

The Advent
REVIEWS
And Sabbath
HERALD



Vol. 79

BATTLE CREEK, MICH., TUESDAY, DECEMBER 23, 1902

NO. 51

The Song of the Angels

IT came upon the midnight clear,
That glorious song of old,
From angels bending near the earth
To touch their harps of gold;
'Peace on the earth, good will to men,
From heaven's all gracious King.'
The world in solemn stillness lay,
To hear the angels sing.

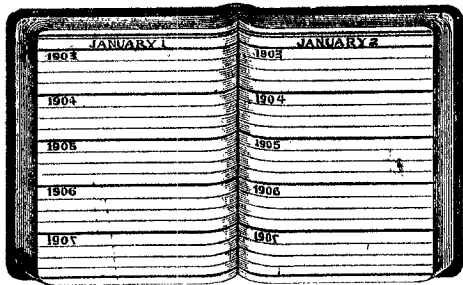
"Still through the cloven skies they come,
With peaceful wings unfurled;
And still their heavenly music floats
O'er all the weary world;
Above its sad and lowly plains
They bend on hovering wing,
And ever o'er its Babel sounds
The blessed angels sing.

"But with the woes of sin and strife
The world has suffered long;
Beneath the angel-strain have rolled
Two thousand years of wrong;
And man, at war with man, hears not
The love song which they bring;
O cease, ye mortals, cease your strife,
And hear the angels sing."

Publishers' Page

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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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No. 51.

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

Issued Each Tuesday by the Seventh-day Adventist Publishing Ass'n.

Terms: in Advance

One Year.....	\$1.50	Four Months....	\$.50
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REVIEW AND HERALD, Battle Creek, Mich.
(ENTERED AT THE POST OFFICE AT BATTLE CREEK)

Editorial

The Son of Man Cometh

THE disciples asked Jesus, "What shall be the sign of thy coming, and of the end of the world?" His reply, which was full and explicit, is found in the twenty-fourth and the twenty-fifth chapters of Matthew. In seven different forms of expression in this reply our Lord refers to his coming, and in every case he speaks of himself as "the Son of man." What a comforting truth it is to remember that "in Christ the family of earth and the family of heaven are bound together," and that "Christ glorified is our brother." In looking for the coming of the Son of man we look for the coming of One who is related to us by the closest ties. Although exalted to the highest heaven, he has not forgotten us. Although surrounded by the angelic host, who delight to do him honor, he is not ashamed to mention our names before the Father, and to call us his brethren. And although he is in the courts of glory, "angels and authorities and powers being made subject unto him," yet he will not be satisfied until those who have accepted his redeeming grace are with him where he is, that they may behold his glory, and share it with him. What an overwhelming thought it is that the Son of man longs for the presence and companionship of those who have accepted him as their Saviour, and that to delay his coming is to defer the gratification of this desire. For many years we have longed to see him face to face, and to look upon him who has redeemed us with his own blood, perhaps little realizing that during this same time the Son of man has longed to bring the redeemed to Zion, and to have them sit with him on his throne. O wonderful love! "Behold,

what manner of love the Father hath bestowed upon us." O wonderful Saviour, who loves his own who are in the world, and loves them to the end! O glorious reunion, when Saviour and saved sinners meet "in the air," to enjoy each other's companionship forever!

"O how I long to see that day
When the redeemed shall come
To Zion, clad in white array—
Their blissful, happy home."

The Last Call

UNDER the first angel's message a work was done in warning the world of the judgment hour and the coming of the Lord. Under the second angel's message and the midnight cry the solemn proclamation was made, "Behold, the Bridegroom cometh." Under the third angel's message, and especially under the inspiration of the heaven-sent word that "there shall be delay no longer," the message of the soon coming of the Saviour, that he is "at the doors," is now to be given with a loud voice to all who dwell on the earth. This is the third, the last, call to the world to prepare to meet the Lord. Those who profess to believe the third angel's message should awaken to the tremendous responsibilities of the present hour. Loyalty to the work of God at this time means nothing less than the entire consecration of body, soul, and spirit, the entire consecration of time, talent, and means to this one purpose,—that the warning message of the Lord's immediate coming and the genuine gospel of full and final salvation from sin shall be sounded throughout the world in the shortest possible time. We appeal to every reader of this paragraph to make this week of prayer the time for just such a consecration. "Who then offereth willingly to consecrate himself this day unto Jehovah?"

Double It

It is quite likely that many Sabbath keepers have come up to this week of prayer with the general expectation of making about the usual donation for the spread of this message "in the regions beyond." To all such we wish to say, with the utmost emphasis, DOUBLE IT. The times have changed. We have entered upon a new order of things. God is calling upon his people to co-operate with his purpose to do a quick work. It is our part to pray as though it all

depended upon him, and then to act as though it all depended upon us. The Lord calls upon his stewards now to use his goods for the hastening of this message. It is time to cut down. It is time to transfer some of the principal, as well as some of the increase, to the bank of heaven. Our faith that this is the last call to a dying world will be shown by our works. Did you give five dollars last year? DOUBLE IT. Did you give ten dollars last year? DOUBLE IT. Did you give twenty-five dollars last year? DOUBLE IT. Did you give fifty dollars last year? DOUBLE IT. Did you give one hundred dollars last year? DOUBLE IT. Whatever amount you gave last year, DOUBLE IT. Answers to the calls for help in the different fields are again and again deferred for lack of means. A double offering is needed this year. If you have made the usual offering before you read this paragraph, DOUBLE IT. A double blessing awaits this people when they will accept their responsibilities as "laborers together with God." Now is the time to do it.

Marching Orders

CONSIDERING the work laid upon the servants of God, and what they are to accomplish in the world, what must we conclude would be the commands they are to obey, and the orders they are to fulfill? An immense work is laid out before them. Here it is: "Go ye into all the world, and preach the gospel to every creature." Mark 16:15. "Teaching them," says Matthew, "to observe all things whatsoever I have commanded you." Matt. 28:20. What will be the result of this instruction? "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 16:16.

"All the world" takes in the whole superficial area of the earth, and "every creature" takes in every intelligent inhabitant of the world. Thus the work is plainly laid out. And the least moment's intelligent thought must make it evident to every one that great activity is required, and that earnest and well-laid plans and courageous determination must precede work.

The marching orders to the church have many times been repeated to them, in their history, and recorded in the revelation God has left on record for their guidance. The ever-binding order

laid upon us is couched in these two living and all-potent words: "Go forward." This was the word to Israel, as they, in their flight from Egypt, came up to what was to them an impassable barrier—the Red Sea. The Lord then said unto Moses: "Speak unto the children of Israel, that they go forward." Ex. 14:15. But what a preposterous command! Do you not see that worldly policy might have said, Lord, the sea lies directly in the way? And how are we to go forward with such a barrier across our path? Can we conquer the sea?

But the Lord told Moses to lift up his rod and stretch out his hand over the sea, and divide it; and he gave him the assurance that the children of Israel should go over on dry ground, through the midst of the sea. Verse 16. Moses walked out by faith on the Lord's command; and when the time came, the people followed his lead.

Men often act in this way toward their fellow men, either through faith in their word or in obedience to their commands.

"Sir," said the Duke of Wellington, to an officer of engineers, who urged the impossibility of executing the directions he had received, "I did not ask your opinion, I gave you my orders; and I expect them to be obeyed." So the Lord does not ask the opinion of his followers. He gives his orders, and expects them to be obeyed. What force would the words of Christ have had if expressed in this way: Go ye into all the world, and preach the gospel to every creature, if, in your opinion, there is no objection to it; and if you see nothing in the way? If Wellington found it expedient to act so peremptorily as to say, "I gave you my orders; and I expect them to be obeyed," can our Lord be any less positive in his orders? We read in Tennyson's "Charge of the Light Brigade,"—

"Ours not to reason why,
Ours but to do and die."

Of the Lord's doings, we cannot say, "Some one has blundered," for he never calls us into strait places out of which he provides no way of deliverance. So the Christian should act, and at the Master's word, even through flood and flame, should be on the move, at the thrilling words, "Go forward!"

But this is a hard lesson to learn. "I read some time ago," says Dr. Richard Newton, "of some volunteers who found this out. The captain was drilling his company of volunteers. The parade ground was a field by the seaside. The men were going through their exercises very nicely; but the captain thought he would give them a lesson about obeying orders. They were marching up and down in a line by the water, at some distance from it. He concluded to give them an order to march directly toward the water, and see how far they would go. The men were marching along.

'Halt, company,' said the captain. In a moment they halt. 'Right face!' is the next word; and instantly they wheel around. 'Forward march,' is the next order. At once they begin to march directly toward the water. On they go, nearer and nearer to it. Soon they reach the edge of the water. Then there is a sudden halt. 'Vat for you halt?' cried the captain. 'Why, captain, here is the water,' said one of the men. 'Vell, vot of it?' said the captain, greatly excited. 'Vater is nothing; fire is nothing. Ven I say, Forward march! then you must forward march.'"

The captain was right. The first duty of the soldier is to learn to obey.

Dr. Payson says: "What God calls a man to do, he will carry him through. I would undertake," he says, "to govern half a dozen worlds, if God called me to do it; but if he did not call me to do it, I would not undertake to govern half a dozen sheep."

In 2 Tim. 2:2-5 the apostle Paul gives some good instruction to those who are willing to become soldiers of Jesus Christ. They are counseled to endure hardness as good soldiers. They must not entangle themselves with the affairs of this life, that they may "please him" who hath chosen them to be soldiers; for no man is crowned except he strive lawfully. Then he must have long patience, even as the husbandman hath long patience till nature perfects the growing crops for the harvest. A missionary returned from India, says that the Hindus do not act on their own convictions; but as showing what the motive is that influences them, he quotes this as one of their phrases: "I do as ten men do;" that is, I will do as ten men do, who will lead the way. The maxim of the Christian should rather be, I will do, not as ten men wish me to do, but I will do as my God wishes me to do. u. s.

"The Eternal Purpose"

IN the eternity of unmeasured time, before the foundations of the earth were laid, it was determined in the divine plan of government that the only begotten Son, the second person of the Godhead, should be Head over all creation. The decision that he should be "Lord of lords, and King of kings," was not an arbitrary one. The decree that he should be King on the holy hill of Zion was based upon his sonship, as is shown by these words: "I will tell of the decree: Jehovah said unto me, Thou art my Son; this day have I begotten thee." And so the Son was "appointed heir of all things," because "all things were made through him; and without him was not anything made that hath been made." And he, the eternal personal Wisdom of God, in the following language sets forth his own relationship to the Father

of all, and to the things that are made:—

"The Lord possessed me, the beginning of his way,
Before his works of old.
I was anointed from everlasting,
From the first, from the beginning of the earth.
When there were no depths I was brought forth,
When there were no fountains abounding with water.
Before the mountains were settled,
Before the hills, was I brought forth.
While as yet he had not made the earth, nor the fields,
Nor the first clods of the world.
When he prepared the heavens, I was there;
When he set a canopy over the face of the deep:
When he established the skies above:
When the fountains of the deep waxed strong:
When he gave to the sea its bounds,
That the waters should not pass their border;
When he appointed the foundations of the earth;
Then I was by him, I the Builder;
And I was daily his delight, rejoicing always before him;
Rejoicing in his habitable earth;
And my delights were with the sons of men."

This is "the Amen, the faithful and true witness, the beginning of the creation of God."

It required no change either in the character or in the purpose of God in order to deal successfully with sin after it was introduced into our world. The principles of the gospel are older than sin. The eternal counsel was broad enough to include even rebellious subjects. The law of self-renouncing love asserted itself. The eternal Son, "the firstborn of all creation," through the mystery of the incarnation became the Head of the new creation, "the last Adam," the Head of a new humanity. The Son of God became Son of man. "Christ brought human nature into a personal relation with his own divinity," and as Son of man won back for himself in his humanity all the power and prerogatives which belonged to him as Son of God. Through this most wonderful exhibition of the divine condescension heaven and earth were again united under the headship of the eternal Son, "according to the purpose of the ages which he purposed in Christ Jesus our Lord." Of the working of this plan the apostle Paul thus writes: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenly places in Christ: even as he chose us in him before the foundation of the world, that we should be holy and without blemish before him in love: having foreordained us unto adoption as sons through Jesus Christ unto himself, according to the good pleasure of his will, to the praise of the glory of his grace, which he freely bestowed on us in the Beloved: in whom

we have our redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace, which he made to abound toward us in all wisdom and prudence, making known unto us the mystery of his will, according to his good pleasure which he purposed in him unto a dispensation of a fullness of the times, *to sum up [to reunite for himself under one head] all things in Christ*, the things in the heavens, and the things upon the earth; in him, I say, in whom also we were made a heritage, having been foreordained according to the purpose of him who worketh all things after the counsel of his will."

It thus appears that Christianity is not one of a long catalogue of religions equally good; it is not one of many ways of salvation, all of which are to be accepted as revelations of different but successful plans through which "the divinity within us" may struggle to bring us up to a higher plane of being. Christianity stands alone. It is in its very nature an exclusive religion. It is the one and only divine provision for the restoration and preservation of a lost humanity. In Christ, the eternal Son, the whole family in heaven and earth is reunited. Only the eternal Son could do this. And he could do it only by clothing his divinity with humanity, and thus providing in himself, the God-man, a place of meeting between God and humanity. This is the one only way for an eternal redemption. "In taking our nature, the Saviour has bound himself to humanity by a tie that is never to be broken. Through the eternal ages he is linked with us. 'God so loved the world, that he gave his only begotten Son.' He gave him not only to bear our sins, and to die as our sacrifice; he gave him to the fallen race. To assure us of his immutable counsel of peace, God gave his only begotten Son to become one of the human family, forever to retain his human nature. This is the pledge that God will fulfill his word. 'Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder.' God has adopted human nature in the person of his Son, and has carried the same into the highest heaven. It is the 'Son of man' who shares the throne of the universe. It is the 'Son of man' whose name shall be called, 'Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace.' The I AM is the Daysman between God and humanity, laying his hand upon both. He who is 'holy, harmless, undefiled, separate from sinners,' is not ashamed to call us brethren. In Christ the family of earth and the family of heaven are bound together. Christ glorified is our brother. Heaven is enshrined in humanity, and humanity is enfolded in the bosom of Infinite Love."

"Thou hast given me the shield of thy salvation;
And thy right hand hath holden me up,
And thy condescension hath made me great."

Hymns of Zion in a Strange Land

THEY are singing that good old Sabbath hymn away in the heart of China,—

"The God that made the earth,
And all the worlds on high,
Who gave all creatures birth,
In earth and sea, and sky,
After six days in work employed,
Upon the seventh a rest enjoyed."

Father Cottrell's pen, which gave us some of the choicest hymns of Zion, writes no more. He sleeps, with others of the fathers in Israel, who were laid away in the blessed hope. But his voice still sings among us; and now, from the heart of China, from dark Honan, which so long was the very citadel of heathen opposition to the light of truth, comes the word that from Sabbath to Sabbath

耶穌因我衆們愛嘗	救主在苦架死	上帝誠命耶穌不廢	當將耶穌在世	當他七日為安息	上帝在西乃山	這安息日從太初有	這日被主祝福	在六日內工都成就	那造萬物之主
我們不要再犯其誠	不要將誠歸無	方成全一切真條理	與我們說真話	就銘其誠在兩石版	顯榮耀給與民	為我們世上人設立	也定這為聖日	在七日受享安息福	他造日月星辰
至上主十條誠	實不能滅沒	他必不廢其法	將真律法說明	這日永遠不棄	用已形像造人	上帝在此安樂	那時他親口談	俱誠命也遵守	也造各樣生物

NUMBER 252, "HYMNS AND TUNES,"
TRANSLATED INTO THE CHINESE
LANGUAGE

Chinese believers will raise their voices in this hymn of praise to the God that made the earth.

Here is a letter from Brother Pilquist to the Mission Board:—

I am working with great delight on the preparation of a hymn book for our use. I take from an old hymn book such hymns as speak truth, and also translate from our English hymn book some very good hymns bearing upon subjects of present truth. Herewith I send you a good hymn translated from our book. I am also translating "Bible Readings for the Home Circle."

I had a cablegram from London the other day, stating that I am free at the end of December this year. I have made up my mind to do all I can to hasten the Lord's soon coming. The world is corrupt. I long to be with

Jesus. I hope Brother Anderson, from Hongkong, will come here this winter.

Bible studies are held at my station every day. I have a teacher here who fully believes the Word of God, and calls the Sabbath his delight. Several others also rejoice in the Bible truth. One young, good-hearted man who is out selling Scriptures for me, said, the other day: "Pastor, this is the best time I have ever had in my life. Now I see the word of God shineth brighter than the sun. The Bible class is a small heaven. I am unwilling to go out from here; but I will go, and let all I meet on the road know what I have seen and heard."

God is our salvation. His work will prosper if we faithfully do our part. From the first of January, 1903, and until Jesus comes, I am, according to his and your calling, a worker under the direction of the Seventh-day Adventist Mission Board. I am in full harmony with the truth, and love my brethren.

We are all well. My wife sends her best wishes to you. I write the Chinese hymn on the other side of this sheet, in order to save paper and postage. I should be very glad to hear from you soon. I have much to do now at the end of the year, as all the Bible Society's accounts here in this field lie in my hands, and they must be clear, and ready to pass in to the city of London.

