

The Advent And Sabbath REVIEW HERALD

Vol. 79

BATTLE CREEK, MICH., TUESDAY, DECEMBER 30, 1902

NO. 52



The New Year

*" O good New Year, we clasp
This warm shut hand of thine,
Loosing forever, with half sigh, half gasp,
That which from ours falls like dead fingers
twine :*

*Ay, whether fierce its grasp
Has been, or gentle, having been, we know
That it was blessed : let the Old Year go.*

*" O New Year, teach us faith !
The road of life is hard :
When our feet bleed and scourging winds us
scathe,
Point thou to Him whose visage was more
marred*

*Than any man's : who saith,
' Make straight paths for your feet ' — and
to the opprest —*

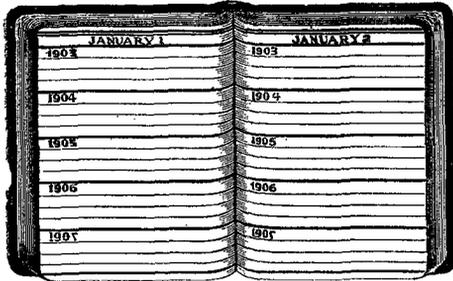
' Come ye to me, and I will give you rest. ' "

AEB

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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.

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Editorial

Your Redemption Draweth Nigh

OUR Lord gave very definite signs which were to mark the approach of the time when he would return for his redeemed ones. "There shall be signs in sun and moon and stars; and upon the earth distress of nations, in perplexity for the roaring of the sea and the billows; men fainting for fear, and for expectation of the things which are coming on the world: for the powers of the heavens shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. But when these things begin to come to pass, look up, and lift up your heads; because your redemption draweth nigh." Over a century has passed since the darkening of the sun and moon, the first of these signs. The ordinary span of a human life has almost been covered since the falling of the stars in 1833. The distress among the nations is growing more and more apparent from year to year, and the roaring of the sea and the billows has been so unusual during this very winter as to attract much attention. The ocean storms seem to increase in severity from season to season. There seems to be a growing premonition in the minds even of those who do not accept it as a Scriptural teaching that some great calamity threatens the world. But while those who reject the truth are fainting for fear, our Saviour encourages those who believe his words to look up with courage and hope in view of a redemption near. How thrilling is the thought that our redemption draweth nigh! That for which a world has waited for six thousand years is just at hand, and we may live to see it. That for which prophets, saints, and

martyrs have hoped is to be realized in our day. The restoration of all things is to be accomplished in this day of the Lord. O then, let faith be increased and hope renewed and courage revived. The Lord is at hand. We may escape the grave. We may live to witness the coming of our blessed and glorious Lord. What enthusiasm for work there is in this assurance! What an inspiration to renewed zeal and diligence!

"Jesus soon is coming;

This is my song;—

Cheers the heart when joys depart,
And foes are pressing strong."

The Truth in Jesus

MUCH is said in these days about loving the truth, and seeking after the truth, and teaching the truth. This is well. There is certainly nothing more important; for we are chosen "to salvation through sanctification of the Spirit and belief of the truth." But much of that which is approved by worldly wisdom as wonderful truth is mere human speculation, the product of that research and that reasoning which leave God and his Word out of the account altogether. This is truth falsely so-called, and it is utterly lacking in the power necessary to change character. That truth which saves is the truth which is a personality, revealed in Jesus, who said, "I am . . . the truth," and is taught to us by the Holy Spirit, promised to guide us "into all the truth." The truth which comes to us in this way leads to an utter renunciation of the world and self, and a new life in the power of the God of truth. This will wholly separate us from those "who hinder the truth in unrighteousness," and who consequently "exchanged the truth of God for a lie, and worshiped and served the creature [created things] rather than the Creator." There is no power in a lie to save one from sin. On the contrary, belief in a lie opens the way for the very excesses of sin. The test of truth is that it saves from sin. "Ye shall know the truth," said Jesus, "and the truth shall make you free." This is the truth as it is in Jesus, and the power of this truth revealed in the life marks the difference between heathenism, which is a lie in concrete form, and genuine Christianity, the incarnation of the truth. This difference is clearly set forth in the following scripture: "This I say therefore, and

