierges* when canvassing. The Lord has blessed us, and we look forward to his continued blessings.

B. G. WILKINSON.

BROTHER KNEELAND writes that there is a call for a lady teacher in San Fernando, Trinidad. A prominent East Indian merchant who is interested in the truth and the Sabbath, and is planning to dispose of his store so that he can go onto his cocoa estate and keep the Sabbath, has asked him to secure a teacher for a girls' school. Many East Indians

have means, and desire better advantages for their daughters than can be obtained in the public schools. The standard of morality is so low that many will not put their girls into these schools. They ask for a lady teacher who can instruct in music, sewing, cooking, and ordinary domestic work, as well as in Latin, French, and other branches. They can easily raise thirty dollars a month for her support.

Will Every Reader of the Review Try This?

WE wish to suggest a very simple plan whereby all our brethren may come in contact with their neighbors from a missionary standpoint.

Send us the names and addresses of ten or more of your neighbors, and a two-cent stamp for each, and we will send them a copy of the December *Life Boat*, and also a personal letter calling their attention to the journal, and telling them that our representative will call upon them in a few days to solicit their subscription.

At the same time that we send out these papers, we will write a letter to those who send us the lists, so they may call a day or two later.

Where there are companies of our people, consider it in the church, and then divide the territory so that different persons will not send in the same names.

We trust that every reader of the REVIEW will spend a few hours in this missionary movement. Address 28 Thirty-third Place, Chicago, Ill.

DAVID PAULSON.

The Offerings Increasing

THE librarian of a church in one of the Western States writes: "Our offerings for the two quarters previous to the time we began to use the envelopes were \$3.22 and \$2.22. For the last quarter, with the envelopes, it was \$7.07. You can judge whether or not the envelopes have been a benefit to us. Some of our members who have never taken any interest in the ten-cent-a-week plan have made up their minds to fall into line. I believe that this idea is a good one, and I shall continue to ask God's special blessing upon it, because it is bound to hasten the end of this world, with all its sorrow and woe."

Another librarian says: "I am glad to add my testimony concerning the usefulness of the envelopes in gathering offerings for mission work. We have used them one quarter, and our offerings are nearly double those of the previous quarter. I believe that this is only the beginning of better things. It is a pleasure to watch the eager, expectant faces of the children as the envelopes are being passed and the offerings collected. We would not like to go back to the old way, for these little reminders are needed by all; and I am sure that not only the offerings, but also the interest in missions, is increased by their use."

BROTHER SPIES writes from Rio Cunha, where he spent a week, that some are now keeping the Sabbath who will soon be ready for baptism. He says: "There is so much to do in Brazil, and so few workers! May the Lord raise up more laborers to go forth into this harvest."

Week of Prayer Notes

The Cry of the Fields

If the readers of the REVIEW could go through the letters that come to the Mission Board, and see how, intermingled with business and details not intended for publication, the cries for more help come pressing in from the hearts of our workers, all would realize how anxiously the fields await the news of re-enforcements on the way.

India's Cry

Here is a paragraph from Brother J. L. Shaw's letter, just received from Calcutta, India:—

"The work in this field is growing, and we as workers are being severely taxed to meet the demands made upon us. We have reached the point where we shall have either to narrow down our work or have more help. As workers, I believe our hearts are being drawn more and more toward the work in this field. Between three and four thousand rupees [\$1,000 or \$1,300] have been pledged by the workers toward a school for natives, and without pressure some have pledged all they have. For my own part, my heart is wrapped up in this field, and I feel to offer my salary for the coming year to the Mission Board, providing they will send us help to circulate our literature through this country among the English-speaking people. How I shall get on need not concern the Board. The Lord always has provided, and will continue still. We have begun a good work in the circulation of the *Oriental Watchman*, and I cannot bear to see this work cut down."

Surely the help must go; and without insisting on any such sacrifice as the great need prompts our brother to suggest. Over half the world is in Asia, unwarned. Personal contact with the needy East must forever bind hearts to the work there.

Another Call From Africa

Brother Anderson, of the Matebeleland Mission, repeats his plea for Barotseland, the country beyond the Zambesi, saying in a recent letter:—

"We feel very anxious about Barotseland. The king is just back from the coronation in England, and is asking for missionaries. I longed to go to him, when I saw him in Buluwayo, and tell him that we were ready to enter his country. He wants industrial missions established. We ought to be ready to enter that field next April.