What does it mean that so suddenly God gives us witnesses in the very heart of this long-neglected empire of four hundred millions?—It means that the time has come for a quick work. Just as we have really begun to enter China, and have sent a few workers forth to its people, the Lord shows how easily he can open work away beyond our efforts. He says to us: "Spare not: lengthen thy cords, and strengthen thy stakes. For thou shalt spread abroad on the right hand and on the left; and thy seed shall possess the nations." W. A. S.

Life's Most Precious Privilege

THE call to service of which we have recently been talking so much, is more than an organized movement in order to get the people to work. It is a distinct call from God to his people, and means everything to us.

Salvation is a personal work. You cannot elect officers who will perform the work and secure your salvation, who will be saved for the church, and the church be saved through them. Salvation means the individual taking God and getting right before him.

I was present a few months ago at a large missionary meeting in Melbourne, Australia. Hudson Taylor was present with his wife, his son, and his son's wife, all missionaries from Central China. The son's wife came forward before that great congregation,—a beautiful woman, with her soul in her face. She said that her friends had spoken of her burying herself in Central China. Then stretching out her hands, she said: "Life holds no privilege so precious as to give itself in behalf of the lost."

I think that is the most wonderful expression of self-sacrifice I ever heard. The words thrilled through me, because it was so evident that it was a complete gift. This is the high privilege of every child of God. Therefore our work, our service, should be as wide as salvation is. Our personal service is surely an index to our salvation and our life; for the soul that has been won, separated from the world, and given itself without reserve to the Master, must express itself in this great gift of itself in service.

I believe God is calling our attention to this great principle in order that he may enlist us all in some department of this great work. There is something for every one to do. There is the book canvassing work, the sale of our periodicals, the tract and missionary work, and various other branches. "Come; for all things are now ready."

E. R. PALMER.

A Revolution Called For

IN a speech at Spring Valley, Ill., December 15, John Mitchell, the leader in the recent Pennsylvania coal strike, spoke of the prospect for peace between capitalists and the labor unions. He believed the outlook for peace was hopeful, but there was one condition. On this point he said:—

I do not believe there is an irreconcilable conflict between capital and labor. I believe they are partners, but until there is a complete revolution of our present system of government, capital and labor will be in conflict, as will be the capitalist and the laborer.

So then, there will be no peace between capital and labor, until there is "a complete revolution in our present system of government." What kind of an outlook is that for peace in this country?

Who wants to see our present system of government revolutionized? Not the plain, law-abiding citizen who believes in government of the people by the people for the people. But there are certain classes here who would like to see such a revolution. They are, first, unscrupulous men of wealth, organizers of unlawful combines, who would like to see constitutions, legislatures, and courts bend to the dictates of the money power; men who would like to set up an American oligarchy; second, the labor unions, which aspire to dictate to the employer regarding what men he shall employ, when he shall employ them, and how much he shall pay them, and to dictate to the individual laborer in the matter of securing a job. This class would institute in this country government by labor unions; and third, the class who would like to set up a theocracy, using the civil power to carry out the dictates of the church. If our present system of government is to be revolutionized, the new government must take one of these three forms.

But by the side of this declaration by President Mitchell, that there must be "a complete revolution of our present system of government" before capital and labor can be at peace, put this statement made by Whitelaw Reid, in a recent address at Pittsburg, touching on the great coal strike:—

This year there could be found no power in the State of Pennsylvania or in the United States to stop disorder and riot in the coal mines; and finally that imperative work had to be done by a volunteer from outside the constitutional processes or authority of the high office that intervened.

President Roosevelt intervened, after it had been found that there was no governmental power in the State of Pennsylvania to end the strike. But neither could he as president, making use of any governmental power in the United States, effect this desired result. There was no power in the nation, State or federal, which could in any constitutional way be brought to bear to effect a settlement and restore peace. And resort was made to a process wholly outside the State and national systems of government. A strike commission was appointed to settle the whole difficulty by arbitration.

By this act it was proclaimed that in the matter of settling this great strike, the most important thing before the nation, government in the United States had ceased to exist, and something outside the constitutional processes of republican government had to be substituted in its place. And this was government by arbitration.

Let this precedent be followed up, as there is every reason to believe it will be, and "a complete revolution of our present system of government" will soon be here.

L. A. S.

Into the Heart of Africa

SURELY this is the "day of His preparation." Day by day fresh, convincing, encouraging evidences are coming to light, showing that our Lord is going before us to the uttermost parts of the earth to prepare the way for the proclamation of the message he has given us to give to the world. Thus we are being taught more clearly the meaning of "the day of his preparation."

Last week we gave a quotation from the letter from Brother Anderson, of Matabeleland, showing that the way has opened for us to enter Barotseland with our message. Barotseland is a long step toward the very heart of the dark continent. The king of that country, on his return to Buluwayo from England, whither he had gone to attend the coronation ceremonies, earnestly requested that missionaries should enter his country, and establish industrial mission schools for the training of his people. When Brother Anderson wrote, there

was the most excellent opportunity for him to take advantage of this request of the king, but he was unable to do so because he had no messengers and no means. He pleads with the Mission Board to send at least two teachers for that great field almost in the heart of Africa.

We are earnestly praying that this appeal will touch the hearts of those who ought to go, and of those who can give the means with which to send and support them. And we sincerely hope that this response will be *quickly* made. There should be no delay on the part of this people to answer this earnest request from these poor people in dark Barotseland. What does it mean that this far-off country has been brought to the knowledge of civilized nations, and that they turn their eyes pleadingly to the Christian church, and beg of them to send consecrated gospel workers into their country? And what does it mean that there was a representative of the third angel's message at Buluwayo to hear this request from the king of that country, and to pass it on to us who are so far away? The meaning is surely plain; namely, that the Lord has gone before us, and opened the way for us to give his message to that nation. We could not ask him to do more for us than this. Now let us show our love for him, and our faith in the cause we profess, by immediately entering this open door.

This week's REVIEW contains a report from another part of Africa. Brother Booth tells us of the situation in Nyassaland, which lies east of Barotseland. None should fail to read with care Brother Booth's report. Note particularly what is said about the training school at the Cholo Mission station. From this we can fully discern the hand of God in this work, preparing the way for the speedy proclamation of the third angel's message to the many tribes and tongues in Central Africa. Think of from thirty to fifty students from nearly all the tribes of Nyassaland, and even from other parts, gathered at our mission station, being instructed in the truths of the third angel's message! Some of these students have come from other mission stations against the strong opposition of their former teachers. In last week's report, Brother Booth lamented the fact that there was no representative of the Atonga tribe, but in this week's report, he tells of a smart, English-speaking youth who has come from that tribe, about three hundred and fifty miles north of our mission, to be instructed by our teachers.

He also tells of two men having come from the Chipeta tribe, fourteen days' journey west of our mission. This tribe has obtained permission from the government authorities to reopen a school under the auspices of Sabbath-keeping teachers. These men will probably re-

turn to assist in this work after they have been properly instructed at our mission.

As we reflect upon the situation in Nyassaland, our hearts must be filled with courage and unspeakable joy. It is a great achievement to have fifty representatives from different African tribes gathered at our mission station, and receiving instruction from our missionaries. They are taught the message from the Word of God; they are taught how to take Christ as their Saviour from the power of sin; they are led to look forward to the coming of Christ to end the reign of sin, destroy the wicked, renew the earth, and establish his kingdom under the whole heaven forever and ever. They are taught that they are debtors to their fellow men, and that they must carry this light to the people of Africa, who are still in great darkness. They are also shown how to take care of themselves, how to till the soil, prepare suitable clothing, and to care properly for their bodies. When these students have received proper training, they will be sent to the tribes from which they have come, to impart to them all they are now receiving. In this way we shall be able to proclaim the third angel's message in all the tongues, and to all the tribes of Africa, in a comparatively short time.

How often we have thought of the many tongues and hidden tribes of that great, dark continent, and have wondered how we could ever give them this message in this generation. We have supposed that it would be necessary for us to go to these tribes and learn their languages, but here we have them coming to us, and receiving from us this light, that they may themselves make it known. This simplifies and hastens what has always seemed to us to be an almost impossible task.

We call special attention to that feature of Brother Booth's report in this issue which tells us of the help they need to assist in supporting these students, and for providing suitable accommodations. He says that a native student should have not less than three years' Bible training. They ask for help to support fifty students at two dollars a month, or twenty-four dollars a year, for each student. They also ask for assistance to build inexpensive houses. A bamboo and clay house that will stand three years will cost fifteen dollars. A brick house, which should be provided for teachers, will cost fifty dollars. The brick houses will stand for years.

Are there not many of our brethren whom God has blessed with an abundance who will be glad to share their gifts with these men in Nyassaland? Brethren, some of you cannot possibly go with this light to the dark continent. You must remain on your farms, or in the business the Lord has given you. But

thank God, there are some who can go, and spend the rest of their lives in that dark land; and those who cannot go in person can go in spirit, and can share liberally of their means with those who go in person. In this way, all can have a part in giving this message to the people of Africa.

Brethren, do not these pleadings draw upon your hearts? Do you not hear a sweet voice within, telling you to share the gifts of God with your brethren in Africa? You may read this article and the report with which it deals, before you make your Christmas offering. If so, you may be led greatly to increase your offering over previous gifts. If you have already made your gift, it may be that you will see how to increase it by another. The time has come when we can pour out our lives and our means upon the altar of service so effectually that by them the world will be speedily warned, and our Lord will come. Then we shall each be given a share in the inheritance promised to Abraham and all his seed. God help us at this time to know what Israel ought to do.

A. G. DANIELLS.

Note and Comment

NEW HAMPSHIRE has been revising its constitution. In this document there is a recognition of the Deity and of the Protestant religion, as follows: "As morality and piety, rightly grounded on evangelical principles, will give the best and greatest security to government, and will lay in the hearts of men the strongest obligations to due subjection, and as the knowledge of these is most likely to be propagated through society by the institution of the public worship of the Deity and of public instruction in morality and religion, therefore to promote these important purposes, the people of this State have a right to empower, and do hereby fully empower, the legislature to authorize, from time to time, the several towns, parishes, corporate or religious societies within this State, to make adequate provision, at their own expense, for the support and maintenance of public Protestant teachers of piety, religion, and morality."

At the session of the State Constitutional Convention, December 2, at Concord, Dr. E. H. Everett, of Nashua, introduced a resolution calling for a popular vote on the question of omitting from the constitution "all reference or inference to God, Deity, or Protestant Christians," citing in its support "the surprising forethought and the thoroughly demonstrated good judgment of the framers of the Constitution of the United States in omitting any reference to a personal God." The resolution was voted down. The part which it proposed

to eliminate from New Hampshire's constitution has stood since 1776.

THE "Philippine National Church," which is the name taken by an independent body of Filipino Catholics, has made a demand on Governor Taft for possession of the cathedral of Manila. The demand is made through the archbishop of the "national church," Gregorio Aglipay. It represents that the cathedral, under the Spanish occupation, belonged to the crown of Spain, and not to the "Holy See;" and that since by the Treaty of Paris the property of the crown passed to the United States, the cathedral is the property of the Filipino people, under the care of the Civil Commission, of which Governor Taft is the head.

This demand shows upon what dangerous ground the United States government stands as the ruler of these Catholic islands. The government is asked to step into the place of Spain, and hold possession of certain property for the use of a church. Spain was united with the church, and held title to church property by virtue of this union; and it was in this way that the title to the Manila cathedral rested in the Spanish crown. By the Treaty of Paris the property of Spain in the Philippines passed to the United States, but the United States cannot assume to hold church property, as Spain did, without assuming religious prerogatives, and setting up a union of church and state. As the New York *Independent* observes: "It is hardly probable that any court would uphold the contention that the government of the United States also succeeded to the title of the crown of Spain to all holdings for ecclesiastical purposes as well. The very notion of our government exercising functions or asserting rights as patron of religion, under a four-century-old delegation of authority from the pope, is plainly incompatible with our separation of church."

Governor Taft has proposed to the Vatican that the titles of churches and church property formerly vested in the Spanish government, be conferred on the bishops of each diocese, following the practice of the Catholic Church in the United States. This is not likely to please the "national church" party, which is said to be ready to make serious trouble if its demands are not respected; neither will the spectacle of the papacy disposing of the title to its property under the direction of the American government be in any way justifiable from the standpoint of American principles of government.

The Philippine government will do well if it escapes becoming entangled, and entangling the Washington government, in the affairs of the Roman Catholic Church.

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.

"Think on These Things"

MRS. E. G. WHITE

ANOTHER year has almost passed into eternity. A few more days, and we shall enter a new year. My brethren and sisters, employ wisely the remaining hours of the old year. If you have in any wise neglected your duty, repent before God, and return to the path from which you have wandered. Remember how brief the period of life allotted you. You know not how soon your probation may close. Say not presumptuously, "To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain." God may have different plans for you. Life is but a vapor, "that appeareth for a little time, and then vanisheth." You know not how soon your hand may lose its cunning, your step its firmness. There is peril in a moment's delay. "Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."

What of your stewardship? Have you during the past year robbed God in tithes and offerings? Look at your well-filled barns, at your cellars stored with the good things the Lord has given you, and ask yourselves whether you have returned to the Giver that which belongs to him. If you have robbed the Lord, make restitution. As far as possible, make the past right, and then ask the Saviour to pardon you. Will you not return to the Lord his own, before this year, with its burden of record, has passed into eternity?

We ask your prayers for the advancement of the work. We need them. But we ask that prayer and giving may be united. Let your prayers and your alms rise as a memorial before God. Remember that faith without works is dead. We are to pray, and we are to give all that we can, both of our labor and of our means, for the fulfillment of our prayers.

From age to age Jesus has been delivering his goods to men and women. Soon will come the day when he will call each to account for the use made of these goods. It is God who gives men power to get wealth. He waters the earth with the dews of heaven and with the showers of refreshing rain. He gives the sunlight, which warms the earth, awakening to life the things of nature, and causing them to flourish and bear fruit. And he asks for a return of his own.

Hoarded wealth is not merely useless; it is a curse. In this life it is a snare to the soul, drawing the affections away from the heavenly treasure. In the great

day of God its witness to unused talents and neglected opportunities will condemn its possessor.

There are many who in their hearts charge God with being a hard master because he claims their possessions and their service. But we can bring to God nothing that is not already his. "All things come of thee," said King David, "and of thine own have we given thee." All things are God's, not only by creation, but by redemption. All the blessings of this life and of the life to come are delivered to us stamped with the cross of Calvary.

The Home a Training School

Fathers and mothers, how stands your record? Have you been faithful to your trust? As you have seen your children inclined to follow a course that you knew would result in impurity of thought and word and act, have you, first asking God for help, tried to show them their danger? Have you pointed out to them the peril of following a path of their own choosing? Mothers, have you neglected your God-given work,—the greatest work ever committed to mortals? Have you refused to bear your God-given responsibilities? In the time of trouble just before us, when the judgments of God fall upon the impure and unholy, will your children curse you because of your indulgence?

Your home is a little world of itself. In it, order, prompt obedience, submission, should prevail. It is a duty that parents owe their children to make wise rules for the guidance of the household, and then to see that these rules are obeyed.

The home is a training school. The mother is the teacher. She is to choose for her children. She is to mold and fashion their characters. She is to teach them to bring God into their lives. She should be so closely connected with God that through her he can work out his will.

Mothers, have you neglected your work? Then I beseech you to take it up now in the fear of God. Be converted. Before the year closes, confess your neglect to your wayward children, and ask them to help you to begin the new year aright, and during its hours, to live for God.

Parents, you are the ones who must decide whether your children shall choose the service of God or the service of mammon, eternal life or eternal death. Watch them carefully and tenderly. Give them wise instruction, line upon line, precept upon precept. Study their dispositions, that you may know what traits of character to repress and what traits to encourage. Teach them to guard constantly against selfishness, fraud, cruelty, dishonesty, and to cherish all that goes to make human beings Christlike. Remember that what your children learn in the home, they will carry with them when they go out into the world, and that it will affect all their future experience.

If you have neglected your work, repent before it is too late, and strive to atone for your neglect. Think of the

time you have lost, and be doubly earnest in your efforts to undo the wrong you have done. The result of your neglect you may see in the wayward course of your children, and in their lack of power to resist the corrupting influence of the age. And very plainly you will see it when they go forth to fight the battle of life for themselves. I entreat you to arouse before it is too late, and take up your work, lest you be found unfaithful. To the parent who neglects his life-work, God cannot say, "Well done, good and faithful servant."

Prayer and the Home

In many homes, prayer is neglected. Parents feel that they have no time for morning and evening worship. They cannot spare a few moments to be spent in thanksgiving to God for his abundant mercies,—for the blessed sunshine and the showers of rain, and for the guardianship of holy angels. They have no time to offer prayer for divine help and guidance, and for the abiding presence of Jesus in the household. They go forth to labor as the horse or the ox goes, without one thought of God or heaven. They have souls so precious that rather than permit them to be lost, the Son of God gave his life to ransom them; but they have little more appreciation of his goodness than have the beasts that perish.

Like the patriarchs of old, those who profess to love God should erect an altar to him wherever they pitch their tent. If ever there was a time when every house should be a house of prayer, it is now. Fathers and mothers should lift up their hearts in humble supplication for themselves and for their children. Let the father, as priest of the household, lay upon the altar of God the morning and evening sacrifice, while the wife and children unite in prayer and praise. In such a household Jesus will love to abide.