testify in the Lord, that ye no longer walk as the Gentiles [nations, heathen] also walk, in the vanity of their mind, being darkened in their understanding, alienated from the life of God because of the ignorance that is in them, because of the hardening of their heart; who being past feeling gave themselves up to lasciviousness, to work all uncleanness with greediness. But ye did not so learn Christ; if so be that ye heard him, and were taught in him, *even as truth is in Jesus*: that ye put away, as concerning your former manner of life, the old man, which waxeth corrupt after the lusts of deceit; and that ye be renewed in the spirit of your mind, and put on the new man, which after God hath been *created in righteousness and holiness of truth.*" To know the truth as it is in Jesus means a complete change of life, the putting away of the old man and the putting on of the new man. This is the truth which is to be given to the world in this closing message by teaching the pure word of God, the unchangeable law of God, and the unchanged commandments of God. For "thy word is truth," and "thy law is the truth," and "all thy commandments are truth." This message is a message of the truth as it is in Jesus. "O send out thy light and thy truth."

Nothing New

THE Preacher voiced the truth: "There is no new thing under the sun." The principles of the gospel of salvation are older than sin. The appearance of sin in the universe of God developed no new element in his character, and necessitated no new plan in the administration of his government. "I am the Lord, I change not." "Jesus Christ is the same yesterday and to-day, yea and forever." There is nothing new in sin since the first sin. In these modern times we are simply learning what sin really is. Much of the so-called new light, which is hailed with so much satisfaction as being the creation of the "new-thought" movement, is simply the error of past ages clothed in newly polished phrases to deceive the unwary and to satisfy the itching ears of the modern Athenians, who spend their time "in nothing else, but either to tell, or to hear some new thing," which is, after all, only new in appearance. The character of God has found its highest revelation in the cross of Christ, and the character of Satan has found its high-

est revelation in his supreme attempt to cast his hellish shadow over that same cross. "With all deceivableness of unrighteousness" he seeks to substitute himself, the incarnation of darkness, for "the true Light," by appropriating the forms and phrases of Love incarnate, or by investing "the King eternal" with the attributes of his own character until he becomes in reality the god of those who accept the conclusions of their own speculative philosophy as more reliable than the plain statements of God's Word. This new philosophy is as old as the fall of man. Do not be deceived by it. The simple faith of our fathers is infinitely better than this modern rational faith,—a religious name for infidelity.

A Happy Command

"AND he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God." Rev. 19:9. After all that John had seen and heard, it would be natural for him to feel the need of the assurance of the last clause of the verse: "These are the true sayings of God." But why should John need a command to write these things? Was he not as interested as any one could be that all should believe these things?—Certainly he was; and for this very reason he would be prompted to write, that as many as possible might be made acquainted with the call. The blessing extends thus far, at least, unconditionally. "Blessed are they which are called." How many are called?—"Many." This includes every intelligent being. But few are "chosen." How many?—As many as choose to heed the call. Here is where our co-operation with the Lord comes in. The prophet says of Christ: "He shall see of the travail of his soul, and shall be satisfied." Isa. 53:11.

There is a hymn in the popular collection called "Christ in Song," based on the words of the psalmist, "I shall be satisfied, when I awake, with thy likeness." Ps. 17:15. "When the saints awake in his own likeness, I shall be satisfied then." So it seems from the words of the prophet that the Lord himself will then be satisfied; for then is the time when he will receive, or bring unto himself, the travail of his soul, the redeemed host.