"The Lord wants us to be the head and not the tail. We can see how matters have been held so that we might enter the field. If we enter now, we shall be the first to occupy the land. The French have been there for years, and are now in disfavor. Shall we enter now? If we are there first, we shall not have so much to meet from those who are against the truth. I was informed a few weeks ago that a prominent missionary had petitioned the government to have us banished from this country because we teach the Sabbath and other heretical doctrines that unsettle the native mind. I am glad that our work is attracting attention. We want rightly to represent the Master when the world inspects our work."

Who can fail to see that the time to favor Zion has come? W. A. S.

Prayer and Missions

THE blessings of the week of prayer, December 20-27, are not to be sought for ourselves alone. Again let the prayer circle that now girdles the world send up to heaven the psalmist's prayer: "God be merciful unto us, and bless us; and cause his face to shine upon us; that thy way may be known upon earth, thy saving health among all nations."

None will watch for the fruitage of this week of prayer with greater interest than our workers in the mission fields. It is not merely that the great annual thank offering to God for the missionary cause is to be made by all the people. That means much to all who face wide-open doors without the ability to enter. But nothing can bring greater inspiration into the fields abroad than the news of a spiritual outpouring and a reviving and awakening among the great body of believers in the home churches.

The genuine revival of the advent faith in a quickly coming Saviour, among sixty thousand Seventh-day Adventists in the home land, would electrify the believers in all the world, and give power to the testimony borne that would speedily warn the nations. The final message, "Behold the Bridegroom cometh!" would quickly be borne to the whole world as the "midnight cry" swept through the ranks of believers in the 1844 movement. Let us seek God for the cleansing from sin and the power for witnessing.

To this very revival the voice of God is calling: "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem. . . . Shake thyself from the dust; arise. . . . How beautiful upon the mountains are the feet of him that bringeth glad tidings, that publisheth peace; . . . that saith unto Zion, Thy God reigneth! . . . The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God." This is to be in our day. Let us begin now to pray that the coming season of special prayer may mark a mighty onward movement in the lands abroad.

W. A. SPICER,
Secretary Mission Board.

Current Mention

—Thirty-six persons committed suicide in Chicago during the month of November.

—The American baseball league has decided not to allow Sunday games the coming season.

—Fourteen men lost their lives in a fire which destroyed the interior of the Lincoln hotel, Chicago, in the early morning of December 4.

—Thomas B. Reed, the well-known ex-politician, is dangerously ill at his home in Washington, D. C., with but slight prospect of recovery.

—Great Britain and Germany have begun coercive measures against Venezuela to secure payment of long-standing claims against that country.

—According to the London *Mail*, it is now possible to manufacture artificial rubies which in appearance are fully equal to the natural stones. A demonstration of the process was made recently at the Academie des Sciences in Paris.

—According to the report just made by Secretary Wilson, of the agricultural bureau, it has been demonstrated that tea can be successfully grown in the United States.

—The strike arbitration commission appointed by President Roosevelt is still conducting its investigation of the conditions of the coal-mining industry, and its report is not expected before 1903.

—Two of the largest guns on the battle ship "Texas" exploded during practice recently off the Virginia coast, and only heroic work by the gunners saved the ship and the lives of those on board. The "Texas" had recently been overhauled, and had put to sea on a trial trip.

—Turkey has ordered from the Krupp gun works sixteen batteries of quick-firing field guns, this being the first step in the rearmament of the Turkish artillery. Two hundred and twenty thousand Mauser rifles have also been purchased. The impression prevails at Constantinople that a serious situation in Macedonia and the Balkans will have to be faced in the spring.

—A Catholic journal in Berlin claims to have definite information that the present Reichstag will pass a resolution asking the German government to repeal the anti-Jesuit law, and that the Bundestag will consent to the repeal. The "center," or Catholic, party in the Reichstag has tried for years to secure the repeal of this law, which banished the Jesuits from the country.