From every Christian home a holy light should shine forth. Love should be revealed in every act. It should flow out in all home intercourse, showing itself in thoughtful kindness, in gentle, unselfish courtesy. There are homes where this principle is carried out,—homes where God is worshiped, and truest love reigns. From these homes, morning and evening prayer ascends to God as sweet incense, and his mercies and blessings descend upon the supplicants like morning dew.

A well-ordered Christian household is a powerful argument in favor of the reality of the Christian religion,—an argument that the infidel cannot gainsay. All can see that an influence is at work in the family that affects the children, and that God is with them. If the homes of professed Christians had a right religious mold, they would exert a mighty influence for good. They would indeed be "the light of the world." The God of heaven speaks to every faithful parent in the words addressed to Abraham: "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him."

Statement and Appeal to Every Believer in the Third Angel's Message

WITH the full and certain confidence that the Seventh-day Adventist people have been raised up to do a work as the fulfillment of the sure word of prophecy, and with the earnest conviction that the time has come for a clear re-statement of the mission of this people, and how its work may be so conducted as to bring it to a speedy and triumphant conclusion, we present this statement and appeal. As it goes forth from the hearts of the General Conference Committee, we believe it will find a response in the hearts of God's waiting people.

The coming of Christ has been the hope of the church in all time. A continuous effort has been made to pervert this blessed hope into the unscriptural teaching of a merely spiritual coming, or a coming at death; but there has always remained in the church a well-defined belief in the personal, visible coming of Christ in the clouds of heaven, with power and great glory, and that this would mark the close of the reign of sin, the resurrection of the dead, and the final reward of the righteous.

In the history of God's work in the earth, we find that there have been certain times when, under the Lord's direct leading, great movements have been inaugurated for the accomplishment of God's purpose in the furtherance of the message of the Saviour's coming, and the deliverance of his people. These movements have usually been the subject of prophecy. Such were the deliverance from Egypt, the coming out of Babylon, and the first advent of our Lord.

Coming to a later period, we find that the time from the ascension of Christ to his second advent is covered by various lines of prophecy. These prophecies mark the onward march of events with such clearness and accuracy that the faithful student of the words of the prophets can with confidence apply each prediction to its definite place in the history, and say, "This day is this scripture fulfilled in your ears." The assurance that this movement is a fulfillment of prophecy is our ground of confidence concerning this people and their work.

The expiration of the prophetic periods in the books of Daniel and Revelation in this generation, and the appearance of those "signs in the sun, and in the moon, and in the stars," as predicted by the Saviour, bring us face to face with the fact that "he is near, even at the doors." Then it is that the threefold message of Rev. 14: 6-12 must be given to the world as the final and supreme effort to save the unsaved from the wrath to come.

This threefold message is "the everlasting gospel" of salvation from sin through faith in a crucified and risen Lord. It is the gospel wholly freed from the perversions and traditions of "the man of sin," so presented that it shall be

a convincing warning against the deadly errors of the papacy and apostate Protestantism. It is to deliver a people out of Babylon, and make "ready a people prepared for the Lord." This is a definite work. It proclaims the hour of God's judgment and the immediate personal coming of Christ in glory. It must preach this gospel of the kingdom "to every nation, and kindred, and tongue, and people," a world-wide sounding forth of "the voices of the prophets."

Early Days of the Message

As in every such experience in the past, "when the time of the promise drew nigh," the word of God came to some who were men and women of God's opportunity, and they began to speak this word to the people. These were the early days of this message. Then such servants of God as Joseph Bates, James White, Mrs. E. G. White, J. N. Loughborough, J. H. Waggoner, J. N. Andrews, and Uriah Smith, in deep poverty, but uncompromising faith, laid the foundation for the work which has called out the Seventh-day Adventists as a separate people. They taught the speedy coming of Christ, as shown by the expiration of the prophetic periods, revived the confidence of advent believers by imparting the light upon the subject of the sanctuary and its cleansing, emphasized the unchangeable nature of God's law, and the consequent obligation of the seventh-day Sabbath, and led in a movement to restore primitive Christianity in the church.

The history of other reform movements has been in a certain measure repeated. First a period of simplicity and power; then a period of rapid growth, with a tendency toward greater conformity to the other denominations; then a period of internal friction over doctrines and administrative methods, which has brought into the denomination and its work a sense of uncertainty, and a distinct weakening of the original advent faith. Doubts have been sown, in public and private as to the truthfulness of the position of this people concerning the coming of the Lord, and as to the fact that they had any distinctive message to declare to the world. Many began to think, and some to say, "My Lord delayeth his coming." This denomination became less weighted with the burden that they were debtors to the world to give them the last message of warning, and more weighted with the burden of financial debts, until the very life of the movement seemed to be threatened.

At the last General Conference a reform both in teaching and in administrative methods was called for, and the courage of believers was revived by a voice calling the denomination to its distinctive work of giving the advent message to all the world in this generation. The Spirit of God witnessed to the assur-

ance drawn from his Word that there should be delay no longer, and new hopes were awakened.

A Great Forward Movement

We are now deeply impressed with the conviction that the time has come for a united and determined forward movement to give speedily our definite message to the world. The time demands it. The fields, white already for the harvest, demand it. The condition of our own people demands it. Our own salvation lies in rising to the situation, and giving ourselves to the proclamation of this advent message. The keynote of every effort must now be, "The coming of the Lord draweth nigh." All branches of our work must be conducted under the inspiration of this truth, and with the definite purpose of representing it to the world. All the messengers must learn to speak the same thing by a prayerful study of the foundation truths of this message, and there must be a faithful dealing with error within the body, as well as without. The confidence in this movement must be based upon faith in the prophetic word and the evidence of God's favor, rather than upon the talents of any men or the approbation of the world. On this basis God will be glorified in doing a mighty work through his people, this gospel of the kingdom will be preached in all the world for a witness, and we shall shortly experience the fulfillment of the Saviour's promise, "I will come again."

But before Jesus can come, this gospel of the kingdom *must* be preached in all the world for a witness. This is the greatest and most definite sign which will mark the time of his coming; for this gospel must be preached to all nations, and *then* shall the end come.

For fifty years we have been carrying this message to the people of the United States, but have made only feeble efforts beyond our own borders. In the United States there is now one Sabbath keeper to every 1,300 people, while in the European field, where the most has been done abroad, there is only one Sabbath keeper to each 62,000. In many large countries there is only a handful of believers, and in several great nations not a word of this message has ever been proclaimed. But to-day there is a "sound of a going in the tops of the mulberry trees," and God's providences are opening the way to far-off lands, and are bidding us bestir ourselves. Barriers which have long stood in our way in many countries are being leveled. The doors are thrown wide open, and urgent calls are coming from every land. God's people have begun to move forward with a firm, steady tread in the right direction. Our laborers are volunteering for foreign fields as never before, and many of the conferences of the United States are sharing their regular tithe with the Mission Board for the support of foreign work.

At its last session, the General Conference Committee drew up, and unanimously passed, the following resolutions as a statement of its policy in carrying —

The Third Angel's 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 already suggested, they work under the direction of the conference 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, Union, and State Conferences give their 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.

Gospel Finance

The time has fully come for a sharp, quick work in carrying the gospel to the world. If we would march rapidly, our equipment must be light and simple, and free from entanglements and perplexities. In the past we have built large institutions, and have carried forward great enterprises, to a degree upon borrowed money. The debts which have been thus incurred have made our work burdensome and perplexing. God by his Spirit has told us that these debts

are a reproach, and should be rolled away. The time has fully come when these burdens should be lifted, and all the organizations of this denomination should adopt a policy which will prevent a repetition of our past experiences.

The following resolutions, passed by the General Conference Committee at its last meeting, are an expression of its financial policy; and we recommend this policy to all the organizations and institutions of the denomination:—

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

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

3. *We further recommend*,—

(a) That the General Conference or Mission Board from this day shall not be 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.

We bespeak for these recommendations a careful reading. We believe they voice the burning convictions of all who desire to see the speedy triumph of this work. They point the way to a great forward movement, and they insure financial safety in carrying on that movement.

Macedonian Calls

Calls for help are coming to Seventh-day Adventists in America from all parts of the world. This is not a sentiment. It is not an overdrawn statement. It is the sober, candid truth.

Great Britain and Scandinavia have both been pleading most earnestly for laborers and means. We are now answering these calls, to their great joy.

Germany and its mission fields of Russia, Austria, Hungary, and the Balkan States, containing two hundred and fifty-five million people, keep a standing order with the Mission Board for help.

Turkey has long pressed upon us a call for a superintendent, to be located in Constantinople, hoping that such a laborer from abroad may go about more freely than the native worker, who is

subject to many legal restrictions. Our dear brethren and sisters in Asia Minor have waited long for some minister who can visit them. Shall their hopes die? O brethren, pray that the Lord may lay the burden of Turkey upon the heart of him who should go.

Spain and Portugal do not call to us with an audible voice, as do most other countries, but their mute appeal comes even more touchingly than the call from the partially entered countries of Europe. No believer in this message has yet gone to them with this gospel of the kingdom, which must be preached in all the world for a witness unto all nations. The silence of these countries, with their twenty-five million people in darkness and entire ignorance of this special message, calls loudly for messengers. Shall they be sent at once?

India and Burma, with their three hundred million souls, have long kept a call ringing in our ears for help. Vast provinces, with many millions, have waited, unentered by the living preacher. Ministerial laborers are needed at once for such great centers as Bombay, Madras, and Rangoon, where interests awakened by our literature should be followed up.

So, too, it is in China and Japan, which have only recently been opened. The workers in these empires begin to get a view of the vast fields before them, and see the possibilities, and naturally can only send in the leading calls for more laborers.

In the East Indies, a light has been kept glowing in Sumatra, but more lights should be kindled in these populous islands, and along the Malay Peninsula. Shall help go on to this dark and waiting region without longer delay?

Africa's dark places are opening to our messengers. Beginning in Cape Colony, we have planted the standard in various parts of South Africa, Rhodesia, Nyassaland, the West Coast, and Egypt. But the laborers there are few, and as the Lord opens new fields before them, they send on their calls to us for more messengers.

South America sends most encouraging news of progress among the different peoples, but with this news it couples earnest calls for more help. Its forty millions must have more ministers, teachers, physicians, and nurses to fill the openings of God's providences.

Everywhere, as we lift up our eyes, we see fields white unto the harvest. The same call for laborers is heard from Central America, the West Indies, Mexico, and from Australia and the islands of the South Seas.

Thus it is that from all the world there comes now to Seventh-day Adventists in America a definite, continuous, pressing call for help. It comes from messengers at the front. It is placed before us in touching and cheering incidents of victories gained, and in sober, truthful descriptions of providential openings, and positive demands for a strong advance.

"The Set Time Is Come"

The truth is, we have come to a point

in our work when something greater, and larger, and stronger than we have ever yet done, *must now be done*. The time and the circumstances appeal to us,—

“Arise, give light, for thy light has come; and the glory of the Lord beams upon thee. For, behold, darkness covers the earth, and gross darkness the peoples; but over thee will shine forth the Lord, and his glory will be seen over thee. And nations shall come to thy light, and kings to the brightness of thy shining. Lift up thine eyes round about, and see! They all gather together, and come to thee. Then shalt thou behold it with exuberant joy, and thine heart shall palpitate with exulting delight, when like the sea the multitude shall roll onwards upon thee; like a rapid stream the nations shall flow in unto thee.”

The third angel's message is more than a theory. It is a great system of truth, and a great body of believers, and a great missionary movement, all combined. The truth is God's message to the world, the people are those whom the truth saves, and the missionary movement is the proclamation of the truth to the world by those whom it saves.

We cannot think of the third angel's message apart from that company keeping the commandments of God and the faith of Jesus. Nor can we think of that company apart from that great movement signified by the angel flying in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.

This, and nothing less, is the threefold message of Revelation 14. Every call to loyalty to the message is a call to the believers to be obedient to the truth and faithful in world-wide service. There are, even now, strong reasons for appealing to the loyalty of the believers. The current is downward. The tendency ever is to drift from our moorings. We must hold to the infallible Word of the living God. We must study anew the simple truths that so thrilled our hearts when the message first came to us. Every feature of the blessed truth must shine out with new luster, and thrill our hearts with new and increased power.

But all this means a continuous and ever-widening missionary movement on the part of this people. The message is for the whole world, and it must be given to the whole world. That greater movement into the fields is called for at this very hour. What we have done thus far has placed us where we are called upon to do far more.

The truth came to us, and challenged our attention, convinced our judgment, and convicted our conscience. We accepted it, and began to proclaim it. We have assured the world that Jesus is soon coming. We have declared that God's final message is now due, and that this people have been raised up to give it. We have gone to nearly all nations with this solemn profession. Thousands have

been convinced. Avenues for giving our message have opened before us in all lands. And now, as a result of the word preached, there comes to us from all the earth a mighty call for a genuine world-wide movement. That call cannot be ignored. *It must be answered, and that without delay.*

We cannot retract, we cannot retreat, we cannot stand still; nor do we desire to do either. There is but one thing for us, that is to *go forward*. We must charge the enemy's lines. And, thank God, it is to be the last charge. To this last charge the trumpet now calls every believer in the third angel's message.

Who will obey this call? Who is willing to consecrate his service unto the Lord in this solemn and thrilling hour? What fathers and mothers will now, at this moment, dedicate anew and forever their sons and daughters to God's work, wherever he may call them? What young man and young woman will hear, and now surrender all to Christ for service? And who among the believers in the third angel's message will now lay property on the altar for God to use as he requires? And who will pray him to use it now without further delay?

Brethren and sisters, we have a message and work which, as being God's final proclamation to a perishing world, is even more urgent and pressing than the message in apostolic times. Surely the consecration of our lives and means to service should be as great as that of apostolic believers. The believers then laid their possessions down at the apostles' feet for the cause of Christ, and gave their lives to his service. We, too, should lay all we have at the feet of our blessed Master, for his use, and then give our lives to consecrated service.

This is the call of the hour. In this spirit the early pioneers in the advent faith built up this work by the grace of God. In the same spirit, and the same faith in the same message, this people now, responding to the call of their great Commander, must quickly finish the work which he has given us to do **IN THIS GENERATION.**

GENERAL CONFERENCE COMMITTEE.

An "Evolution" in Prayer

WE read of a Christian man in the United States, that, on becoming interested in missions, his first earnest prayer was, "Lord, save the heathen!" Later, as his knowledge of God's ways increased, he prayed, "Lord, send missionaries to save the heathen!" Then as his interest and a sense of personal responsibility deepened, his prayer became, "Lord, if thou hast not anybody else to send, send me." Further experience and discipline humbled him, and led to this modification, "Lord, send me, but if thou canst not send me, send somebody." Eventually his prayer became, "Lord, send whom thou wilt; but in any case permit me to pay my share of the expenses." Surely this should be the soul-attitude of every supplicant for missions. The recognition of the divine claim over self and possessions must be

complete and unreserved. When the church attains to this, some of the harassing problems of carrying on missionary work will disappear.—C. M. S., in *Intelligencer*.

Decision

EVERY one should cultivate the faculty of making up his mind on all important subjects without needless delay, and adhering tenaciously to his conclusion. In practical affairs the sooner one proceeds to carry out his purposes after deciding upon a particular course, the better. The young man who hesitates and wavers not only wastes precious time, but wastes his energies also, and weakens the forces which Providence has placed in his hand. His mind is never fully concentrated on his work. Nothing receives his best thought and effort. Such a man cannot reasonably expect success. But one who decides deliberately and intelligently, and proceeds without delay to execute his plans, will surely conquer. He may not be a prodigy of intelligence, his opportunities may be meager and his adversities many; but his decision of character will carry him through. A settled mind is half the battle of life.

In the assay offices of the government very delicate and accurate balances are required. It is no easy task to construct such a balance. For a long time the balances used were sufficiently sensitive, but lacking in decision. They responded instantly to the slightest pressure, but wavered for a long time before settling down to a final result. Valuable time was lost waiting for the decision. At last an invention was made which answers the purpose admirably. The scales now used are both sensitive and decisive. They respond instantly to the slightest pressure, and settle quickly upon the final result. This is a good illustration of a well-balanced mind. A mind which responds instantly to the slightest touch of truth, decides quickly, and holds fast its final conclusion, is well balanced. No one should allow himself to fall into habits of vacillation. Such a habit is ruinous. Be true, be firm. Let every man be fully persuaded in his own mind.

In religion, decision of character is yet more important. One may drift into worldly success without appreciating it. We have known men to be elevated to important positions by fortunate combinations of circumstances, and to be kept there by political influence when they were in no way worthy. A man may become rich by the mere accident of birth. He may be a citizen of the most beautiful and prosperous country under the sun without choosing it. But one cannot become good without definitely and intelligently choosing it. Goodness is a treasure which we cannot inherit from our parents. We shall never come into possession of it by accident. We cannot drift into the kingdom of God. Political influence can never give us a place in our Father's house. It matters not how many excellent qualities we may inherit from our ancestors and acquire by culture, we must deliberately choose

the kingdom of God and his righteousness, or we cannot enter therein. There is no trick nor art nor device of men or the devil whereby the gate of the kingdom can be opened to those who are unworthy. We must desire it, appreciate it, seek it, and choose it for our portion. "Choose you this day whom ye will serve." — *New York Christian Advocate*.

Go to Work

E. A. SUTHERLAND

"Go to work, whether you feel like it or not. Engage in personal effort to bring souls to Jesus and the knowledge of the truth. In such labor you will find both a stimulus and a tonic; it will both arouse and strengthen. By exercise your spiritual powers will become more vigorous, so that you can with better success work out your own salvation. The stupor of death is upon many who profess Christ. . . . In the effort to bless others, your own souls will be blessed. *We have the theory of the truth*, and now we need to seek most earnestly for its sanctifying power."