The fact that men shall thus be called to partake of the marriage supper of the Lamb might seem too good to be true were it not certified to by the specific instruction of the angel to John: "Write, Blessed are they which are called unto the marriage supper of the Lamb." The statements leading up to this instruction open to view some of the sublimest heavenly scenes (verses 4-7): (1) the four and twenty elders and the four living creatures fall down and worship God,

that sat on the throne, saying, Amen, Alleluia; (2) a voice comes out of the throne as it were the voice of a great multitude, and as the voice of many waters; and as the voice of mighty thunderings, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. Let us be glad and rejoice, and give honor to him; for the marriage of the Lamb is come, and his "wife hath made herself ready." The saints are all there, and are all arrayed in the wedding-garments. Matt. 22:11-14; Rev. 3:18.

Following the historical order, we see that after the false harlot church, that which led true believers after the great tribulation to exclaim, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" (Rev. 6:10), comes under judgment (see the whole of chapter 18), then the true church of Christ is acknowledged and honored in the august marriage festival here introduced.

The Bridegroom is the first party that is entitled to recognition. The title he receives is that of "The Lamb." This is John's special name for his Lord. Previous to this time John the Baptist had exclaimed, "Behold the Lamb of God, which taketh away the sin of the world." John 1:29. John continually applies this title to him in the book of Revelation. He appears as "a Lamb slain from the foundation of the world." Rev. 13:8. In this character he most fully displays his love to his church, and hence it is in this form that he appears when his great love triumphs over all forms of opposition, and the festal day of his coronation comes. Ps. 2:6. As a victim for sin he rejoices to display himself to the last to the universe.

The marriage of the Lamb will witness the perfection and completion of the church. "His wife hath made herself ready." Here is the overflowing of mutual delight and joy. Rev. 3:21. Do we have any desire to contribute to the satisfaction of our Lord? Then let us hasten to spread abroad to earth's remotest bounds this call to the marriage supper; for when his people shall awake, with his likeness, he, too, will be satisfied. This marriage supper will constitute the greatest display of royal munificence that the universe has ever beheld. For "as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." 1 Cor. 2:9.

"Blessed are they which are called." We have that blessedness, even now. It is to be realized fully when we have so accepted it as to show that we are entitled to a seat at that banquet. Then will be fulfilled the promise that Christ made to his disciples: "Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new,

in the kingdom of God." Mark 14:25.

Charles Bradley says: "We shall have a provision made for us which befits not *our* rank and condition, but the rank and condition, the greatness and magnificence, of a glorious God." In another place he says: "We dare not say that our Lord will love us more than he loves us now; but he will indulge his love for us more. We shall see more of it. We shall understand it better; it will appear to us as though he loved us more. He will lay open his whole heart and soul to us, with all its feelings and secrets and purposes, and allow us to know them, as far, at least, as we can understand them, and as it will conduce to our happiness to know them. The love of this hour will be the perfection of love. This marriage feast will be the feast, the triumph, of love, the exalted Saviour showing to the whole universe that he loves us to the utmost bound love can go, and we loving him with a fervor, a gratitude and adoration and delight, that are new even in heaven."

U. S.

Christ Crucified

THE cross of Christ is the glory of the gospel. There can be no gospel without Calvary. "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God."

On the cross the divine sacrifice was made for sin. "Christ died for our sins according to the Scriptures." "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed."

The only possible deliverance from sin is by the way of the cross. "The wages of sin is death." The Son of man, "the last Adam," paid the penalty in behalf of humanity. "We thus judge, that one died for all, therefore all died." In Jesus, the divine sacrifice, the redemption price was paid. "Ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot." Jesus in his humanity passed through the grave, and thus opened the doors of the prison house. Over the rent sepulcher of Joseph he proclaimed, "I am the resurrection, and the life." He thus made a way of escape for all who are willing to accept the death of the cross. "Faithful is the saying: For if we died with him, we shall also live with him."

"The offense of the cross" is found in the fact that "not by works done in righteousness, which we did ourselves, but according to his mercy he saved us." "For by grace have ye been saved through faith; and that not of yourselves: it is the gift of God: not of works, that

no man should glory." "Far be it from me to glory, save in the cross of our Lord Jesus Christ, through which the world hath been crucified unto me, and I unto the world."