—By a recent decision of the appellate court at Rochester, N. Y., Catholic orphan asylums in that State are to be supported by public taxation. The case was brought into court by a member of the American Protective Association, who sought to prevent payment from the city funds of Rochester of four nuns employed as teachers in the St. Mary's Boys' Orphan Asylum.

—Secretary-of-War Root, in his report on military affairs, recommends the re-establishment of the army canteen, which Congress had been moved to abolish at the instance of the W. C. T. U. and other temperance reformers. Secretary Root says that from numerous reports, he has arrived at the conclusion that the effect of the abolition of the canteen system is to drive the soldiers to vile resorts outside of camp, where they obtain intoxicants and are brought in contact with all kinds of vicious characters.

—The president's annual message to Congress, which was read before the two branches of that body on December 2, considers the following questions: The regulation of the trusts; tariff revision; reciprocity treaties; the labor question; arbitration; the isthmian canal; Pacific cable legislation; Porto Rico and the Philippines; the army and navy; postal affairs; national aid to irrigation; scientific aid to farmers; lands for home builders; and better laws for Alaska. The chief interest in the message centers about the president's proposition to regulate the trusts, which he believes Congress has the power and authority to do. It is stated that the leading trust representatives scoff at the idea of being brought under the control of Congress, and will have a powerful lobby at Washington to prevent such legislation as the president's message suggests.

Silent Messengers

Our Books, Tracts, and Periodicals

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

Who Will Go?

"LORD, here am I;" for God had said,
"Whom shall I send, and who for us
will go
With warnings to a sinful world?"
The prophet heard, and with his lips
Touched by the holy fire, and cleansed
from sin,
Answered in meekness to the call:
"Send me."

Could but these lips of mine—these
lips of clay—
Be touched with hallowed fire and
cleansed from sin,
Then gladly they would bear thy
warning call
Of loving tenderness to man.
Cleanse, Lord, my lips from dross of
selfishness;
Breathe the commission of thy love to
me,
With pardoning voice, "Jehovah bids
thee go,"—
And I will whisper of thy love to all.

—Selected.

"THERE is only one word in the gospel to the sinner, and that is, 'Come;' and there is only word to the church, and that is, 'Go.'"

Patient Continuance

"LET us not be weary in well doing."
"In the morning sow thy seed, and in the evening withhold not thy hand: for thou knowest not whether shall prosper, either this or that."

Early in the morning, all day, and late at night,—these are the Christian's, working hours. No "eight-hour day" for him. His working hours are filled with active labor, and he sleeps only that he may be refreshed for *service* for his Lord.

The man who is acquainted with God, finds in the changing seasons no reason for delay. Summer and winter, spring and autumn, are all the same to him. God is ever the same. He changes not. And his riches, all of which he holds at our disposal, are a constant quantity, and are not increased nor decreased by the changing times and harvests.

Our Father can help us as easily in the springtime as in the autumn. He can bless after Christmas as well as before Christmas. Men who enter the canvassing work in September or October because it is "before Christmas," are likely to leave the work during January and February because it is *after Christmas*. Those who enter the field this year because *the crops are good*, are likely to leave the field next year if *the crops are poor*. Such "fair

weather" and "prosperous times" professors are not the soldiers who will carry the banner of Christ through this last great conflict.

The man who consecrates his life for service every day in the year, and for every year until the Lord comes, will enjoy all the blessings that God gives through bountiful harvests, prosperous times, and "before Christmas" deliveries. But far beyond these blessings, and infinitely more precious than all of them, are the peace, the joy, and the riches that come to us in times of adversity, when we are led by a Father's unseen hand into that "secret place of power" where we really and truly become acquainted with God. This way of working is the secret of financial success, and of all other true success in this wide world.

We appeal to you who have put your hand to the plow, not to turn back; and we again invite into the service all whose hearts can still be appealed to by the times in which we live, and by the needy cry which is daily ascending to God from millions who are lost in darkness and sin. The day of the Lord hastens as rapidly in January as in December; then why stop work? The needs of men are as great when times are hard as in times of prosperity; then why be subject to the seasons? "He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap." Eccl. II:4.

A Seed That Grew

THE following is a letter which we have just received from a gentleman in Texas:—

"I received the tracts, and am well pleased with them, especially the one on the Lord's day. I have a book written by Elder Waggoner, entitled 'From Eden to Eden.' It is the best work I ever read on that subject. I have decided to keep the Sabbath from now on."