"A great work can be done by presenting to the people the Bible just as it reads. Carry the Word of God to every man's door, urge its plain statements upon every man's conscience, repeat to all the Saviour's command, 'Search the Scriptures.' Admonish them to take the Bible as it is, to explore divine enlightenment, and then, when the light shines, gladly to accept each precious ray, and fearlessly abide the consequences."

"Truths which have proved an overmatch for giant intellects are understood by babes in Christ."

We who have invited Christ, the great missionary, into our flesh should surrender our faculties completely to him, and go about doing good. The best proof that Christ is abiding in us is a willingness to carry the plain, simple story of salvation to our neighbors and to the world. Many are willing to do this, but they feel timid about starting. The essential preparation comes with complete confidence in the power of God to save from sin. The individual who desires to do missionary work knows that his sins are forgiven. He knows that Christ is abiding in his heart. He believes that there is power in the Word of God to convict the sinner of sin when it is presented in simple faith by one who has felt the power of the Word cleansing him from sin. Those who have had this experience will not allow affairs of a material nature to hinder them from doing this kind of work for their neighbors. From those who have been faithful in working for their neighbors, will be gathered hundreds and thousands of workers to leave home and carry this simple gospel to those in distant lands.

"The very first impulse of the renewed heart is to bring others also to the Saviour. Those who do not possess this desire give evidence that they have lost their first love."

"The missionary spirit is a spirit of personal sacrifice."

A Call to Praise

FLORENCE HARKER

O PRAISE our God, ye people!
Yes, praise him in the morn,
When the sun lights up the eastern sky,
And each new day is born.

O praise our God, ye people!
Yes, praise ye him at noon.
Though the day be hot and the journey
rough,
Jesus is coming soon.

O praise our God, ye people!
Praise him at day's decline,
For his loving care in answer to prayer.
Yes, praise him all the time.

O praise our God, ye people!
Yes, praise him day by day;
'Twill bring to your side bright angels,
And scatter the evil away.

O praise our God, ye people!
Yes, let your praise be heard.
Like incense sweet, it ascends to the
throne;
God listens to every word.

O praise our God, ye people!
Be glad, rejoice, and sing,
Lift up your heads; redemption's nigh;
Exalt your Saviour King.

Then praise him, praise him, praise him,
For the sunshine of his love,
And soon with all the hosts on high
You'll praise him up above.

Who Can Serve God?

E. J. WAGGONER

THE question is not, Who will serve God? but, Who can serve God? That is a very important question. A failure to understand who can serve God is the reason why many people continue in useless attempts to serve him.

Joshua had recounted to all Israel the goodness of God to them and to their fathers, and concluded with these words: "Now therefore fear the Lord, and serve him in sincerity and truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the Lord. And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord."

Then all the people answered, and said: "God forbid that we should forsake the Lord, to serve other gods; for the Lord our God, he it is that brought us up and our fathers out of the land of Egypt, from the house of bondage, and which did those great signs in our sight, and preserved us in all the way wherein we went, and among all the people through whom we passed: and the Lord drave out from before us all the people, even the Amorites which dwelt in the land: therefore will we also serve the Lord; for he is our God."

That was a good resolution. How shocked they must have been, therefore, when Joshua turned on them with the assertion: "Ye cannot serve the Lord: for he is an holy God."

Only such as are holy can serve a holy God. That is plain enough if we but stop to think for a moment. To serve him is to do his will; his will is holy; therefore whoever does his will must be holy. An unholy person certainly does not serve the Lord, and cannot as long as he remains unholy; for his unholiness is most displeasing to God.

Are there, then, only a select few who can serve God? — Yes; for all God's people are "the elect," or the selected ones, — Christ said to his disciples, "I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain," — and the number of them is very small compared with the number of wicked. But this does not mean that only a few have the privilege of serving God if they will. "Whosoever will" may take of the water of life freely; and the assurance is, "To whom ye yield yourselves servants to obey, his servants ye are." Whoever fully yields himself, soul, body, and spirit, to God, is accepted by him as his servant, and is made holy, so that he can serve him.

Christ has chosen us, that we should bear much fruit to the glory of God. But he says that the tree must be made good, before it can bring forth good fruit. Matt. 12:33. "A good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit." "A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil." Luke 6:43, 45. So when we are cleansed by the Lord, we become "trees of righteousness, the planting of the Lord, that he may be glorified."

The law of God is the transcript of his character. Wherefore "the law is holy, and the commandment holy, and just, and good." Rom. 7:12. To keep the law of God is to serve him; but not everybody can keep the law. The latter part of the seventh chapter of Romans pictures the unsuccessful efforts of any unregenerate man to keep the law of God. Then comes the comforting assurance: "What the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, 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."

So it is not a difficult matter to serve the Lord, after all. Then what about the statement that a great many people try to serve God, and fail? The answer is found in the form of the question: they simply *try* to serve God, which is something that God has never asked anybody to do: he asks us actually to serve him. We must *do* his will, not *try* to do it; and to the end that we may really serve him, he puts his laws into our mind, and writes them in our heart. Heb. 8:10. This is done for all who accept him as their God, and who fully yield to him. "His commandment is life everlasting;" therefore when his law is in our heart, it follows that it is our life:

it controls our actions, instead of our attempting to put it into action. When we yield to righteousness as completely as we have to sin, we shall find that there is a greater power in righteousness than there is in sin; for "greater is he that is in you, than he that is in the world."

But in order that we may experience the perfect working of this power, we must not be partial in the law, choosing one portion and rejecting another. We must receive it all, and be willing for it all to have its effect in our lives. Thus, with God working in us to will and to do of his good pleasure, we shall come to know the blessedness of the assurance, "His servants shall serve him: and they shall see his face."

How Shall We Forgive?

H. T.

How is the Lord going to forgive us?—Just as we forgive those who injure us. "And forgive us our debts, as we forgive our debtors." "But if ye forgive not men their trespasses, neither will your Father forgive your trespasses."

Under what conditions will our Heavenly Father forgive us?—As we forgive. "Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven."

Seventy times seven—four hundred and ninety times—he should forgive his brother. Then Jesus related to Peter a parable: "Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down, and besought him, saying, Lord, have patience with me, and I will pay thee all." The king's compassionate heart forgave his debt.

How long did this servant remember this great kindness?—He did not remember it at all; for when he met one of his fellow servants who owed him a trifle, he took him by the throat, and cast him into prison; and when the king heard what this wicked servant had done, he delivered him to the tormentor. "So likewise shall my Heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses."

There is a great difference between granting a pardon and forgiving. True forgiveness forgets the injury or debt. One should cease to feel resentment. As soon as one permits resentment to be aroused, his mind is filled with unpleasant memories, displeasure, choler, and sometimes rage.

Our Heavenly Father commands us to forgive one another. If we fail to

obey, and our hearts are void of his tender love and sympathy, he permits us to return to our vile natures; for we could not live under his banner of mercy without perfect unity.

The Lord's Reserve Force

FOLLOWING Jesus Christ from their nets, the apostle band had come face to face with a most terrific difficulty. The people were hungry; they had come from far; they had nothing to eat. There were only a few little hamlets scattered upon this the eastern side of the lake, which were totally unfit to supply the need of such a crowd of men.

It was a difficult problem, and Christ let them face it. He did not hurry to tell them what he was going to do. A weaker nature than his could not have endured to see the perplexity of his friends. Halfway through the morning, or the afternoon, when the sun began to sink in the west, he would have halted amid his address, called them around him, and whispered: Do not be anxious about the evening meal; I will see to it. But, instead, he brought them face to face with the almost insuperable difficulty, and said, Now, what are we to do? He even suggested an expedient, which they probably would entertain, and even had already discussed, but which he was not about to adopt. He said, How shall we buy bread?

That is always God's method. Before he shows us what he is going to do, he brings us face to face with our own absolute incompetence. He must reduce us to nothingness; he must bring us down to the two hundred pennyworth of bread, to the five barley loaves and two small fishes, which is all we can produce. He must bring Abraham and his seed into slavery, before he can raise up Moses as deliverer. He must bring Moses to the edge of the Red Sea, with the mighty breakers at his feet and all the people murmuring behind him, before he will open the way. He must bring them into the wilderness and permit them to hunger, that he may rain down the manna, and strew the desert floor with their breakfast, morning by morning.

Jesus Christ is always bringing us face to face with almost insuperable difficulties, that we may learn to trust him more, and that he may have the opportunity of revealing himself to us, and the Father as well—for what are we but children, with our barley loaves and fishes? And if the world shall see how Christ can use our poor resources, it induces greater and more adoring conceptions of what Jesus is.

In following the Lord Jesus, when he calls you away from your ordinary association, you may be of good courage. At this very hour you may have come face to face with a most tremendous need, and Christ stands beside you looking at it, and questioning you about it. He says: How are you going to meet it? But you must not think he wants your advice. He is scrutinizing you. He has got his fingers on your pulse, and

his eye upon your face. He is watching you with a gentle, tender sympathy.

You might say, Lord, why put me in this position? He answers, For the trying of your faith, which is more precious than of silver or gold, that it may emerge from the furnace cleansed of dross.

How many of us have failed in that test! We have taken out our pencil and paper, and begun to figure out the two hundred pennyworth of bread; or we have gone round with our hat, asking for a collection; or we have run off hither and thither to strong and wealthy friends to extricate us; or we have sat down in utter despondency wringing our hands; or we have murmured against him for bringing us into such a position; or we have said, with Moses, Have I begotten all this people that I should carry them as a nursing father? Ah! we have very often failed in the test; we have been proved and found wanting. We have not turned a sunny face back to Christ, and said: Thou hast a plan; it is not my business, it is thine; thine is the responsibility, and thou must tell me what to do. We do not find that Philip or Andrew answered thus. Theirs was the averted face, with the shadow of the evening upon it, instead of the bright hue of dawn.

Never mind your difficulty; do not run away from it, do not want to die, do not try to burrow under the earth, and say, I wish I could fall through the earth, to get away from it; but stand still, hand in hand with Christ, and look at it. He knows what he will do, and he will do that which is so infinitely satisfactory that you will be glad you ever came into the difficulty.

God let men sin, because he knew what he would do; he allowed the whole history of time to unfold, because he knew what he would do; he allowed the devil to tempt men, because he knew what he would do. He permits sad and trying things to come, but he has a reserve, and will show us the way out, or make the way by his outstretched hand.—*Life of Faith.*

Just Where We Are

It is somewhat difficult for us to realize that the very best place for us in life, the place where we can render the most acceptable service to our Lord, is just where we are.

We must conclude that this is true when we remember that it was not by chance that we were placed in the world. The Lord could have placed us in the very position that we would choose for ourselves if he had seen fit to do so. But "knowing our frame," he knew where we were most needed.

Is it not a helpful thought that just here, right where we find ourselves, we can for the present best serve the Master? How it illuminates the most unattractive duties when we remember that by properly performing our humble, every-day tasks, we are serving him just as surely as is the man who is doing great and noble things for him.—*Geo. D. Gelwicks, in New York Observer.*

THE WORLD-WIDE FIELD

Confirmed in the Truth

H. A. OWEN

OVER in the village church the priests are waiting to confirm the children of this district. The bishop is here, and all who have not received the service are expected to go with their pennies or dollars and receive the ribbon of confirmation.

There are a number of bright girls and boys who are not to be confirmed for

part; and they agreed with me that "the stock is a doctrine of vanities."

The Lord has greatly blessed us in providing a base of operations such as we need not only for school work, but as a center for operations in this peculiar land, without railroads, wagons, or regular conveyance of any kind. We have four good mules and two yoke of oxen.

We are planting gardens and growing some of the natural health foods. Some



THE VILLAGE CHURCH

some time to come. Their parents have told them to wait until they have studied a "year or two" in our school, and are able to decide for themselves whether they wish to become confirmed Roman Catholics or not. Precious indeed is the opportunity of teaching the gospel to these youth. The blood of souls will stain our garments if we turn away lightly from the calls that are pressing upon us to save the youth of this place.

Here is a polluted land. Children learn the ways of sin because there is no better way shown them. Must we snatch the brands from the burning, and then drop them back into the fire again? — No; we must take them apart, and shield them for a time, that the Spirit of God may do a sealing work upon their souls.

Daily we seek to confirm our pupils for the kingdom. Our school is a daily Sabbath school. More time is devoted to teaching the principles of salvation than is devoted to the common branches. In other words, the great Teacher is helping us to make the common branches full of light to these youth.

To-day the tinkling of a bell was heard at our gate. I asked the children what it meant. They answered that a procession from the church was passing, bearing an image of the virgin, and begging pennies. Then the children listened while I told them of the heathen who in olden times cut down trees, and made images out of part of the wood, and warmed themselves by burning another

more than the freight per pound if prepaid.

Our school farm should be a model farm — a gospel farm. We should show the people here, who plow with a crooked stick and milk their cows with the calves tied to the cows' foreleg, better ways of

doing things. Brethren, if you could see what tools we are trying to farm with, some of you — yes, many — would divide with us, that our work might be more representative.

There are those among our farmers who have known what it is to do without a grindstone, or to have only a poor one. Now as you grind your tools on your easy-turning stone this week, think of our boys rubbing an edge on their tools by long and tiresome effort. The stones they use are taken from the bed of the river at the foot of this mountain.

You see we are looking forward to the season of gift giving for some of the necessaries for this field. We would be indeed thankful for a grindstone. Others of our needs you can imagine from the sketches of our native farm outfit.

The Mission Board will take pleasure in ordering and shipping us implements as gifts come in to their office.

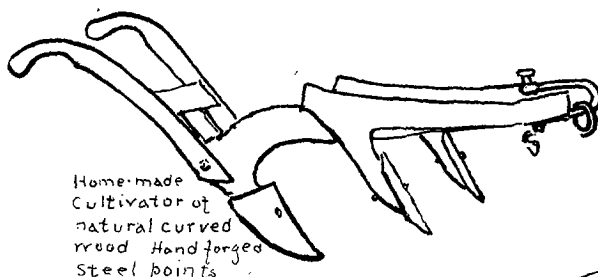
We trust that our hopes will be confirmed.

Tegucigalpa, Spanish Honduras.

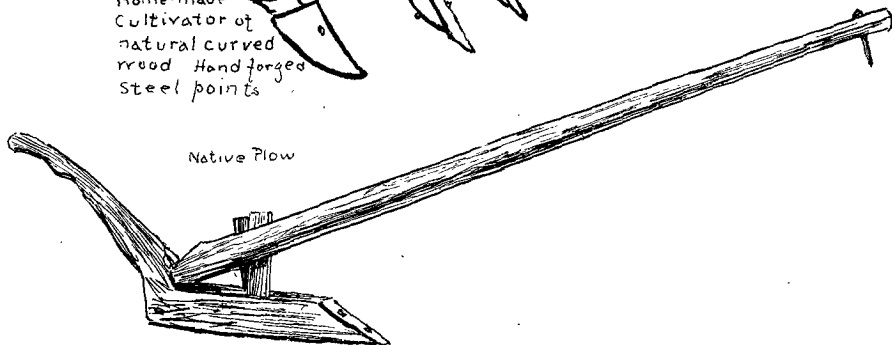
Glimpses of India

MRS. D. A. ROBINSON

At the present day, caste is regarded by other nations of the world as the characteristic feature of the Hindus. The word itself is derived from a Portuguese word, "*casta*," race, and as used by Europeans denotes the different classes into which Hindu society is divided. Indian caste is different from the civil and social distinctions of other nations in this respect; it is derived by birth alone. "It cannot be transferred from one class to another; neither can it be gained as a reward for the highest merit, nor bestowed as an honorary title by the most powerful monarch." There are many stories as to its origin, but probably the first cause was the difference of race, then difference of employment was another cause, and difference of place a third cause.



Home-made
Cultivator of
natural curved
wood Hand forged
Steel points



Native Plow

There are four main divisions: (1) the Brahman, or priest; (2) the Rajput, or warrior; (3) the Vaisya, or husbandman; (4) and the Sudra, or servant caste. These have been subdivided into almost innumerable classes, or castes. The Brahman is the highest caste, and

among these about two thousand subdivisions are enumerated, which keep nearly as much aloof from one another as if they were distinct castes. There are "a thousand and one" regulations, nearly all childish and frivolous, and some of them leading to much suffering. Suppose a Brahman wishes to dine with a man of another caste; however good friends they may be, caste says, No, you must not do that, or you will be excommunicated. If a Brahman is thirsty and

sacred order of the Brahmans; for the poorest Brahman in all India is the superior of any man not of his own caste.

It would be a hopelessly long task to go into a description of the endless castes in India, so I will speak only of some in the servant class. Among the Sudras, the subdivisions are no less numerous. "Every trade or occupation in India is in reality a caste hereditary in certain families." Hence, in a household it is necessary to have many servants. You must not think that the man who does your marketing and cooks for you will bring water or wood for you, or care for your lamps; and as for sweeping the floor, you could not offer him a greater insult than to ask him to do such a thing. So we have a bearer who takes care of the lamps, dusts the house, washes dishes, etc. Many also have a man, called a *khitmagar*, who assists the cook in preparing the meals, preparing the table, waiting on the table, washing dishes, etc. But none of these would sweep the floor; this must be done by a man of the sweeper caste, which is considered the lowest class. He is supposed to be willing to do the most menial work, and no other servant will touch utensils that he touches. He is the only one of the servants who will eat any food that has been upon the table of a European.