"Where'er I go, I'll tell the story
Of the cross, of the cross;
In nothing else my soul shall glory,
Save the cross, save the cross.
And this my song shall ever be,
In time and through eternity,
That Jesus shed his blood for me,
On the cross, on the cross."

Christ's Second Coming

"CHRIST is coming again, not quietly, but in the clouds, with pomp and glory. He will then be welcomed by a mighty host of saints, both the living and the sleeping. His church has from the beginning looked and is still looking forward to it as the consummation of all its hopes." Thus writes the Rev. Walter H. Clark in the *New York Observer*. The truths he thus states are so clearly set forth in the Scripture that no one can fail to acknowledge them without taking the position that the Word of God does not mean what it says. In the various churches there are many who, in view of the plain statements of inspiration upon this subject, believe that the second coming of Christ will be literal and visible, as was his ascent into heaven from the Mount of Olives.

But Mr. Clark feels called upon to defend the popular view that there is a coming of Christ at death. He says:—

But is there not another coming of the Lord Jesus, a personal coming to each of his redeemed ones to take them home to himself? Is not this doctrine found in the unwritten creed of the church? When the little ones of many generations, kneeling each at the mother's side, have said, "I pray thee, Lord, my soul to take," into what arms did the mother expect the little darling, if called away, to be taken except those which on earth tenderly received the little ones?

This doctrine is indeed found in the creed of the church, and in the hymn book. But its existence there constitutes no proof of its truth. This seems to be realized by Mr. Clark, for he proceeds with further evidence:—

Are the many cases where the half-freed, saintly spirit, losing its physical and gaining its spiritual vision before the power of speech had failed, has recognized and welcomed the coming Saviour, to be set down as hallucinations of a wandering mind, or creations of the imagination?

Are they? or do they constitute proof of Christ's coming at death? Mr. Clark answers his own question by his next statement:—

But these human answers cannot settle the question. What saith the Scripture?

Here is the only reliable source of information on this momentous subject. What saith the Scripture? Mr. Clark proceeds to quote from this source:—

To comfort his disciples, the Lord

Jesus said to them, "I go to prepare a place for you, . . . I will come again, and receive you unto myself." Paul said that he had a desire to depart, that he might be with Christ. Evidently he did not expect to lapse into a state of unconsciousness.

Only a few days after Christ spoke the words here quoted, an angel said to these same disciples, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1:11. Evidently it was this coming of which Christ spoke to them. As regards Paul's desire to depart and to be with Christ, there is nothing in his statement to show that Christ would come to him at the moment of his departure. The same apostle afterward said, when he was a prisoner at Rome: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." 2 Tim. 4:6-8. From this it appears that at the time when Paul was about to depart, his crown of righteousness was not to be bestowed upon him, but "henceforth."—from that time until some future event—it was "laid up" for him; and the ensuing words make it plain that this future event is the appearing of Christ in glory, to gather to himself his elect.

A long time, as we count time, might elapse between Paul's "departure"—his death—and his being with Christ, during which time he would be "asleep" in the grave; but this would not count in the purposes of the Eternal One. "One day is with the Lord as a thousand years, and a thousand years as one day." Christ proved before the Sadducees the doctrine of the resurrection of the dead, by referring to the fact that God was the God of Abraham, of Isaac, and of Jacob, all of whom were dead; yet God is not the God of the dead, but of the living. Luke 20:37, 38. The fact that Abraham, Isaac, and Jacob had been sleeping in death some centuries, and were to sleep some centuries longer, was not taken into account at all. God was then, as he was before and has been ever since, the God of the living, just as though Abraham, Isaac, and Jacob were then living. They were not living, but they were to be raised from the dead, and before the eternal purpose of God for them, the fact that death for a time held them in his power will fade into insignificance and not be worthy of consideration. It was as though these three worthies were already living. God's children all "live unto him," while the living who are not of his family are as though they were already dead.