This gentleman goes on to ask various questions concerning the truth, and seems to be intensely interested.

Dear reader, are you sowing such seed as this? H. H. HALL.

Reports Given at an Old-Fashioned Tract and Missionary Meeting

I GAVE away several papers. I also had with me "Christ's Object Lessons." I left a copy for a lady to look at, and when I called a little later, she gave me an order. I saw another woman, who took "Steps to Christ." This woman did not believe in religion, but after I showed her the book, she wished to have it. This is an excellent book for people who do not believe in Christ. Another evening I went out, and in a few minutes sold two health journals. It is no trouble to sell books and papers. The people are anxious for *The Signs of the Times*. The Lord blessed me in this work. He always blesses me; he helps and keeps me. I pray that all our brethren and sisters will decide to do

something in this good work, no matter how little it may be.

I was down town shopping in one of the stores last week. I had been selling *The Signs* to one of the clerks there. He asked me, "Why don't you bring *The Signs of the Times* to me now?" I told him that I had not been selling any lately, and asked why he did not subscribe. He said he would, and promised me a year's subscription. Brethren and sisters, the people are anxious for *The Signs*, and if we were just as anxious to sell them as they are to buy, this town would be full of them. Pray that I may do my work as the Lord wants me to do it, and that the message may go forward.

I have not done very much, but the Lord has blessed me. One day I sold a copy of "Christ's Object Lessons" with hardly any effort. Another day I took a subscription for *Good Health*. This is a grand and glorious work, and I want to be in just that place where the Lord would have me, and do the work he has for me to do. On Friday there is much to do at home, so I thought I would let my little girl go for me. I asked the Lord to let her be willing to go if he wanted her to do so. I then asked her what she thought; she said, "We want to get the message before the people." She said she wanted to sell the paper. She went out and sold two copies of the *Pacific Health Journal* and four of *The Signs*. I think our little children could do much work if we as parents were not afraid to have them try. The Testimonies say that the children are going to do a great work in giving the message. I ask your prayers that I may labor just where the Lord would have me.

I tried to get subscriptions for *The Signs* and for the health journal; but the Lord impressed me that I should work with "Christ's Object Lessons." Wednesday afternoon, when ready to start, I was impressed to go to one of my neighbors across the road. Just as I arrived there, a storm came on. I had a good talk, and canvassed the lady for "Christ's Object Lessons." I found that she was anxious to hear, although at first she did not seem to care to look at the book. After I had shown it to her, she said it was a fine book, and gave me an order. By that time the storm had cleared away. I went down town, and sold a book to the doctor who had been attending my little girl. I told him that I had brought a book along, and that I would leave it with him to examine. He took the book, looked at it, and said that he would take it. He said he thought it was a good thing to study the life of Christ. He also wishes another of our books for a Christmas present for his wife. I have tried to be in that place where the Lord can work through me and help me to lead others to him. Pray for me.

My face is Zionward, and ever shall be. I have had a good experience in my work with "Christ's Object Lessons." I thought that I was too busy to sell this book, and that I would wait for a slack time. Then I decided to try an experiment. I left a book with some goods I delivered at a house. I told the people that I did not have time to canvass for the book, but that I would leave it for them to look through. I thought I would make a test in this way to see whether

a busy person could sell the book. The next time I called at the house, the lady said, "That is an excellent book; I want to keep it." If the Lord has given us this work to do, he will bless the effort.

I went out to see what I could do with "Christ's Object Lessons." I found my neighbor busy, so I told her that I would leave the book for her to examine. After telling her the object of the book, I said that I would call later. I went back a few days afterward, and she said, "I want that book," and gave me the money. If we will place the books in the houses, the Lord will sell them. I did nothing toward selling this book, but simply left it with her. This was a Catholic family, too. I want to be in that place where the Lord can work with me.

(NOTE: Dear brethren and sisters, may the Lord bring back to us the old-time missionary meetings, the spirit of personal devotion which we enjoyed in former days, and that personal burden for the lost which will lead us to rise up as a body, and give this message *at once* to the world.)