The washing for the family is done by a man belonging to the *dhobee* caste, who comes to the house for the soiled clothes, and after counting the pieces in your presence, takes them away, perhaps to some tank where others do the same work, washes and dries them, then takes them to his home, and after they are ironed, returns them to you; and you may think yourself very fortunate if on looking them over, you do not find that in some way articles bearing some name not your own be found among them,

though the number may be correct. He cannot understand why one handkerchief is not as good as another, nor why you should insist on having your own towels or sheets.

Then there is the *mali*, or gardener, who sees that the table is supplied with flowers, and gathers whatever vegetables may be wanted, if you have ground sufficient to raise them. Each morning you will receive a visit from

him to get your order; for he does not like to have any one else gather what he has tended, and besides, while he is picking peas or beans for you, why should he not gather a few handfuls for himself, to be taken to his own family when he returns? Surely he will enjoy them as much as the *sahib*, and is he not one of the *sahib's* children?

Should you wish to have sewing done, you would call in a *dhurzie*, or tailor, who will take your measure, give you a Butterick's pattern book to choose a pattern from, then if you give him an old garment that fits you perfectly, he will

take the work home, and in a few days bring your garment ready to wear, and rarely will it have to be altered if you have a good *dhurzie*. For family sewing you can hire a man by the month, to sit on the veranda and sew for you, which is a cheaper way.

People who wish to keep a horse and carriage, must have a groom, who will care for the horse, feed, harness, and drive it; but he could not cut the grass for it without breaking his caste, so a cooly is hired to go out and cut the grass, and bring it to the stable.

Many ladies have a maidservant, called an *ayah*, who takes care of the children, waits upon the mistress, etc. In many families where an *ayah* is kept, the young children speak and understand the language of the *ayah* before they do that of the mother.

If living in a city, a *durwan*, or gate



LOW CASTE NATIVES OF RAJPUTANA

has no water but what is brought by a Sudra near him, he cannot drink it. He must not drink from a glass that has been used by a European, or even take a glass of pure water from the hands of a European. During famine, people dying of hunger have refused food offered by Europeans. Should the shadow of a European fall upon the food prepared for him, it must not be eaten.

The high caste man is defiled by the low caste man, but the low caste man is not defiled by contact with any one. So the higher one ascends in the scale, the more difficult does it become to keep from being polluted. For this reason, the Brahman, who is the highest of all, must cook his own food, and draw his own water. Brahman cooks are much sought after for the army, as there are some high caste men among the soldiers. A Brahman will even turn aside and spit if a low caste man should pass him on the street. The low caste man therefore has the advantage in some respects; for he can go carelessly about the street without fear of some one touching him, or some one's shadow falling upon him; for he cannot be polluted. High caste does not imply wealth. Indeed, a low caste man, may, if wealthy, hire a high caste man as a servant; and under foreign rulers, being of low caste does not prevent one, if otherwise qualified, from rising to high power. Some of the native princes, it is said, are of low caste. The proudest rajah will do homage, though, to the man wearing the sacred thread, or bearing other marks of belonging to the




FARMERS WITH PLOW




A SERVANT

keeper, is necessary, to protect you from thieves and disagreeable visitors. It is said that every *durwan* is a thief, who keeps away all other thieves. He is supposed not to let any one carry away things from the house, belonging to any one living there. In other words, he is responsible for the safe keeping of everything inside the gate.

I have spoken only of the house servants. As I said before, every trade or occupation is a caste by itself. There are the carpenters, furniture makers, workers in brass, copper, iron, etc., weavers of mats, straw carpets, etc., dealers in grain, shopkeepers of every kind imaginable, besides the almost innumerable company that work on the land. And among all this great number of human beings, very, very few of them have ever heard of the Saviour, or that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." They have not been told that "God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him." What can you do to help send this good news to them?



THE FIELD WORK



The Macedonian Cry

W. R. PATTERSON

ADOWN the rolling years of time,
So swiftly passing one by one,
From many a land and distant clime,
Parched by the heat of summer sun
Or bound by fetters of ice and snow,
Is heard the plaintive, earnest cry,
(Who will heed it? who will go?)
"Come over now and help us."

The Master bids his servants go
And gather in the sheaves of wheat;
To frigid zone of ice and snow
And tropic clime of summer heat
The message of redemption give.
Tell of the Christ, the Saviour, King
(Bid the dying "look and live"),
And to his name new trophies bring.

With outstretched hands their plaintive
cries,
That echo through the dismal years,
Entreat for help, with weeping eyes;
Their voices reach our listening ears.
They groan beneath sin's direful load;
They look for light, but look in vain;
Despair mocks hope, and fear's the goad
And scepter of sin's dark domain.

Go now, ye messengers of peace,
Swift as the light, ye heralds, go;
Dream not of pleasure, gain, or ease,
Work till the Master calls for you.
Bear, ye winds, the glad some sound;
Proclaim, ye waves, the joyful story,
Till from east to west, the earth around
Shall reverberate the story.

France

PARIS.—We have just completed a compilation of statistics of the field since I came here, and find that in July, 1901, when I arrived at this place, there were 451 Sabbath keepers. The report for the last quarter gives 571. Our tithe for this year is 25,000 francs. Our school now numbers seventeen. The canvassing work is the most encouraging feature in this field. Two years ago, when a general agent and two canvassers came to Paris, they could not sell a thing; but we were delighted two or three days ago when one of our students sold four copies of the paper. They are now selling as high as twelve or thirteen a day. Yesterday my wife, with her limited knowledge of French, sold twelve copies. Our meetings open to-morrow night. We have the promise of a large attendance.
B. G. WILKINSON.

Barbados

BRIDGETOWN.—The recent epidemic of smallpox is slowly abating, but conditions are not improving, and cannot, since the quarantine, with its consequent suffering, will continue as long as there is a case in the island. There have been fourteen hundred cases, with over one hundred deaths.

Our work is onward, despite forbidding conditions. The interest is deeper than at any previous time. Quite a number have recently begun to obey the truth. The church is not only filled, but

is surrounded on Sunday night, and a large number attend our Sabbath and midweek services. Some who have recently come to a knowledge of the truth through cottage meetings are keeping the Sabbath. There are twelve candidates for baptism at the coming quarterly meeting.
W. A. SWEANEY.

Mexico

GUADALAJARA.—Two weeks ago we had baptism. Two persons went forward in the sacred rite, and three others are waiting to do so. Besides, there are some others who are much interested.

Last week a priest who lives near the mission sent out a printed notice that all who came to the mission or even walked on the sidewalk by the building, were by that act excommunicated. There are four different periodicals published in this city, and distributed gratuitously, warning the people, and advising them to tear and burn every Protestant paper they receive. Still there never were so many interested as now.
J. A. LELAND.

England

LEEDS.—Our work in Leeds is steadily advancing, and the prospects for a good church are very promising. There are at present between twenty-five and thirty new Sabbath keepers. Nearly half of them are working with *Present Truth*. We are taking a club of four hundred, and expect to increase the number again next week. Over thirty pounds has been paid in tithe by this company, besides liberal offerings. Last Friday night I baptized seven persons, and there are about six to be baptized in three weeks, when we hope to organize a church.

It is with glad hearts that we see the enthusiastic response of our people in the States to the earnest calls from other lands. I believe that it will do the home field more good than any other thing that could be done. The workers here are of good courage, and the work is prospering in all the conferences.
M. A. ALTMAN.

India

CALCUTTA.—The interest is growing in Burma. A Burmese brother has recently given up his government employment to keep the Sabbath. I understand that he is an intelligent man of good address, and has a burden for his own people. He is a brother to the sister who had kept the Sabbath for some time. What a grand thing it will be to have a worker from home, filled with the Spirit, to go to Burma to help those people, and be the means of getting the work established in that field. The assurance that help is forthcoming rejoices my heart. These great cities of the East must be entered as soon as men and means can be found. The truth should be shining forth at Bombay, Colombo, and Madras. I shall say nothing about the two latter places this year if we can only get

a man for Bombay, and some one to help us in the canvassing work. We need help in circulating our paper. We are praying and trusting that the Lord will send us help, so that this work shall not be diminished.

It does our hearts good to hear of the liberality of our people toward the foreign fields. I am glad that the Lord is pressing home this work upon the people. I never felt of better courage in the work. We have been sorely pressed for helpers, but the Lord knows all about it, and I am sure that our prayers and your efforts will not be in vain. The work will go as we learn how to meet the people and get the truth before them. It is hard to stir the East. But there is power in this message to do that very thing; and when it gets a foothold, it will sweep from coast to coast.
J. L. SHAW.

Florida

A good degree of success has attended the efforts put forth in new fields during the past year. Last fall a short series of meetings was held at Orlando. A Bible worker remained, holding four meetings each week. As a result, nine persons accepted the truth. As far as I know, all remain faithful but one, and she is very unhappy.

A five weeks' series of meetings was held at Ward last spring, which resulted in bringing into the truth about twenty persons. A Sabbath school of forty-five members was organized, and a new church building erected.

A camp meeting was held at Bartow, October 10-20. This meeting was followed by a course of lectures; and as a result, eight accepted the truth there.

November 26 a series of meetings was begun in a new church building at Wauchula, and up to date the attendance and interest are excellent. On Sunday night the house would not hold the people, and many stood outside. By invitation of the teacher of the select school, we shall hold our service to-day and Monday night in a large upper room in the school building. This gentleman is not only a school-teacher, but a Baptist minister. He will advertise the subject for our service next Monday evening—that of the Millennium.

It is too early to predict the result of this series of meetings, but we trust that some will yield to the Lord, and serve him.
C. P. WHITFORD.

Tennessee

THE Lord is working for his precious cause in Memphis. He has blessed my efforts since I came here. My soul rejoices to see some noble precious souls accept all the truth of the third angel's message. Some influential and wealthy persons have nobly taken their stand for the whole truth. Others are being deeply convicted of their duty to observe the Sabbath, and to unite with God's people in these last days. I am now devoting most of my time to Bible work, from early morning until late at night. My health is excellent. I am in my seventy-third year, and I am not afflicted with a pain or an ache. Most of the past two years I have been canvassing for *Good Health*, but I saw such an urgent need of Bible work among the people with whom I was canvassing that I could not forbear to take my Bible, with my Saviour, and teach the people more fully of what they had been reading

There are more excellent openings presented to me than I can possibly fill. Some of the brightest and most precious souls have been led to accept the whole truth by just giving them one small tract which called their attention to the prophecies of Daniel and Revelation. Paul said, "I have planted, Apollos watered: but God gave the increase." So we must plant and water, but the Lord must give the increase. And I thank the Lord that he does give a rich increase when we claim his promise. It is not only our duty to believe what God has promised, but it is a great privilege to trust him always to fulfill his promise. He has said that if we will plant and water, in faith, he will give the desired increase to the seed sown.

These precious souls in Memphis who have recently accepted the truth are reaching out after their friends and relatives, to gather them also into the truth. They are doing active missionary work by distributing our literature, and also by their daily walk and pure conversation. Such exemplary lives as these are much prized among God's people.

May we who have been a long time in the truth be examples of true perfection of character. We must possess the spotless character of our dear Saviour. The truth is onward to final victory. Let us all take courage. The battle will soon be over.

F. T. WALES.

German Switzerland

AFTER our union conference in Friedensau, I returned to my field, and found the tents pitched, and the workers on the ground ready to begin the tent meetings in Winterthur. We selected this city because the Lord opened the way for us in a marked manner. It is difficult in these European countries to get permission to hold outdoor meetings. The authorities are afraid of demonstrations, and so prohibit all they possibly can, but the Lord favored us here. The accompanying picture

shows the beautiful location of the camp, just within the city limits, but away from its noise and bustle. We had our large tent pitched, and thirteen small ones for the workers and visiting brethren. On the surrounding hills were the great pine forests, and from the top of these hills can be seen the Alps, covered with snow. We felt deeply grateful to God for providing us with such a quiet spot, where, unmolested, we could teach the people the word of God, and know that they would be benefited both spiritually and physically.

Meetings were held every evening and three times on Sunday, and from the first they were well attended. The weather was often not very pleasant, and at times it rained in torrents. One after-

noon our large tent was blown down, but nothing was damaged except the center pole, which was broken. The tent meetings were continued six weeks, and then, the weather being too cool, we removed to a hall in the city. October 18 fifteen persons were baptized, and the following Sabbath a church of twenty-five members was organized, twenty of these being new members, and five joining from other churches. The meetings are still continuing with a good interest, and we hope that others will accept the truth.

The enemy of souls has made it very hard for God's people in these countries. Men lose their positions in the factories, and then comes the question of how to support their families of little children. It requires a living faith in God. One young man, a soldier, who refused to serve in the army on the Sabbath, was sentenced to ten weeks' imprisonment. This is what our young men must take into account when they will serve God in this country. Yet they trust in him who doeth all things well. The trial of this young man before the military court was published in a great many papers all through Switzerland, and thus the truth was proclaimed by its enemies.

During the past year about eighty members have been added to this conference, and we hope by New Year's, with the help of the Lord, to have the number raised to one hundred.

Elder J. Erzenberger has labored in the canton of Bern with good success. In the city of Bern, a church of twenty-two has been organized, and the prospects are that others will unite with them.



THE TENT MEETING IN GERMAN SWITZERLAND

It is hard to secure halls in our large cities, and some of them are not fit to hold meetings in. We always have to take halls that are connected with saloons, therefore Elder Erzenberger has not been able to hold public meetings in Bern. We are obliged to rent our hall here in Winterthur from a saloon keeper, and the owner of the house sued him for allowing us to hold meetings in the hall, claiming that it would injure the business. The case came before the court, but the house owner lost the suit, and had to pay the cost. It was all over before we knew anything about it. In this hall there is a dance held every Sunday afternoon, so as soon as our meeting is over, Satan and his host take possession. This seems hard, but there is no other way that we know of; therefore we think that the summer will be the

best season for us to work, as we can then use our tents.

Brother David Voth is conducting meetings in Herrisau, and reports a good interest.

Our general meeting will be held in the city of Zürich, December 24-28. Here we have a church of about seventy members.

We are thankful that God is drawing souls to him with his good Spirit. May the prayers of God's people unite with us for the success of the cause in this field.

J. T. BOETTCHER.

Basel, Switzerland.

British Central Africa

CHOLO.—We are now fairly at work, and though there have been some serious discouragements, the encouraging features very largely preponderate. Many new stones of Ebenezer have been made visible, while at other times we have had to say of some events, "An enemy hath done this." The Branch family were objected to by the British officials without the slightest cause, but finally they prevailed over the prejudice aroused. The small body of Sabbath keepers—a little over forty—have fallen away during the past fifteen months to about half that number, owing largely to the "no-law" or "changed-law" theory of our missionary opponents. Some have become polygamists, arguing that if the law is done away or changed, they may adjust the law as to adultery to suit their former customs, just as white men make the Sunday-keeping custom to suit themselves. At present, therefore, we can count only twenty baptized Sabbath keepers, and of these we have yet to see how many will receive the fuller advent teaching which Brother Branch is quietly unfolding to them.

A most cheering feature is that about thirty new students have come voluntarily from Sunday-keeping missions, in face of the fact that they are called "seceders," struck off the books of the missions they leave, and are not allowed to mix freely, even as visitors, with their friends at home, lest they infect them with the seventh-day heresy, etc. Almost daily there are new arrivals of this character. One of these is an intelligent, English-speaking youth from the Atonga tribe, from three hundred and fifty to four hundred miles north of this place, from Bandawe, Lake Nyassa, Northend. Most of these are married, since it is the custom here to marry early. Two dollars a month clothes, feeds, and provides a clean, plain home for these students. Fifteen dollars is the cost of a neat, whitewashed three-room house, thatched with grass; or fifty dollars for a four-room brick house, thatched, with a good plot of land attached. Fifty such carefully selected students are sufficient, constantly renewed, to provide for the eight tribes of British Central Africa, reached by the Chinyanja tongue. We have five Yao students, and through their tongue, called Chiyao, we hope to reach some Swahili-speaking tribes. On the whole, it is an advantage to have married students, as we can then train the wife in womanly duties at the same time, and in due course plant them in out-stations, fit to become a modest, cleanly, Christian object lesson to those to whom they are sent.

We all are persuaded that there are

many good Seventh-day Adventist brethren or sisters who would like to make an extra and special effort to support one of these students as their proxy in the field; that is, if the Mission Board see no serious objection to specific offerings of this kind. A native student should not have less than three years' Bible training. We jointly and separately ask for the support of fifty students at two dollars a month, from individuals or Sabbath schools or churches, as an *extra* offering. Perhaps some would like to make a gift of a teacher's brick house, costing fifty dollars. The bamboo and clay houses costing fifteen dollars each, stand only three years, and then have to be rebuilt.

In a former letter I stated that we had two students from the Chipeta tribe. Yesterday two men from that people arrived, sent by their chief to ask us to reopen a school at a river called Diampwi, which flows into Lake Nyassa. It is a fourteen days' journey from here. I say "reopen" because two years ago two of our Sabbath-keeping families asked to be allowed to make a school there, and did so; but for some inscrutable reason the British officials, who do not like to have the ten commandments taught, ordered it to be closed on pain of being burned down.