Paul was to "depart," and to "be with Christ," and the fact that some centuries of sleep in the grave would elapse between the two events was not one that needed to be considered in his statement.

Mr. Clark makes this further argument:—

If there be not a personal coming of Christ to each individual, what to the many generations of Christians who have finished their earthly work, was the force and point of the many injunctions to be prepared for—to watch for—the Lord's coming? How piteous must have been and must still be the disappointment of the "beloved disciple," who, in response to the Master's message, "Surely I come quickly," said, "Even so, come, Lord Jesus."

There are many things written aforetime which were intended "for our admonition, upon whom the ends of the world are come." 1 Cor. 10:11. The Word of God is for us who live in these last days, as much as for any people who have lived before us. Its admonitions to watch for our Lord's return are for us who shall see him come. Sad would it have been for us if these admonitions had been left out. But they did not signify that Christ was to return in the days of the apostles. Paul wrote to the Thessalonians, who had received the idea that the day of God was at hand, that they should not be deceived on this point, for it was not at hand. "That day shall not come," he wrote, "except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God," etc. 2 Thess. 2:2-4. Definite signs were foretold and described by the Lord in order that the generation which should witness their fulfillment might know that then the great event was "near, even at the door." No one could expect the coming of Christ before these predictions had been fulfilled.

"Behold, I come quickly," was the testimony of Jesus to his beloved disciple, whose response was, "Even so, come, Lord Jesus;" but this was not a mere personal matter between Jesus and John. Christ spoke through John to all his people; to one and all he said, "I come quickly;" any other view would belittle his language until it would be ridiculous. Some say he has already tarried too long in view of the promise here recorded; but it is not for us to say just what period of time his word "quickly" may cover. It is "quickly" with him, and it will be all too quickly for those whom he shall find "sleeping" when he comes.

"There is no conflict between this private coming of our Lord to each individual of the church when his work is done, and his public and official coming to the church as a whole, at the set time," says Mr. Clark. But there is a conflict. The

"private coming" doctrine nullifies to a great extent the doctrine of his public coming; for why should Christ come twice to the same individual, and indeed how could he come to an individual whom he had already received to himself? This tinges the whole subject with absurdity. But the view that Christ will come the second time in power and glory to gather his elect, who have been, for the most part, not with him in heaven, but asleep in their graves, is one which partakes of the grandeur of divine truth and of the work of God, and is in harmony with the statements of God's Word.

Death is an enemy, and not a friend who brings us to Christ. There is no partnership between Christ and death.

L. A. S.

An Earnest Protest

WHILE so many so-called religious teachers are apologizing to an infidel science for the faith which they once held, and others are accepting the destructive conclusions of the new school of Biblical critics, it is refreshing to read such an outspoken repudiation of this modern infidelity as we find in an editorial in the January number of *The Missionary Review of the World*. In view of the evident tendency of some of the teaching which is now being urged upon this denomination, we believe that it will be profitable for our readers to understand what is involved in this scientific treatment of the gospel. This is our apology, if any is needed, for making the following liberal extracts from this vigorous arraignment of that science falsely so called which subverts the gospel:—

We confess to a strong and growing conviction that the whole cause of a world's evangelization is threatened by the evolutionary theory which is becoming so alarmingly prevalent and more alarmingly aggressive.

Beginning in the scientific sphere, it has not only encroached upon, but is gradually permeating the whole domain of Christian truth, life, and work. It seems to have so fascinated the minds of preachers and teachers in the church that Darwin, Huxley, and Spencer are becoming authorities more final and infallible than Paul, Peter, John, or even Jesus Christ himself. Professed leaders of religious thought are recasting in this new mold the whole history of Christianity and Judaism, and even the Word of God is being melted down and run into the same matrix, and taking a new and strange shape, and in the process, somehow the whole supernatural element is being evaporated or eliminated.