An Impetus Needed

THE time is ripe for a definite forward movement by a people who have professed for many years that the Lord would come in this generation. If our position is correct, the world must be quickly warned. Some tremendous inspiration must arouse and electrify our people to go to work as never before.

Full Consecration

When there were five thousand men to feed, and only five loaves and two little fishes with which to feed them, these were unreservedly given into the hands of the Master to use as he chose to use them. He was given the sole right to divide and distribute as he thought best. These amounted to very little toward satisfying the hungry craving of the great multitude; but that little was consecrated fully, unquestioningly, and unreservedly to his service, and Jesus received them thankfully. So we read that he took the few loaves and fishes, and "when he had given thanks, he distributed" till "they were filled."

So, dear brethren and sisters, though we are small and insignificant when compared to the great need, if the little we are is unreservedly consecrated to his service to be used in any way he shall see fit, will he not "give thanks," and will not the little thus placed in his hands, and thus thankfully received by him, suffice for the needs of the great, perishing world multitude?

Christ's Interests Ours

O, then, let us first of all yield ourselves wholly and unreservedly into his hands, there to lie passively for him to use as he sees fit! Let us cease from our own works, cease from having any interests separate from those of our Lord. "Christ's interests and those of his followers should be one."

And what are his interests? He had but one object—soul-saving. He came "to seek and to save that which was lost." He "went about doing good." So we, if we love him, shall be found doing the work he wishes to have done, the work he would do if he were now here on earth.

NOTICES AND APPOINTMENTS

Annual Meeting of the Louisiana Conference

The first annual meeting of the Louisiana Conference will be held Jan. 22-31, 1903, in Welsh, La. Reduced railroad rates on the certificate plan have been applied for, and will doubtless be granted. Each church will send delegates. Elders George I. Butler and John A. Brunson will be present. Let all bring bedding with them. The Welsh church are arranging to entertain the visiting delegations. For further information, address E. S. Abbott, Welsh, La., or the undersigned, at 305 St. Charles St., New Orleans, La.

S. B. HORTON,
Conference President.

A Splendid Opportunity

Read, and see if this does not mean you. The Correspondence School for Nurses, connected with the Sanitarium Medical Missionary Training School, will begin a new class the first of January, 1903. Lessons are sent weekly to students who are unable to leave home duties in order to take a regular course at one of our sanitariums. This is the fifth year this work has been carried on, and hundreds are availing themselves of it. Our pupils during the year of 1902 nearly doubled in number those of any previous year. Studies in eleven subjects are given, among which Christian Help work and the care and treatment of the sick are prominent. Our lessons have recently been revised and enlarged, and are in every way improved.

The tuition fee is three dollars, which barely covers the cost of sending out the lessons, correcting the replies, and returning the reports to the pupil. The text-books required for this work are furnished at actual cost price. We shall organize a new class in January, which will continue one year (some finish in six months), and shall be glad to hear from all who are interested. A descriptive circular giving full particulars, also testimonials from those who have taken the course, will be sent free on application. Address Correspondence Department Sanitarium Training School, Battle Creek, Mich.

A Ministers' School Jan. 7 to March 17, 1903

DURING the winter term Emmanuel Missionary College will conduct a school for ministers, Bible workers, canvassers, and colporteurs.

"The great crisis is just before us. . . Many more workers ought to be in the field. There should be one hundred where now there is only one. Many who have not been ordained or licensed may work in their own neighborhoods and in the regions about them."

"In every school that God has established, there will be, as never before, a demand for Bible instruction. Our students are to be educated to become Bible workers."

"It should be the aim of our school to provide the best instruction and training for Bible workers. . . The churches have a part to act. They should see that those who ought to receive its benefit attend the school. They should assist worthy persons who have not the means to obtain an education."

SHORT COURSE FOR MEN AND WOMEN

"If our churches were awake, they would multiply their resources; they would send men and women to our schools, not to go through a long course of study, but to learn quickly and go out into the field."

"Let workers enter the field without going through many preliminaries. Teach them to begin labor just where they see it is needed. Thus our working force may be greatly increased."