There is a story in connection with that place, which some might like to hear: In September, 1899, I was a fugitive, as I had taught the laws of God to the natives, telling them that those laws are binding on black and white men alike. This was held to be seditious, so I was hunted for five months. The country around the Diampwi River was notorious for wild beasts, and for a long distance the country was uninhabited and forsaken, so we chose that as a good place to stay. We arrived one afternoon on the banks of the stream, and began to make a sleeping place by cutting down large white thorn bushes, and heaping them close together in a semicircle, using the river at a deep part as one line of defense. In process of clearing away the brushwood we came to a heap of bones, and found we had chosen the lair of some wild beast, but it was too late to change; so we cleared them away, and cut grass to lie upon, making fires inside our thorn fence. An aperture was left for egress or ingress, closed from the inside by a thorn bush, drawn in by the last man to enter. I was tired, and slept well. The natives said they heard lions roaring; I heard hyenas once when I awoke in the darkness, the fires being nearly out; and I heard something else which surprised me. It was two boys—our two present Chipeta students—singing very gently to each other the hymn:—

"We are but little children weak,
Nor born in any high estate;
What can we do for Jesus' sake,
Who is so high and good and great?"

They sang in the Chinyanja tongue. I did not speak, but felt very grateful; for it seemed to me an angel's message, which made it quite a pleasant place, and good to suffer a little for the truth. We slept there for some time, and afterward went into Portuguese territory to the Kami wilderness, where we were fed in a wonderful way at a place we called "Cherith," as a memorial of God's goodness there.

In June, 1900, two teachers asked per-

mission to go back to the Diampwi wilderness to make their homes by the spot where we slept, intending to open a school, in faith that people would come. Now there are three chiefs who have built many villages there, who followed us from the regions beyond British occupation. A good school was built, and well attended until the officials ordered it to be closed. These chiefs now send the message that they have obtained permission to open the school again. We hope this may be the end of the opposition.

I am delighted to see the gladness of the natives of different tribes to see that Brother and Sister Branch have a visible and acknowledged relationship to them. Plainly they must increase while we must decrease in influence. I think this is as it should be. I sought for friends for the native whom he could at sight receive, and the reception of our colored brethren—so called—is very gratifying; indeed, the interest and confidence is mutual. The daughter and mother seem to be a perfect and unending source of wonderment to the native women. Often strangers—mothers and girls—will come and sit down in silent amazement to watch the movements of Miss Branch or her mother; it seems like a revelation of new possibilities to them.

My last word is, Send clothes; we are besieged for shirts, cotton coats, trousers, women's and children's clothing, like the samples left.

JOSEPH BOOTH.

Responses from Our Brethren Concerning the Financial Policy of the General Conference

SINCE the little tract, "Statement and Appeal," was sent out announcing the financial and missionary policy of the General Conference, and since a statement of that policy by the president of the General Conference appeared in the REVIEW, letters of approval and thanksgiving from our brethren have been coming to the general office. These have been very cheering, and have strengthened the conviction that this decision is of God, and that his people were anxiously waiting and praying for such a stand to be taken. We publish below a few extracts from some of these letters, for the encouragement of our readers:—

THE REVIEW of December 9 reached me this morning. God bless the General Conference Committee for the noble stand they have taken on gospel finance as outlined in your editorial, and in the report of the council.

A TRACT SOCIETY SECRETARY.

I praise the Lord for the policy which the resolutions indicate. I believe that it will be an honor and glory to the cause we love. It is not the Lord's will that we continue to be involved as we have been of late years. The Lord wants his people to be a free people, and not the servants of others.

A CONFERENCE PRESIDENT.

I have read with much interest and satisfaction what has appeared in the REVIEW, and also in the "Statement and Appeal." I am sure that the position

taken is sound, and I am also sure that the believers everywhere will rally around the General Conference Committee in carrying out the resolutions. They are tired of the old debt-making way.

A MINISTER.

I have been studying what appeared in the REVIEW of December 9 regarding the financial plans of the General Conference Committee. I am glad to know that the committee has come out publicly on that principle. The Lord has been trying for years to lead his people to get out of debt, and I rejoice that they are beginning to see that in God's light. If each one who takes the name of Christ would pay a full tithe, how much money would come into the cause!

AN AGED VETERAN.

The policy of the General Conference, as outlined in a recent REVIEW, of doing business on a cash basis, not only in the home fields, but in the foreign countries, has brought comfort to my own heart, and to a number of others as well. I was personally convinced that this was the right policy, and have been resting contented on that point; but it was a great comfort to see such a clear statement of the matter, and a flat-footed stand on this righteous principle. You can be fully assured that this conference to a man will stand with you in this matter. It will bring confidence as nothing else would. That answers the question that I have had to meet all over the conference, whether or not we shall have other debts to pay on schools, sanitariums, etc., when we have paid the present debts by selling "Christ's Object Lessons," and in other ways. Some have said that if they could be assured that the present debts would be the last, they would willingly take hold and help pay them; but for fear that they would not be, some have held back in the work with "Christ's Object Lessons." So I am sure that you have adopted a wise policy, and one that all the true, thinking brethren and sisters will indorse. They will stand by those who not only adopt this policy, but live up to it at all hazards. Personally, I believe that it is as truly our privilege to exercise faith in God to raise the money *before* the debts are made, as it is *after* they are made to have faith that the Lord will help us raise the money. We have been trying to work here on a cash basis, and shall be glad to indorse in our conference such a policy as has been outlined in the REVIEW. A CONFERENCE PRESIDENT.

I have read with much interest the report in our good REVIEW for December 9 of the council lately held in Battle Creek. I am much interested in the financial policy adopted by the council, which is so plainly stated in the resolutions. I praise the Lord with all my heart that this important decision is made, and I believe that it will encourage all who love the work of the Lord, which we have so long hoped to see close in glorious triumph.

The idea has prevailed among us that when we saw something which ought to be done, it should be done, whether we had the money with which to do it or not, if the money could be secured by loan. Conference committees have thought that they had to do the work faster and on a larger scale than was warranted by the money they had at their command. Thus large debts have

been contracted almost everywhere. This has led us to look to money lenders for help, rather than to God. Then when the money should be paid, we were often in great perplexity, and the burden of raising or borrowing it was generally left to a few. This led some to doubt the love and sincerity of their leaders, and brethren began to criticise one another, which only made matters worse and increased the perplexity.

It is easy to go into debt; the common expression, "to run in debt," describes it vividly. It is like rolling a snowball downhill on a mild winter day. It is not so easy, however, to get out of debt. It goes slowly. This I have experienced personally as well as in regard to the cause. Debt is a tyrant, and like the Midianites in the time of Gideon, it takes all; and it is also a reproach. Therefore the Lord, who loves his children, and desires that they should be happy, has said: "Thou shalt lend unto many nations, but thou shalt not borrow." Deut. 15:6; 28:12. And again, "The borrower is servant to the lender." Prov. 22:7.

We have, indeed, through sad experience, learned the truthfulness of these words; but now that the General Conference Committee has been led to take such a firm stand, I will take courage, and look for better days. May the Lord greatly bless his people, and enable us all to follow his direction in all things, so that the work may soon be accomplished, and the blessed hope realized.

A MINISTER.

Christian Greetings:

I have read with much interest your good article in the REVIEW AND HERALD, and would like to express my full sympathy with the points as you have brought them out there. I am much pleased to notice your decided stand that the old debts on our schools should be paid off by the sale of "Christ's Object Lessons" before any other use is made of money from that source.

I am sure our officers will be watched eagerly by the lay members—at least I shall do so—to see whether or not they will keep strictly to it. Many have run headlong into debt without having any just knowledge as to how they would get out of debt in a straight, honest way. Surely, if our people should find out that the same old dance was going on, they would get discouraged, and would entirely lose all interest in the payment of debts, and the good of co-operating in wiping out our denominational debts would be lost. I was forcibly impressed with the hint in your article that something of that kind was coming on us again. It would surely be too bad if it were so. I am glad to say (and I thank God for the privilege) that I, too, am taking a hand in wiping out the debts, having sold about one hundred and twenty copies of "Christ's Object Lessons," besides contributing to the Material Fund; so I believe I am entitled to an opinion on this question, even if my opinion is wrong. The Lord knows my heart is in his cause. This debt of ours is a reproach upon his work. This point of being so largely indebted struck me awfully when I first took a stand for the truth. I was almost struggling then whether or not the Seventh-day Adventists could be God's people with debts to such an enormous extent.

Excuse my bad English. I am Ger-

man, so I cannot do any better. I just thought a hint from lay members might sometimes help more in clearing away mists and clouds, etc., than any help which might come from those who are right in it.

May God bless you and all the workers, and make them chosen vessels of God to do his work.

I always read with great interest the good articles which appear in our papers, and am always eagerly watching and looking for them.

Yours in the blessed hope,

A LAYMAN.

Field Notes

BROTHER G. M. ALWAY reports four additions to the church at Leadville, Colo., two being by baptism.

MISS MARCELIA A. WALKER reports a pleasant voyage to Rotterdam. She expected to sail from that port for Sumatra, November 29.

IN a letter from Rio Janeiro, Brazil, Brother A. B. Stauffer writes that a family in the city have decided to keep the Sabbath, and that others are interested.

Two families have recently accepted the message of present truth at Avinger, Tex., mainly through the work of Brother Somerville at this place last winter.

DR. W. W. HILLS reports ten baptisms at Colorado Springs, Colo., December 3, five of them being members of the Sabbath-school class taught by Sister Finch. There is a call for another series of meetings at that place. Five persons were baptized on the occasion of a recent visit by Dr. Hills to the company at Florence.

BROTHER W. H. ANDERSON writes that a prominent missionary in South Africa has petitioned the government to have our mission banished from the country, because they teach the seventh-day Sabbath and other heretical doctrines that unsettle the native mind. Now is the time to carry our work quickly to all these fields.

SINCE the recent dedication of the new church building in Kansas City, Mo., meetings have been held each evening until December 7, with the result that on December 6 eight persons announced their intention to unite with the church in observing the Lord's Sabbath. Others had previously reached a like decision, so that during the meetings sixteen additions to the church were received, three of these being by letter.

OUR paltry gifts, so out of proportion to what we are spending on ourselves, belittle missionary work. No wonder that the world doubts our sincerity; we must have gifts to match our professions. We say continually that the greatest work in the world, the cause nearest the heart of Christ, is that of foreign missions, and then we back up our statements by an average gift in five of our denominations of one cent a week per member, not one quarter of what we spend for newspapers!—Hon. Samuel B. Capen.

Silent Messengers

Our Books, Tracts, and Periodicals

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

Anywhere, My Saviour

ANYWHERE, my Saviour, lead my willing feet,
Only let me clasp thy hand, feel thy presence sweet;
Thorns may pierce and snares beset, I will follow thee
Anywhere, my Saviour, if thou leadest me.

Anywhere, my Saviour, only on me smile;
Strengthen, guard, and comfort me, let not sin beguile;
Dark and toilsome though my way, I will never fear,
Anywhere, my Saviour, if thy presence cheer.

Anywhere, my Saviour: only this I pray,
Keep me in the narrow path, never let me stray;
Sin may plead with siren voice, help me answer, Nay;
Kept by thee, my Saviour, I will hold my way.

—E. C. Ellsworth.

No Want in Him

"O FEAR the Lord, ye his saints: for there is no want to them that fear him."

God often lets his people reach the shore as on the planks of a shipwrecked vessel. He deprives us of the cisterns, in order to make us drink out of the fountains of waters. He frequently takes away our supports, not that we may fall to the ground, but that he may himself become our rod and our staff. The embarrassments of his people are only the festive scaffoldings on which his might, his faithfulness, and his mercy celebrate their triumphs.—Krummacher.

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." Matt. 7:7, 8. "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it." John 14:13, 14. "Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?" Matt. 6:25-34.

Alexander the Great had a famous but poor philosopher in his court. Being pressed for money, he made application for relief to his patron, who commissioned him to draw whatever cash he required from the treasury. The philosopher presented a request for ten thousand pounds, but the treasurer refused to honor it until he advised with his royal master, adding also that the amount was exorbitant. Alexander replied, "Pay the money at once: the philosopher has done me a singular honor; by the largeness of his request he shows the high idea he has conceived both of my wealth and munificence." We cannot honor God more than by believing

what he says, and acting under the faith in all our requests at his throne. "Ask, and ye shall receive, that your joy may be full."—*Anon.*

From that time, in the heyday of a splendid young manhood, till the golden glory of a hallowed eventide closed around him, George Müller remained steadfast in his walk of faith. No fixed income had he. Not a penny did he ever ask of man toward his support; yet in the gracious providence of God he wanted "no manner of thing that is good." The barrel of meal and the cruse of oil were always miraculously supplied. Yea, more, to faith as concerned himself he joined faith as concerned the work of God; and, upon the noble foundation of a childlike trust in the promises, was enabled to rear that enduring memorial of God's bounteous goodness, which, starting in a small, humble way, grew and increased until it became a marvel in Christendom.—*Warne's Life of George Müller.*

Letters from Canvassers

THE following extracts are copied from an exchange:—

"I am still selling that good book, 'Patriarchs and Prophets,' with good success. The evenings are long now, and almost every evening finds me at some fireside, explaining God's Word to a listening family, or praying with them. I certainly enjoy these seasons, and my soul is watered and kept alive.

"Thus, with 'the peace of God, which passeth all understanding,' in my heart, and a tired body from the walking and talking of the day, I am well prepared for sleep. So 'he giveth his beloved sleep,' and how sweet it is! With his angels watching over me, I 'fear no evil.' Then 'he wakeneth [me] morning by morning' for another day's work. On bidding the family good-by, I am almost always invited to come again. O, it is good to work for the Lord!"

"I have found out that if we ever get any one else interested, we must first become interested ourselves. We must convince the people that our book contains something which they have not; and in order to do this they must see something in us which they have not seen in any one else; that is, earnestness, the Spirit of God, and a love for their souls. Whether I sell a book or not, I show them that the book was written to save their souls, and that this is just what I am in this work for. I know it has its effect for good. Every evening about four o'clock I find a place to stay all night. I tell them I will canvass their neighbors, and I will be back. I then go to as many homes as I can before it gets dark; and after dark I return to the place where I am to spend the night. In this way I get in eleven hours every day but Friday. *This early and late work proves to the people that we are in earnest, and it will prove a wonderful blessing to us both spiritually and financially.* The world works early and late, and we have a greater work than they have; so let us push it with all the power that God gives us."

A PRIVATE letter from Brother Brandt, of Hull, England, states that he sold 216 papers one evening after the Sabbath, and in the course of the following forenoon and afternoon brought the total

number up to 428. Among the papers were copies of *Good Health* and of *Present Truth*, Brother Brandt preferring to sell both together. With love for souls and a strong determination to reach and help as many as possible, great things can be accomplished.—*The Missionary Worker.*

More Practical Help

COLLEGE PLACE, WASH.,
Nov. 9, 1902.

E. R. Palmer,
Battle Creek, Mich.

DEAR BROTHER: I drew an order to-day for one hundred dollars, which you will receive as soon as the mail can take it to you, for the traveling expenses of the canvasser to England. I presume it will be sent to the Mission Board, but I suppose you don't care so long as you get the money.

It did me good to draw the order; for I felt sure that we could do so all right, although we do not have an overflow of funds here; but I trust the liberal heart will be made fat, and we want to be as liberal as we can, and thus assist in carrying on the work.

We are pushing the sale of "Christ's Object Lessons;" and while we have set our stakes, and shall try to close up the work by Jan. 1, 1903, yet if we do not succeed in finishing the work by that time, we shall keep at it until it is done.

With kind regards, I remain, as I always have.

Yours very truly,
A. J. BREED,

President Upper Columbia Conf.

Blessings and Difficulties

A Good Word from Australia

IN spite of drought, strikes, hard times, and every other trouble which is at present causing men's hearts to fail them for fear, we realize the blessing of the Lord in our work. In these times it takes a living faith in God and his work to stand firm. Satan would turn our hearts and minds to things which are apparently more easy, but now is the time to show our loyalty to heaven, by pushing forward with all our energy, and hastening this work to a glorious finish.

Our canvassers have realized the need of a deeper consecration on their part, and the Lord has blessed their labors accordingly. One writes this week:—

"While delivering, I gave a lady and her husband a Bible reading, and talked with them. The woman was an unconverted person, making no profession, but she decided to serve the Lord. Praise the Lord."

What a joy it is to the worker to be engaged in "winning souls"! May heavenly wisdom be given to each of us to do this work more effectually. "He which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins." Another agent writes:—

"The packet of tracts you sent me came to hand, for which I am very thankful. On Sabbath I had a good talk with some young men who were using tobacco. I gave them tracts on the subject. After a while two of them broke their pipes, and said they would not use tobacco again. I feel sure that these tracts will prove a great blessing. We know not which will prosper, 'either this or that, or whether they both shall be alike good.'"

Another sends in a report showing orders to the value of \$118.60 for four days' work, and says:—

"These figures are very gratifying. It is the Lord's doing, and it is marvelous in my eyes. By keeping to the Testimonies I have always been blessed. Early Monday morning it was raining heavily, and I was tempted to run away, but remembered that this is one of the canvasser's troubles, so I pushed on and took six orders. I ask an interest in your prayers. I believe in prayer. When I rely upon God, and self is kept out of sight, I know of a truth that God fulfills his promise. This gives me courage, and my peace is sweet."

One of our tract societies which has struggled hard for years to get out of debt was enabled to sing the jubilee song this week. The librarian worked hard and continuously to that end, and is now happy in an accomplished work.