Evolution by natural selection, carried into the moral and spiritual realm, makes direct regeneration by the Holy Spirit unnecessary and impossible, just as in the vegetable and animal kingdoms it provides for all improvement by development. Evolution is a process of development by natural law, and leaves no room for any supernatural working. Miracle, prophecy, inspiration, and even divine illumination find no place in such a scheme. There is no God in history, as

there is none in creation, unless he be simply the maker of a vast machine that runs itself with an undeviating uniformity.

The advances of this modern philosophy, since Darwin first announced it, have been not by steps, but by huge strides; and nowhere has it marched forward more audaciously than in trampling upon the old, revered truths of the Bible. It tells us that Deuteronomy was a product not of the Mosaic period, but of the days of Josiah, and with subtlety set in its present position as a sacerdotal support to the pretensions of a priestly caste! Exodus and Leviticus are post-exilic in origin, and Sinai and the desert journey, and all the wonders wrought in Egypt and the Red Sea are myths! Of course Genesis, Book of the Beginnings, with the story of Eden and the fall, the flood and Babel, patriarchal history, etc., is a mass of legend and tradition, partly, if not wholly, borrowed from other and older nations.

The whole basis of both Christian faith and Christian missions is thus being undermined. We have no Bible to carry to the heathen, and no new birth from above to proclaim. Man was not *created* in the image of God. There was no *fall*. There was no Noachian flood, no Babel confusion of tongues, no miraculous exodus, no miraculous supply of manna or pillar of cloud; it is more than doubtful if there was any tabernacle in the wilderness. Nay, we are now told by a dean of the Anglican Church that there is no authentic testimony either to the miraculous birth or resurrection of Jesus of Nazareth! And as to Pentecost, it follows, of course, that it is only the latest of fables!

We write—even to record—such words with hesitation, as though even to repeat them were blasphemy. But it is time that we faced the real issue. These teachers in the church proclaim these doctrines, and yet go unchallenged. They are subverting the faith they are sworn to uphold, and yet go on preaching to congregations, and training a generation of preachers to attack the holy mysteries of Christianity with axes and hammers. . . .

We have neither disposition nor occasion to pursue this theme further than to call attention to the fact that, in allowing our faith in the Scriptures and our courage for the work of gospel missions to be impaired or destroyed, we are accepting the dictum of a body of scientists, who, consciously or unconsciously, are determined to eliminate the supernatural factor from creation and revelation. Many men who are disposed to "hold fast the faithful Word as they have been taught," are *not* disposed to be called ignorant, and be classed with the uneducated masses. They bow to the authority of scientists, as in other ages men bowed to the authority of priests. It is the fashion nowadays to doubt what has been most surely believed, and thousands yield before the tyranny of fashion. Few are willing to be sneered at as "unlearned and ignorant men," while so many "of the rulers and Pharisees" do not believe. And consequently even the pulpit is becoming the platform from whence to proclaim, at second-hand, opinions destructive of both faith and missionary work. For if evolution be true, all faiths, however false, are but spiral movements in the grand onward progress. They have their place in the grand scheme, and befit their period. Even

Christianity, which may belong to a higher point in the spiral, is imperfect, and will yet drop some excrescences unfit to survive, and develop some new and improved features or forms which in the ages to come will make it essentially a new faith. This is the real trend and outcome of this virtually infidel philosophy. . . . It is obvious that we are being compelled either to abandon evolution or to abandon Christian missions. Perhaps it may be well just now to turn once more to the words of the Lord in Jer. 8:8, 9: "How do ye say, We are wise, and the law of the Lord is with us? . . . The wise men are ashamed, they are dismayed and taken: lo, they have rejected the word of the Lord; and what wisdom is in them?"

We are thankful to see that there are some editors yet who have not bowed the knee to Baal, and who are willing to stand up and be counted on the side of an old-fashioned faith in the Bible as the inspired word of God, and in the Christianity of the Old and New Testaments as the one only saving religion. We commend this article to the earnest consideration of Seventh-day Adventists who may have been inclined to yield their faith in some of the fundamental truths of their own message to the world, simply because they have come to be regarded as out of harmony with modern thought, and as needing adjusting to the demands of modern science. Let us understand plainly that we must abandon one or the other. As for ourselves, we do not hesitate to take our stand openly for the fundamental truths of this definite message as against any effort either within or without the denomination to substitute for them the teachings of a speculative philosophy. And here we expect to stand.