These quotations call for a short course, a

practical course,—a course not for youth, but for men and women. It is such a school that Emmanuel Missionary College will conduct during the winter months. Young men and women who wish to begin active service as ministers, canvassers, or Bible workers will receive special training. Berrien Springs and neighboring towns are asking for the gospel. The classes will have practical field work under the direction of their instructors. Arrangements have been made for the ministers' class to spend some time with a teacher in Chicago.

The winter school bears the same relation to ministerial work that the summer school sustains to the church-school movement. The life and inspiration of the educational reform is the result of a vigorous effort to improve the teachers. The same expenditure of energy in behalf of the work to be studied in the winter school will be felt throughout the denomination.

Do you feel the need of it? Do you know of young men and women who would make valuable workers if they had some training? Only mature students are accepted in Emmanuel Missionary College. Consequently every student should arrange for admittance before starting for Berrien Springs. The quarters are limited, and only those who make previous arrangements can find accommodations. Full particulars will be freely given by addressing E. A. Sutherland, Berrien Springs, Mich.

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.—Four or five men to work in woods. Wages, \$26 per month. Address C. E. Van Horn, Onaway, Mich.

WANTED AT ONCE.—Six boys over sixteen years of age are wanted to learn the printers' trade. Address Review and Herald, Battle Creek, Mich.

WANTED.—To exchange a home in College View, Neb., and a new Rumely steam thrasher as part payment on a farm or ranch. Write for particulars, and give description and price of property, to A. Z. Nicola, College View, Neb.

WANTED.—Two competent men (with families preferred): one to take charge of blacksmith shop on its merits, and teach students two or three hours daily. Good outside patronage; also first-class broom maker on same terms. Good chance for men having children to educate. None but first-class S. D. A. workmen need apply. Write immediately to Alvin Covert, Prin., Keene Academy, Keene, Tex.

Wanted: Missionary Reviews

UNION COLLEGE is very anxious to get the following back numbers of the *Missionary Review of the World* to complete its file, for use in the mission study classes:—

1890: January, March, April, May, June, July, September, October, November, December.

1891: January, August.

1892: May.

1896: May, June, July, December.

1897: January, February, March, August, December.

1898: January, February, March, July, September.

1899: August, December.

1900: January, February, June, July, August, November.

1901: March, July, August, September, October, November, December.

1902: January, February, March, April, May, June, July, August, September.

Will any one having all or a part of those

mentioned please correspond with the undersigned concerning them. Address M. E. Kern, College View, Neb.

Publications Wanted

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

Ed C. Rogers, 405 Vickers St., Durham, N. C., *Signs, Life Boat*.

George W. Wells, Cleveland, Tenn., *REVIEW, Signs, Life Boat, Good Health*, tracts.

W. R. Matthews, Traverse City, Mich., *REVIEW, Signs, Life Boat Instructor, Little Friend*.

Canadian Holiday Excursion Via Grand Trunk Railway System

ONE fare for the round trip. Tickets on sale Dec. 18, 19, 20, and 21, 1902, good returning to leave destination to and including Jan. 10, 1903. For further information call on your local agent, or write to Geo. W. Vaux, A. G. P. & T. A., Chicago, Ill.

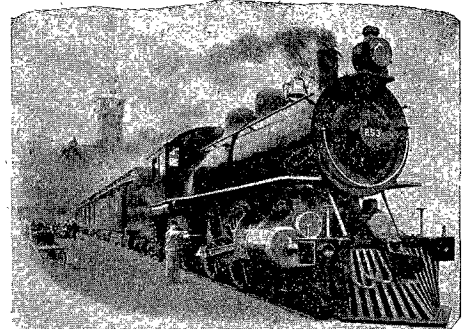
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GRAND TRUNK R'Y SYSTEM.