We thank God for what we see, and desire to do our own part in hastening his work forward in the earth.

L. GREGG,
Sec. Victorian Tract Society.



Money Received on the Missionary Acre Fund

Total cash received on the Missionary Acre Fund previously reported, \$1,744.59.

NAME	AMOUNT
Maynard Surber.....	\$ 10
Haskell Downs.....	05
A. L. Haggard.....	1 00
Charles Overhiser.....	5 00
Elvira Phillips.....	2 60
E. A. Collard.....	8 50
D. Hildreth.....	1 00
Mrs. J. Neall.....	5 00
Mrs. G. W. Howland.....	5 00
Alice M. Cook.....	10 00
Mrs. E. A. Strode.....	5 00
Elzzie Buckley.....	5 00
Alice Aitken.....	2 00
Laura E. Young.....	2 00
Mrs. J. G. Green.....	1 00
Emma Fitzgerald.....	25
Lettie Brock.....	25
Ruby Parry.....	2 00
Mary A. Wick.....	15 00
H. Burgess.....	1 80
S. A. Fitch.....	18
S. H. Greer.....	3 00
E. M. Strong.....	8 40
C. M. Excell.....	5 00
Mary Miller.....	2 00
Mrs. A. K. Thiel.....	2 00
Laura B. Weller.....	15 62
Stella B. Lowery.....	1 00
Verna Miller.....	7 00
B. A. Hamilton.....	1 00
Sarah A. Yates.....	10 00
James Schee.....	125 00
Florence Miller.....	75
J. H. Miller.....	1 00
A. A. Voth.....	1 00
A friend.....	1 00
A friend.....	1 00
A friend.....	1 00
Pearl Cheney.....	25
O. P. Norderhus.....	2 00
Fred Nelson.....	5 00
Louis Nelson.....	25 00
M. C. Frederickson.....	5 00
Lucy A. Pennell.....	1 50
Eliza J. Lattin.....	50
Mabel Hendrickson.....	75
F. D. Starr.....	2 00
Edwin Tucker.....	1 00
C. Reiswig.....	1 00
O. Tronson.....	50
A. P. Peterson.....	50

Current Mention

— Six persons were killed in a railway wreck near Minneapolis, Minn., December 12.

— “Sixty-three persons in Hungary have been frozen to death in the last three days,” says a Vienna telegram dated December 17.

— About one hundred and fifty lives have been lost this season on the Great Lakes. One third of this number perished on Lake Erie.

— A petition signed by 3,500,000 Roman Catholics was presented in the Italian Parliament, December 5, opposing a divorce bill which is under consideration by the government.

— Thirty-three persons were drowned by a sudden inundation of Tamis, a village in the Cape Bon district of Algeria, December 16, consequent on heavy and long-continued rains.

— A conference of several State boards of health will be held in San Francisco during the holidays to consider the situation arising from the presence of bubonic plague in that city.

— Two volcanic craters in the Samoan Islands, which were long supposed to be extinct, broke out into eruption on November 2, following several earthquake shocks. No loss of life has been reported.

— Prohibition was defeated in Ontario, December 4, by popular vote, under the referendum system, about 200,000 votes being cast in its favor, which was 12,700 votes short of the number required for its success.

— A Havana capitalist asserts that on account of the duty on sugar and tobacco imported into the United States from Cuba, it is costing the latter country about \$40,000,000 yearly to remain in a condition of independence.

— The city of Andidjan, in Asiatic Russia, was destroyed by an earthquake, December 16, all the houses being leveled to the ground. There was great loss of life, and thousands of the inhabitants are threatened with starvation.

— Two persons were killed by an explosion in the Cleveland waterworks tunnel under Lake Erie, December 14, others being severely injured. This makes fifty-nine victims of the tunnel since the first work was done in its construction.

— The great Nile reservoir at Assuan was formally opened Wednesday, December 10. It is predicted that the irrigation made possible by this dam will double the productiveness of Egypt, and make that country one of the chief granaries of Europe.

— Colombia is reported to be planning an attack on Nicaragua, for the double purpose of seizing the Mosquito strip of territory through which the projected Nicaragua canal would pass, thus obtaining control of territory necessary to either the Nicaragua or Panama route; and of giving employment to the Colombian army, within which another revolution might easily start.

— Secretary of the Treasury Shaw has notified Wall Street that the United States Treasury can loan the New York banks no more money, and whatever further funds may be required by the volume of business must be provided from another source. Many are predicting a money stringency, and some even a panic, in the near future, among the latter being J. J. Hill, the railway magnate. Meanwhile New York bankers have raised a fund of \$50,000,000 to meet the anticipated emergency.

— Twelve “poison eaters” have begun a course of experiments at Washington under the direction of the Department of Agriculture to determine the effects upon the human system of the substances with which foodstuffs are commonly adulterated in this country. They will first eat wholesome food carefully prepared under a medical inspector, and the physical characteristics of each one, with the exact amount of food required for health, will be accurately determined; and after a two weeks’ diet on this plan, half of them will begin eating food which contains adulterants, preservatives, and coloring matter, such as are in general use in foods sold in the American market. After being kept on this diet for a period of sufficient length to note its effects, they will be put back on to a pure food diet, and the other six will begin their “poison” diet. The experiments will be continued about six months.

— International attention has been chiefly centered the past few days upon the hostile demonstrations on the coast of Venezuela, where German and British war vessels had gathered to await the result of the ultimatum sent to President Castro, demanding an immediate settlement of German and British claims against that country. Upon President Castro’s refusal to accede to the demands made, two Venezuelan forts at Puerto Cabello were bombarded and destroyed by the hostile naval force, the garrison of one fort being made prisoners; and several vessels of the Venezuelan navy were sunk and one captured by a German cruiser. The United States notified Germany and Great Britain that it would not consent to a war by them upon Venezuela, and United States Minister Bowen at the Venezuelan capital was instructed to do all in his power to effect an agreement between the belligerent parties. Meanwhile Italy joined with Germany and England in demanding settlement of indemnity claims against Venezuela, and the Italian consul was recalled from the Venezuelan capital. Next, France and Belgium were heard from with claims against Venezuela, France asserting that her claims antedate all others. Public sentiment in Great Britain seems to be suspicious of Germany, the impression being that the alliance is calculated to benefit Germany more than England. In some quarters the demonstration is regarded as an effort to test the Monroe doctrine, and determine to what extent acts of aggression on the lesser American republics by European powers will be permitted by the United States. On December 17 President Castro, at the instance of the leading business men of Caracas, the Venezuelan capital, authorized United States Minister Bowen to effect a settlement with the European allies, and it is hoped that on this basis an arrangement for peace will be effected.



Donors to the Relief of the Schools

The total cash received on the Relief of the Schools Fund up to Dec. 15, 1902, is \$49,945.77.

NAME	AMOUNT
Berrien Springs.....	\$2 00
C. O. Gerhart.....	1 00
A friend (Nebraska).....	2 00
W. P. Flosk.....	1 38
Ada Stanley.....	1 00
Mrs. C. L. Davis.....	10 00
Mrs. A. M. Snodgrass.....	2 00
M. M. Marsh.....	1 00
Mrs. Alva Lull.....	75
D. E. Dean.....	1 00
F. B. Shaw.....	25
J. C. Bailey.....	2 00
J. B. Mowler.....	1 00
A. S. Cheeseman.....	1 00
H. H. Cleasby.....	5 00
Mrs. M. B. Gibson.....	1 00
E. O. Potter.....	1 00
Harvey U. Burgett.....	2 00
F. J. Hibbard.....	50
Charles Coleman.....	1 00
Mrs. J. House.....	5 00
A friend (Ohio).....	1 00
Henry Ferrett.....	2 50
Eliza E. Rundall.....	2 50
Waverly church.....	2 50
Mrs. E. V. Hilliard.....	1 00
Berrien Springs.....	2 00
Mrs. Polly House.....	1 00
Gertrude Mesick.....	1 42
Mrs. A. C. Lee.....	1 97
Abba Ellwell.....	1 00
S. A. Peterson.....	2 00
W. H. Wright.....	1 50
Donation.....	5 00
O. D. Philips.....	1 00
Mrs. J. M. Wilamin.....	1 00
Chou Wells.....	1 00
Matilda R. Owen.....	1 00
J. H. Moore.....	1 00
Marcella D. Spence.....	1 00
Mrs. Mary Morris.....	1 00
Asa Smith.....	3 25
Rhoda Fogburn.....	2 00
C. G. Campbell.....	1 00
W. H. Sander.....	5 00
O. E. Cumings & family.....	2 50
J. M. Adams & wife.....	2 00
B. W. Maxwell.....	1 00
E. A. Scoll.....	50
J. W. Eden.....	5 50
S. H. Van Voohis.....	12 00
Alice H. Robertson, for conference.....	3 95
C. P. Bollman, for conference.....	2 50
M. and J. A. Mactigall.....	1 50
D. Bowman.....	25
Sophia Olsen.....	25
J. B. Fraser.....	25
Mrs. Barco.....	50
Isabela C. Campbell.....	1 00
Mrs. R. Williams.....	1 00
Mrs. H. Hutchins.....	1 75
Paw Paw, Mich.....	3 00
Potterville church.....	20 00
J. J. Burnidge.....	5 00
C. S. Ward.....	50
M. G. Mason.....	2 00
J. H. Lowry.....	10 00
Mrs. J. E. Fietz.....	7 00
Mrs. S. E. Reed.....	2 00
H. E. Sterling.....	1 00
Mrs. A. E. Wakefield.....	1 00
Mr. Walker.....	5 00
Mrs. Dan Stopdale.....	1 10
Mrs. M. H. Proce.....	1 25
C. H. Paustian.....	5 00
H. W. Aldridge.....	1 00
W. L. Bratty.....	6 00
Mary A. Goodland.....	2 00
J. W. Chezboro.....	2 00
H. B. Small.....	5 00
Cornelia Bash.....	5 00
Mrs. V. Tascar.....	1 00
William Harmon.....	5 00
Mrs. Edna I. Vine.....	5 00

Minerva J. Spencer.....	5 00
Laura Spencer.....	3 00
Mrs. T. S. Nightengale.....	5 00
Mrs. P. Hanson.....	1 00
Pennsylvania.....	54 64
Joseph Mix.....	5 00
T. J. Chambers.....	2 50
Mrs. Grant Arnold.....	1 00
Mary E. Lotti.....	1 00
Mrs. Mary Tripp.....	1 00
Mrs. Elizabeth Pirtle.....	5 00
L. M. Shumway.....	2 00
William M. Morgan.....	5 00
Anna M. Newcomber.....	1 60
Katie Jensen.....	1 50
Emma Anderson.....	1 50
Mrs. C. Anderson.....	1 50
Mrs. P. & M. Burnage.....	1 50
Mrs. Mary Skepe.....	1 00
M. N. Britton.....	1 85
Susannah Guthridge.....	1 50
Ole T. Bue.....	5 00
D. A. Deedon.....	25
J. A. McGregory.....	2 00
J. Omwake.....	2 50
M. M. Shaugh.....	10
M. E. Hackett.....	25
Mrs. Eunice Crane.....	5 00
Sarah White.....	1 00
C. A. Stanford.....	5 00
Mary A. Warner.....	10 00
Laura E. Charlton.....	2 50
T. C. Clark.....	2 00
S. A. Twing.....	1 00
Mrs. H. Sherrill, for Missouri.....	46 00
F. Sherrill.....	1 00
A friend (Kansas).....	5 00
Washington.....	200 00
C. F. Stevens.....	10 00
J. W. Coyl.....	1 00
William Humfrey.....	10 00
E. M. Bates.....	5 00
Fritz Guy.....	6 00
Mrs. A. B. Ott.....	2 00
Nathan Vining.....	2 00
E. C. Gray.....	1 00
H. T. Wright.....	2 00
O. F. Miller.....	2 00
W. H. Bloom.....	1 00
George Kimball.....	10 00
J. M. Kimbal.....	10 00
Vina M. Hafnagel.....	1 00
Mrs. Anna Clay.....	2 00
Samuel Booth.....	5 00
R. R. Klumpf.....	5 00
G. H. Faris.....	2 00
D. C. Conklin.....	1 00
Mrs. N. J. Talfrey.....	3 00
L. Belle Mathews.....	2 67

"Christ's Object Lessons" in the Western Oregon Conference

We are just getting started in a campaign for the sale of "Christ's Object Lessons," which we sincerely hope will at least compass the grand end of placing with the people the last book of our quota, and applying the returns on the college debt. And we sincerely hope that much more than the paying of our part of this debt will follow from this effort. Indeed, we shall not consider it a success according to God's plan in this movement, unless an activity in missionary effort, such as has not been seen among us for a long time, is awakened.

For the disposal of our quota we have a large work in hand. If some conditions, which I need not name, were better, the work before us would seem much smaller. As it is, the situation calls for a most vigorous effort. The magnitude of the work in hand, together with conditions that exist, would discomfit us had we not such strong assurances that One has spoken in regard to this movement who has never forsaken his people in any crisis, but has often wrought wonders when all but his arm has failed.

With the reasons for confidence and

trust in him who is "glorious in holiness, . . . doing wonders," we are taking up this work now, hoping not to fail nor be discouraged till the books yet remaining of our quota—between six and seven thousand—are placed in the hands of the people.

Believing that we shall succeed in accomplishing this end only by a greater consecration for service than has been our experience in the past, and by laying hold upon our Father's right arm of strength, and, too, that it is necessary for us justly to appreciate our responsibility in this work, we called a council of all our laborers who could be present, at which the situation as it confronts us was reviewed. Wisdom was sought from God for the successful working out of the problem with which we are grappling. We had a good meeting of the workers, and are much encouraged by the cordial co-operation on the part of all. Without exception our laborers are standing shoulder to shoulder for the advance. The watchword all along the line is, "Onward to the goal!" Each one is hopeful in God. It seems evident that their enthusiasm and courage will arouse a like attitude among the people.

We are armed with bows and arrows, as was Ephraim; but we must not turn back in the day of battle, as did he.

We have not in this field, as some of the conferences in this district did, made any special effort during the summer months, as we wished our laborers to carry forward their regular tent work during the time when such work could be done. And, too, conditions among our people, as well as among others, were unfavorable for such a campaign as we have now inaugurated.

This makes us somewhat late in getting this work into operation. But we hope to see the consummation of our hopes in this movement in due time. If by March or April this is accomplished, my most sanguine hopes will be realized.

Our hearts are encouraged as we see this grand plan for the relief of our schools accomplishing such magnificent results; and we believe that God will give signal evidences of his approval when his people go forward in the work that has been placed in their hands.

F. M. BURG,
Conference President.

THE workers in Elder Haskell's Bible training school in New York have sold over one hundred copies of "Christ's Object Lessons."

The Campaign in Kansas

At the Kansas camp meeting it was voted, by all the people assembled there, to take hold of the work for "Christ's Object Lessons," beginning with the middle of the month of October. The entire conference has been districted, and a definite territory assigned to each worker. Already every laborer, except three, has begun his work in behalf of the relief of Union College. One of these three is the superintendent of church schools, who is exceedingly busy just now in getting the schools in working order, and the other two are in new fields, where the interest is so great that it would seem inadvisable to close the meetings for the present. Besides this, November 15 was appointed as a day for special prayer concerning this matter.

God is wonderfully blessing in the

work. One church has already sold its entire quota, but the members expect to keep on working, in order to make up for the deficiency which there will be in some places on account of absent members. It is the plan of the brethren in Kansas, if possible, to finish the entire campaign by the first of January.

P. T. MAGAN.

NOTICES AND APPOINTMENTS

Notice!

THE forty-first annual session of the New York Conference will be held in Rome, Jan. 19-26, 1903, followed by a church-school teachers' institute, from January 27 to February 1. We expect to have good help present from abroad at this meeting, besides all our conference laborers. We hope there will be a good attendance from all our churches.

G. B. THOMPSON, Pres.

Notice!

ELDER W. A. SWEANEY, King Street, Bridgetown, Barbados, desires the names and addresses of friends who would be glad to send their copies of the REVIEW and Signs to some one in his field who is not able to pay for them. He will be glad to supply these individuals with names and addresses of persons in this island who love the truth, and long for papers, but are unable to secure them. He can also furnish names of those interested.

Business Notices

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

FOR SALE OR EXCHANGE.—Eighty acres 4½ miles from city. Good buildings; well fenced; all improved; good for fruit. Address Box 76, Bedford, Mich.

FOR SALE.—Good five-room house, and 2½ acres, with good well, and fine lot of fruit trees beginning to bear. Within three fourths mile of college and church. Must sell immediately. Address C. W. Nicola, College View, Neb.

FOR SALE.—Fifty dollars, remainder easy payments, buys small farm: house, outbuildings, orchard, etc. Price, \$350. Also 240-acre fruit farm, cheap: productive soil, mild, healthful climate. Live S. D. A. church near by will welcome newcomers. Address, inclosing stamp, Robert Boram, Box 24, Monteer, Mo.

Address

THE address of Elder W. A. Westworth is 7 Maxwell St., Morningside, Edinburgh, Scotland.

Publications Wanted

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

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

John P. Frederickson, Arlington, Neb., REVIEW, Signs, Good Health, tracts.

Miss Allie Veitch, Box 99, Burt, Mich., Signs, Instructor, Life Boat, Bible Training School, Little Friend, Good Health.

Obituaries

"I am the resurrection and the life."—Jesus.