The Next Session of the General Conference

It is now definitely settled that the next session of the General Conference will be held in California, March 27 to April 13, 1903. This question received careful consideration by the General Conference Committee at the council held in Battle Creek, November 10-25. The time of the year, attendance, traveling expenses, general features of the conference, etc., were carefully canvassed.

It is believed that the time selected will be as favorable for the American delegates as any time of the year. The weather in California at that time will probably be as pleasant as in any part of the United States. The traveling expenses required to reach the conference will no doubt be a little heavier than they would have been if the meeting had been held in one of the Central States.

It was thought that it would not be wise to endeavor to secure a large attendance this year. The last conference was a large one. A full delegation was present from most, if not all, of the States, and many came from foreign lands.

Those who came from abroad have just got well settled in their work since returning, and it does not seem best to either the Committee or the Mission Board to have these laborers leave their fields so soon for another conference. Many new workers have gone to foreign lands who need the presence of those who have been longer in those fields.

Therefore it was decided that no delegates would be called from mission fields by the Board. It was also thought best to counsel our brethren in distant conferences that have few laborers and limited funds to consider the wisdom of sending only a limited delegation. Of course, each union conference must act its pleasure on this point. It has been suggested that the conference two years later should be made a great missionary conference, and that a large attendance would probably be called for.

More will be presented in the future regarding the conference to be held in California. The definite place in which the conference will convene will be announced as soon as it is settled. We bespeak for the coming conference the earnest prayers of God's people.

The following sections of the constitution of the General Conference will give required information regarding membership, voters, and delegation:—

ARTICLE 3.—MEMBERSHIP

Section 1.—This conference shall be composed of (a) such union conferences as have been or shall be properly organized; (b) such local conferences as are not embraced in any union conference, provided such conferences shall have been accepted by vote at a session of the General Conference; and (c) such mission fields as have not been organized into conferences of Seventh-day Adventists in any part of the world.

Sec. 2.—The voters of said conference shall be such duly accredited delegates from the union conferences, such members of the General Conference Executive Committee, and such other persons in the employ of the General Conference as shall receive delegates' credentials from the executive committee, as are present at any duly convened regular or special conference session.

Sec. 3.—Each union conference shall be entitled to one delegate without regard to numbers, an additional delegate for each local conference embraced in its territory, and an additional delegate for each one thousand of its membership. Each local conference not included in the territory of any union conference shall be entitled to one delegate, without regard to numbers, and one additional delegate for each one thousand members.

A. G. DANIELLS,

President of the General Conference.

ALL through the dominions of the sultan the people in a quiet way are calling with increasing earnestness for copies of the Scriptures. By permitting the circulation of the Greek Bible, Russia has made it possible for the colporteur to go through that empire.

Note and Comment

THE outcome of the Venezuelan controversy is that President Roosevelt has tacitly consented to act as arbitrator between Venezuela and the foreign powers who have undertaken to collect indemnity claims from that republic. It was first suggested by the president that the controversy be submitted to The Hague tribunal; but to this President Castro of Venezuela objected, and it was represented by England and Germany that on Venezuela's part there had been certain offenses against the dignity of nations which could not properly be considered by The Hague court. All parties to the controversy are united in asking President Roosevelt to act as arbitrator, and the probability that he will be drawn into this position is a source of great anxiety to public men in Washington. It is believed at the capital that if the president proceeds to act as arbitrator, he will be forced to execute his decree in the matter, which cannot fail to be in favor of the European powers. It is asserted that this nation will be put in the position of a collection agent for Europe, which would destroy its influence in Latin America; and that to seize the Venezuelan customs, the revenues from which are the financial mainstay of Venezuela, will lead to a protectorate over that country, either temporary or permanent, on the part of the United States.