EAST		8	4	6	2	10	76
Chicago	AM 11.05	PM 3.02	PM 3.15			AM 9.00	
Valparaiso	PM 12.42	4.41	10.05			11.25	
South Bend	1.57	5.09	11.31			PM 1.04	AM 7.30
Battle Creek	4.00	8.00	AM 2.05	AM 7.00	3.40	PM 5.30	
Lansing	5.29	9.21	3.31	8.30	6.29		
Durand	6.00	10.06	4.25	9.30	6.30		
Saginaw	† 8.10		6.20	† 11.05	3.10		
Bay City	† 8.45		7.04	† 11.40	3.45		
Detroit	8.00		7.15	11.50	3.20		
Flint		10.30	4.55	10.21	7.25		
Port Huron	9.40	AM 12.30	7.00	PM 12.20	9.30		
London							
Hamilton							
Suspension Bridge	AM 3.40	7.05	PM 1.55	PM 8.35	AM 3.40		
Buffalo		8.20	3.05	9.50			
Philadelphia	PM 3.47	PM 7.24	AM 7.22	AM 8.56	PM 3.47		
Toronto	4.45	8.40	8.30	9.45	4.45		
Montreal		AM 7.40	PM 7.40				
Portland		PM 6.00	7.30	AM 7.30			
		AM 8.10	PM 7.15	PM 7.05			
		AM 7.20	PM 6.15				
WEST		3	5	7	9	11	75
Portland	† AM 8.15	AM 7.00	AM 7.00				
Boston	† 11.30	7.30	7.30				
Montreal	PM 10.30	AM 9.00	AM 9.00				
Toronto	AM 7.35	PM 4.50	PM 11.20				
New York	PM 5.40	8.55	AM 9.25				
Philadelphia	6.36	3.45					
Buffalo	AM 5.55	1.00	PM 10.05				
Suspension Bridge	7.05	2.00	11.15				
Hamilton							
Port Huron	PM 12.00	9.00	AM 4.05	AM 6.50	PM 3.50		
Flint	PM 1.25	11.07	6.31	8.54	5.54		
Bay City		9.00					
Saginaw	† PM 12.15	9.25					
Detroit	† AM 11.30	10.00		7.00	4.00		
Durand	PM 1.50	AM 12.05	6.00	9.30	6.30		
Lansing	PM 2.23	12.55	6.44	10.50	7.53		
Battle Creek	3.55	2.18	10.10	PM 12.30	9.30	AM 7.15	
South Bend	5.40	4.12	8.03	3.01	PM 4.45		
Valparaiso	7.00	11.14	4.41				
Chicago	8.45	7.20	PM 12.50	† 7.00			

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† Daily except Sunday. W. C. CUNLIFFE, Agent, Battle Creek.



BATTLE CREEK, MICH., DECEMBER 9, 1902.

URIAH SMITH }
L. A. SMITH } EDITORS
W. A. SPICER }
W. W. PRESCOTT } MANAGING EDITOR

The Managing Editor is responsible for all editorial matter which is not signed.

DAILY pray that the week of prayer, December 20-27, may bring a revival in *your* heart and in the hearts of others.

We urge that earnest consideration be given to the article by Sister White in this week's issue. It ought to stir the heart of every reader.

BROTHER F. D. STARR, now laboring in the State of Washington, was called to Michigan recently by the serious illness of his sister, and spent one day in Battle Creek last week.

If any receive a copy of this paper without having ordered it, they need not hesitate to accept it for fear that they will be called upon to pay for it. Sample copies are being sent to non-subscribers, with the hope that they may become interested in it, and decide to subscribe for it. We invite candid consideration of its varied contents.

A STATEMENT and Appeal has been sent out by the General Conference Committee to be read in all the churches on Sabbath, December 13. It calls attention to the rise of this message in fulfillment of the prophecy, sets forth the basis of a progressive policy for giving this message speedily to the world, and appeals for a complete consecration of means and effort to this great purpose. Being read on the Sabbath just preceding the week of prayer, it will serve as a fitting introduction to the special services of that occasion. We pray that it may be greatly blessed to the good of all who hear it.

THE Thanksgiving number of *The Signs of the Times* is filled with interesting and valuable matter appropriate to the occasion which calls public attention in this nation to the subject of giving thanks. The true spirit of thanksgiving, and the questions when and for what we should give thanks, and to whom our thanks are due, are considered from a Biblical standpoint, together with other appropriate topics. The paper is filled with truths which will not get out of date. It is printed in green ink, and is nicely illustrated. On the last page appears a prospectus of *The Signs* for the year 1903.