PALMER.—Died at 902 E. Ganson St., Jackson, Mich., Nov. 28, 1902, Mrs. D. R. Palmer, widow of Dan R. Palmer, one of the old pioneers in the cause. Funeral services were conducted by the writer.
R. E. HARTER.

MATLOCK.—Sister Betsey A. Matlock, one of the charter members of the Stockton, Cal., church, died of old age, Nov. 24, 1902, aged 82 years and 11 months. Funeral services were conducted by the writer, assisted by J. Earnest Bond.
J. N. LOUGHBOROUGH.

GIBSON.—Died at her home in Eureka, Cal., Mrs. Rosa Gibson, aged 57 years, 8 months, 22 days. She was a faithful member of the Seventh-day Adventist Church for seventeen years. During her sufferings she was sustained by a firm faith and trust in God. She leaves a husband, one son, and two daughters. Funeral services were conducted by the writer.
C. M. GARDNER.

JOHNSON.—Died Nov. 25, 1902, R. W. Johnson, of Wichita, Kan. Deceased was born in Morgan Co., Ill., Sept. 13, 1848, and had lived the past twelve years at Wichita. He leaves a wife and seven children to mourn his death, and to pray for the return of Him who is the resurrection and the life. Funeral discourse was given by the writer; text, 1 Cor. 15: 56.
I. A. CRANE.

WILCOX.—Died at her home near Addington, I. T., Nov. 7, 1902, of heart failure, Hannah Wilcox, aged 70 years, 6 months, and 14 days. She joined the Protestant Methodist Church early in life, and accepted the Sabbath truth about fifteen years ago in Kansas. She has been a consistent member ever since, and died prepared to meet her Lord. Services were conducted by the writer.
W. L. MANFULL.

SHEPARD.—Mrs. Orpha Shepard, daughter of Mr. and Mrs. Casey McKay, was born at Almond, Allegheny Co., N. Y., Feb. 9, 1822; died Nov. 15, 1902, aged 80 years, 9 months, and 15 days. Sister Shepard came with her parents to Augusta, Mich., in 1837. She was a member of the Seventh-day Adventist church at Lowell, in good standing. She sleeps in Jesus. Words of comfort were spoken by the writer, from Num. 23: 10.
W. C. HEBNER.

ROBBINS.—Died in Roswell, N. M., Nov. 6, 1902, Sister Carrie Rose Robbins, who was born at Fox Lake, Wis., Oct. 24, 1869. For nearly five years previous to her death, she was afflicted with tuberculosis. During her sufferings she manifested a degree of patience which made her the sunshine of her home. From childhood she was a firm believer of the truth held by Seventh-day Adventists. Words of comfort were spoken at the funeral by the writer.
MILO D. WARFLE.

HENRY.—Died at his home, in Charlotte, Mich., Nov. 25, 1902, Thomas K. Henry, aged 64 years, 7 months, and 28 days. He had kept the Sabbath for many years, and in his closing days gave assurance of his acceptance. His life was worthy of imitation. He was always ready to speak for his Master. He leaves a wife and a daughter to mourn their loss. Words of comfort were spoken by the writer, from Isa. 25: 8, to a large number of friends and neighbors.
S. E. WIGHT.

WHITNEY.—Died at Kirkland, Wash., Nov. 27, 1902, David Perry Whitney, in the ninety-fifth year of his age. He was born in Vermont in 1808, crossed the plains to California in 1856, where he afterward accepted present truth, under the labors of Elder Loughborough. Brother Whitney gradually failed after the death of his beloved wife, one year ago. He leaves many sympathizing friends. Only three grandchildren survive him. Remarks at the funeral were based upon 1 Cor. 15: 20-23.

TIBBOTS.—Died at his home, in Brazil, Md., Nov. 23, 1902, Walter G. Tibbotts, aged 25 years, 10 months, 3 days. He had kept the Sabbath for two years, and we believe he sleeps in Jesus. He was loved by all who knew him. He leaves a wife and one child, besides other relatives and friends. Words of comfort were spoken from John 11.
JOHN W. MONTGOMERY.

REYNOLDS.—Ruth G. Reynolds died Sabbath, Nov. 22, 1902, in her seventy-fifth year. We laid her to rest near the old home in Mesopotamia, Ohio. The last twenty-eight years she had spent most of her time in my family. She accepted the Sabbath in 1863, and ever after she sacredly regarded the Lord's rest day. Her life was one of much suffering. She often expressed a desire to rest in the grave till Christ should come. Words of comfort were spoken from Rev. 14: 13 at the funeral, which was held in the Methodist church.
R. A. UNDERWOOD.

BOAZ.—Died Nov. 16, 1902, Brother Elijah C. Boaz, in his eighty-sixth year. He was a Baptist for many years. Over forty years ago he accepted the truth under the labors of Elder J. H. Waggoner, at Osceola, Iowa. After spending nearly three years at the Old People's Home at Battle Creek, Mich., he came to Spokane, Wash., one year and a half ago, to live with his daughter. His great desire was to live to see the Saviour come. His last words were, "Come, Lord Jesus, and come quickly." Words of comfort were spoken from Ps. 116: 15.
WILLARD H. SAXBY.

PENNOCK.—Died at Marion, Ind., Nov. 14, 1902, of malignant typhoid fever, after an illness of two weeks, Charles W. Pennock, aged 29 years, 7 months, and 16 days. From childhood he was a Sabbath keeper. At times he became discouraged and thought of giving up everything; but before he died, through a mother's earnest prayers, his faith again grasped the Saviour's hand, and gave evidence of acceptance. He leaves a widow and two little children, a mother, two sisters, and a brother to mourn their loss. The funeral service was held November 19, in Battle Creek, Mich., and burial took place at Oak Hill Cemetery.
I. D. VAN HORN.

HACKWORTH.—Died at Marthaville, La., Nov. 21, 1902, Matthew Hackworth, of Welsh, La., aged 73 years. Brother Hackworth accepted the message about forty-five years ago, and was connected with the Nebraska Conference at one time. His health failing him, he came to Welsh. He was invited to go to northern Louisiana to do pastoral work. A few days after reaching Marthaville he was taken sick. Among his last words were those of Paul, in 2 Tim. 4: 7, 8, and of the psalmist, in Ps. 17: 15—a blessed testimony to leave his widow and five children. Funeral services were conducted by the writer; text, Rev. 14: 13.
S. B. HORTON.

FLANDERS.—Died in Hoquiam, Wash., of stomach trouble, Sister Mary Flanders, aged 64 years, 6 months. Sister Flanders accepted the third angel's message about seven years ago; she was formerly a member of the Methodist Church. Up to the time of her last illness she was an earnest worker. Just before being taken sick she had sold her quota of "Christ's Object Lessons," and was engaged in selling additional copies. Her wish during her sickness was that she might be spared to do a little more for Him who had died for her. She leaves a daughter, a son, and several grandchildren to mourn. Words of comfort were spoken by the writer, from John 5: 25.
S. W. NELLIS.

NEWCOMB.—Died at our home, in Albuquerque, N. M., Nov. 22, 1902, of tuberculosis, our eldest son, Don O. Newcomb. He was a constant sufferer during the last three months of his life, but not a murmur escaped his lips. He was perfectly resigned to God's will; although, at first, it was a great trial to him to give up his work among the Spanish-speaking people in Mexico. He had fitted himself to be a true missionary nurse, as those who know

in the Fairview Cemetery, while his sister Clara, who was a nurse of the class of '96, has been quietly resting in the Steele Cemetery near Laplata, Mo., since January, 1900. In their death the cause has lost two faithful workers.
F. O. NEWCOMB,
ELLEN V. NEWCOMB.

BOARDMAN.—Elder Rudolph A. Boardman, the second son of J. J. and Melissa Boardman, was born Sept. 20, 1855, in Wood Co., Ohio; died Nov. 28, 1902, aged 47 years, 2 months, and 8 days. He was converted, and with his parents united with the Seventh-day Adventist church at Bowling Green, Ohio, in 1874, and entered the ministry of the gospel in 1891, and held several positions of trust in the Ohio Conference. In all his relations he was faithful and exemplary. He left a blessed testimony of his hope in God and his love for his fellow men. His brethren in the ministry paid a loving tribute to his memory by gathering from the field to share in the last personal service rendered to him. Elder E. J. Van Horn presented the Scripture lesson selected by the deceased for the occasion. Elders D. E. Lindsey and H. H. Burkholder assisted in the services. Brethren R. R. Kennedy, and J. O. Miller, Prof. N. W. Lawrence, and the writer acted as bearers.
C. A. SMITH.

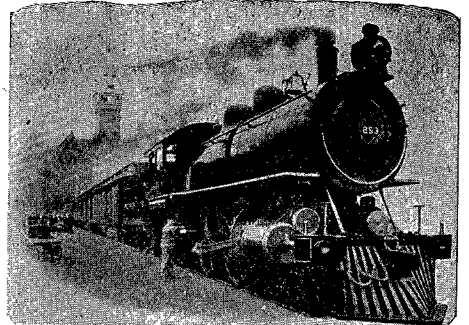
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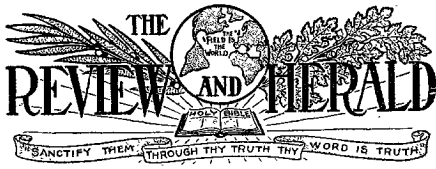
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GRAND TRUNK R'Y SYSTEM.

		EAST		WEST			
		8	4	6	2	10	76
Chicago	AM 11.05	PM 3.02	PM 8.15				
Valparaiso	PM 12.45	4.41	10.05			AM 9.00	
South Bend	1.57	5.50	11.31			11.25	
Battle Creek	4.00	8.00	AM 2.03	AM 7.00		PM 1.04	AM 7.30
Lansing	5.20	9.21	3.31	8.30		6.29	
Durand	6.00	10.00	4.25	9.30		6.30	
Saginaw	8.19		6.20	11.05		8.10	
Bay City	8.45		7.04	11.40		8.45	
Detroit	8.00		7.15	11.50		9.20	
Flint		10.30	4.55	10.21		7.28	
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 8.25	AM 3.40		
Buffalo		8.20	3.05	9.50			
Philadelphia	PM 3.47	8.50	AM 7.28	AM 8.56	PM 3.47		
New York	4.45	8.40	5.30	9.45	4.45		
Toronto		AM 7.40		PM 7.40			
Montreal		PM 8.00		7.30	AM 7.50		
Boston		AM 5.40		PM 7.00	PM 7.06		
Portland		AM 7.30		PM 6.15			
		WEST					
		3	5	7	9	11	75
Portland		AM 3.15		AM 7.00			
Boston		AM 7.00		7.30			
Montreal		PM 10.30		AM 9.00			
Toronto		PM 7.35		AM 4.50		PM 11.20	
New York		PM 5.40		AM 9.25			
Philadelphia		6.30		8.45			
Buffalo		AM 5.55		1.00		PM 10.05	
Suspension Bridge		7.03		2.00		11.15	
London							
Port Huron		PM 12.00		9.00		AM 4.05	AM 6.50
Flint		PM 1.25		11.07		6.31	PM 8.54
Bay City				9.00			
Saginaw		PM 12.15		9.35			
Detroit		AM 11.30		10.00			
Durand		PM 1.30		AM 12.05		8.00	9.30
Lansing		2.33		12.54		6.44	10.50
Battle Creek		3.50		2.18		8.10	PM 12.50
South Bend		5.40		4.12		10.05	9.30
Valparaiso		7.00		5.29		11.14	AM 7.15
Chicago		8.45		7.30		PM 12.50	PM 4.45

Nos. 4-6-Daily
Nos. 10-76-Daily ex't Sunday
Nos. 3-5-7-Daily
Nos. 9-11-75-Daily ex't Sunday



BATTLE CREEK, MICH., DECEMBER 23, 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.

SAMPLE copies of the REVIEW are being sent to some who are not now subscribers. Each sample copy is an urgent invitation to the reader to become a regular subscriber. We hope many will respond to this invitation. For terms see third page.

On page 18 will be found some hearty responses from the field, relating to the financial policy of the General Conference Committee and the Mission Board as set forth in the "Statement and Appeal" recently issued. It is evident that the people in the field are in full sympathy with the plan of conducting our work on a cash basis.

It is altogether probable that most of the members of the REVIEW family can read the hymn in Chinese on page 5 just as well one way as another, but it may be of interest to know that each perpendicular line and half line constitute a stanza, and that the stanzas are numbered from right to left. It will thus be seen that the hymn consists of five stanzas.

In the Sabbath-school lesson for December 13 there is an incorrect Scripture reference given which might confuse the student upon a vital point. The climax of the lesson is found in this statement: "Thus the *continual* priesthood and the *continual* sacrifice of Christ are the assurance of a complete salvation." The reference which is printed after this statement is "Heb. 10:7, 24, 25." It should be Heb. 7:24, 25. Superintendents of our Sabbath schools may deem it advisable to call attention to this correction.

THERE is no end of the new devices by which men continually seek to make religion effective in the world in some other way than the divine plan of crucifixion with Christ. The latest that comes to our notice is that of a Unitarian minister of Haverhill, Mass., who "proposes to inaugurate a new socialistic church, with a co-operative department store attached." Socialists, "new thought" expounders, ethical culturists, Spiritualists, trades unionists, etc., are all invited to join, and "the golden rule is to be the only creed."

It has seemed best to present to all our people through the columns of the REVIEW the Statement and Appeal which was sent out by the General Conference Committee to be read in the churches, Sabbath, December 13. It will be found on pages 9-11 of this issue. This appeal was read to the church in Battle Creek at the appointed time, and met with a hearty response. The congregation, by a rising vote, expressed itself as being in harmony with recommendations designed to open the way for the more rapid spread of the message in other lands, and also with the financial policy which was set forth. We commend this matter to the earnest attention of our readers. It is the platform for a great forward movement in this work.

THE one thing about Christmas which may be depended upon is that the Saviour was *not* born at this particular time of the year. In Palestine "the cold of the night, from December to February, is very piercing, and it was *not* the custom for the shepherds of Judea to watch their flocks in the open fields *later* than about the end of October." And yet the Christmas idea may serve to turn the minds of men in a special manner to the great truth of the incarnation, and to God's unspeakable gift to us poor mortals. The chief idea with many, however, seems to be that of giving and receiving presents. Is it not more appropriate to recognize the Father's great Gift by putting our greatest gift into the treasury of the Lord for the hastening of the coming of his kingdom? If the occasion really means anything to us, it ought to suggest sacrifice for the salvation of a dying world. This is what the birth of Jesus meant to him.

FIDELITY to conscience and to the claims of the fourth commandment has been lately recognized in the Treasury department at Washington by the refusal of an assistant secretary to dismiss a Sabbath-keeping employee when urged to do so by the division chief who brought the case before him. The facts are stated in the following press telegram, dated at Washington, December 12:—

Assistant Secretary Ayles has disposed of the case of Elmer Pettiford, a colored clerk in the Treasury department, and a Seventh-day Adventist, who refused to do work on Saturdays. Although the chief of the division in which Pettiford was employed insisted that the work is being delayed by reason of his absence one day in each week, Mr. Ayles has not been disposed to dismiss him, and finally has concluded to transfer him to the sixth auditor's office, where he will be put to work assorting money orders. He will be reduced, however, from \$1,200 to \$720 a year. He will be paid for only the time he is actually employed.

The New Tracts

A Great Work for All Who Love the Blessed Hope

THE four new tracts which are being prepared for a special tract campaign this winter will be ready in a few days; and no time should be lost in getting every facility available into working order. The most vital step which can be taken is for every member in the church to organize *himself* for work. Do not wait for the church elder and librarian to visit you. Do not let them waste precious time when they ought to be scattering tracts, in trying to get you to scatter tracts. Be a worker because the love of Christ urges you on. Be a light bearer in your neighborhood; kindle a fire in your church. Help the elder and the librarian to organize for work, and their task will be much lighter.

The Lord has greatly blessed his servants in preparing these tracts. They are clear, positive, and vigorous. They enter into no controversy with any individual or denomination; but they tell the vital message for this hour in the power of the Spirit, which will stir the hearts of believers and unbelievers.

The third angel's message is in the tracts. But they cannot *walk* to the people. Willing feet must carry them; willing hands must pass them on; earnest prayers must follow them; tears of love must water the seed,—the whole life consecrated to God for service must do the work. These are the means by which the work will be done. God's people will surely respond. There can be delay no longer. E. R. PALMER.

The Jubilee Offering for the Relief of the Schools

THE Lord has certainly moved upon the hearts of our people to give liberally to the fund for the relief of the schools.

Hundreds upon hundred of letters, accompanied by an equal number of gifts of sacrifice, have reached the Relief of the Schools Office.

We are now engaged in the jubilee campaign—the campaign which is to be pushed with might and main throughout the winter, until the last school debt is wiped away.

But this means that the material for the last copy of "Christ's Object Lessons" must be paid for.

This fund has received noble support. Up to date over forty-seven thousand dollars has been subscribed and disbursed. The necessary amount, according to the estimate made at the last General Conference, is sixty thousand dollars.

Now we call for the "jubilee offering"—the closing offering to this fund. We want to have this fund completed and the books closed by Jan. 1, 1903. Everything received from now on will be credited to the "jubilee offering." Send the money to P. T. Magan, Berrien Springs, Mich.

The *Missionary Review of the World* for December contains many articles well worth reading, besides giving the news of missions from all over the world.