DURING the recent session of the General Conference Committee Council the Advisory Board of the Battle Creek church held two meetings to which the members of the council were invited, and at which the question of the relationship of the Battle Creek church to the West Michigan Conference was considered. At the second meeting it was almost unanimously voted that it was the sense of the Advisory Board that the Battle Creek church should remain a member of the West Michigan Conference, and a committee was appointed to confer with that conference with reference to the disposition of the tithe. The Michigan Conference, before its recent division into three conferences, recommended that the whole of this tithe be paid into the treasury of the General Conference.

A Great Campaign

"AWAKE, awake; put on thy strength, O Zion." "Awake thou that sleepest, and arise from the dead." "It is high time to awake out of sleep: for now is our salvation nearer than when we believed."

A tremendous crisis is just upon the world. The last days of the great controversy are here. The forces of evil are being marshaled for the final conflict, and the souls of men are at stake. And the world knows not of this crisis. It is asleep. It sleeps the sleep of a false security. It says, "All things continue as they were from the beginning of the creation." It is hoping for better times. But the worst part of the situation is that those who have had the warning, those who have been set as watchmen to blow the trumpet when they see the evil coming, have been in so large a degree overcome by the spirit of the world that they have failed to give the trumpet a certain sound. "The people to whom God has intrusted eternal interests, the depositaries of truth pregnant with eternal results, the keepers of light that is to illuminate the whole world, have lost their bearings." This was written in 1896. May we not hope that they have found their bearings, and are now ready for action?

A most grave responsibility certainly rests upon the people who have accepted the name of Seventh-day Adventists. Light has been imparted to them upon the prophecies. The meaning of those things which perplex the wisest minds has been made clear to them through the prophetic word. They know that probation is about to close, that the end of all things is at hand, and that the time is right upon us when "the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." How can our own garments be clear from the blood of souls, unless we make a supreme effort to give the warning message to the world? How can we face the judgment with a clear conscience, unless we go personally to neighbors, friends, and the world at large, and tell them the meaning of the

present situation, and urge them to prepare to meet the Lord? We must face our responsibility in the fear of God. The earnest efforts now being put forth in behalf of the people in other lands must be supplemented by the same earnest efforts in behalf of the people in the home land.

These considerations have rested with much weight upon the minds of the members of the General Conference Committee, and they are most desirous of seeing this whole people enter upon a great campaign for giving this message to the world. Those who believe this truth should now rise up as one man to proclaim it in the highways and the byways. A quick work can now be done, if all will unite heartily.

One most effective method for giving this message is to circulate small tracts "like the leaves of autumn." This is a work in which the whole membership of the church can engage. Young and old, rich and poor, can share in such a campaign as this. And small tracts setting forth in distinct lines the leading features of this message will arrest the attention of many a careless and skeptical wanderer, and often prepare the way for the full acceptance of the truth for this time. Deeply impressed with the great importance of such a campaign, the General Conference Committee has arranged for the preparation of four new tracts of from eight to sixteen pages each, with the following titles: "What Do These Things Mean?" "The Signs of the Times," "The Second Advent of Our Lord," "The Gospel Remedy for Present-Day Isms: Spiritualism, Hypnotism, Christian Science, Higher Criticism." These tracts are to be in the hands of the tract societies by Jan. 1, 1903. Full particulars as to prices, plans for circulation, etc., will be given in further articles in the REVIEW and in the State papers, and through correspondence.

We now ask our people everywhere to unite in the greatest campaign ever known in the history of this message for the circulation of these messengers of warning. They should be scattered by the millions. We can do it. The times are ripe for it. We owe it to ourselves and to the world that we should rise up and do it. Think about it. Pray about it. Get a burden on your soul to do something to help arouse the world from its false security, and to proclaim the blessed hope of a soon-coming Saviour. You will hear from us about this matter again. May we not hear from those whose hearts are stirred by this appeal?

In behalf of the General Conference Committee,
A. G. DANIELLS,
Chairman.

Notice!

THE Readings for the Week of Prayer, and the envelopes for the annual offering for missions have been sent to church elders and the leaders of companies, so far as we have the lists. The readings and the envelopes should be received by the time this copy of the REVIEW reaches its readers. If your church has been missed, please notify your State office at once, or write to the Mission Board, Battle Creek, Mich. Copies of the readings have also been sent to conference laborers and isolated Sabbath keepers. We shall be glad to send again if any have been missed. MISSION BOARD.