In discussing the decreasing influence of the church and the preachers over the average layman of to-day the Chicago *Inter Ocean* says: "Where many preachers have been to blame is in failing to perceive where the church's true strength lies. . . . In trying to formulate religion by the rules and in the terms of science, many preachers have cut loose the ship of faith to drift upon a boundless sea of mental speculation. Faith, we are told, is the evidence of things unseen. Science declines to accept such evidence. Hence to attempt to formulate religion by the rules of science is as destructive to faith as to attempt to govern science by faith is destructive to science." True science is a unit, and all the so-called branches of science are merely different parts of the one great field of knowledge of the truth, and the interpreter of this whole field of knowledge is the written Word of God. But an irreconcilable difference at once springs up between science falsely so-called (that science whose conclusions are based upon mere human research, or are the product of human reasoning regardless of the plain teachings of the written Word) and the revelation which God has made of himself in "the scriptures of the prophets." And that teaching is most danger-

ous and confusing which uses the familiar phraseology of the Bible as the form in which to express conclusions which have not come from a study of the Bible, and which really subvert the teaching of the Bible. Such are some of the efforts to harmonize science and the Bible, which really end in bringing all spiritual truth down to the plane of the senses, and in making the discoveries of science the complete meaning of the revelation of truth in the Scripture. This is then brought forward as the discovery of a scientific basis for faith. It is in reality the refinement of infidelity. By substituting the revelation of the human mind for the revelation of the mind of God, it destroys the whole foundation for faith, and then we have only the shifting sands of "mental speculation," instead of the rock foundation of truth, upon which to build. Human science cannot furnish a foundation for faith. "Faith cometh . . . by the word of God."

ONE of the chief evils of the trusts is that they limit production in certain lines of trade, in order to raise the price of their goods, and thus enhance their profits. The same thing also, it appears, may be charged against the labor unions. They assume the right to limit the amount of work a laborer shall perform in a given time. On this point a recent issue of *The Independent* has the following:—

It is sometimes denied that labor unions aim to limit the amount of output for their work. But the Glass Blowers' Union has an order limiting the amount of window glass which a man is allowed to make in a month, and the order of the president of the union removing the limit is so sharply antagonized that it is not likely to stand. Such limiting the work of ambitious men gives occasion to most effective criticism of labor unions.

The arbitrary interference with the law of supply and demand is not the worst result of the systems by which the forces of capital and labor seek to increase profits or to maintain a set standard of wages. The interference with individual ambition and the restraint of legitimate enterprise constitute an evil which strikes at the very root of national prosperity. When an organization can dictate the conditions under which an individual may be allowed to work, and he can neither choose his place of employment nor his hours of work, nor exercise his productive capacity beyond an arbitrary limit fixed by a labor union, ambition and hope are destroyed, and the qualities which lie at the foundation of industrial prosperity are swept away. It is the opportunity to rise, by the exercise of individual genius, enterprise, and energy, unhampered by arbitrary restrictions, which has given to this nation such a measure of prosperity in its past history.

L. A. S.

General Articles

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

Changeless

God will not change. The restless years may bring
Sunlight and shade, the glories of the spring,
And silent gloom of sunless winter hours,—
Joy mixed with grief,—sharp thorns with fragrant flowers,—
Earth lights may shine awhile, and then grow dim;
But God is true; there is no change in him.

Rest in the Lord to-day, and all thy days:
Let his unerring hand direct thy ways
Through the uncertainty, and hope, and fear,
That meet thee on the threshold of the year;
And find, while all life's changing scenes pass by,
Thy refuge in the Love that cannot die.

—Edith H. Divall.

An Appeal for More Earnest Effort

MRS. E. G. WHITE

I ASK those who have charge of our work: Why are so many places passed by? Look upon the towns and cities yet unworked. There are many large cities in America, not only in the South, but in the North, yet to be worked. In every city in America there should be some memorial for God. But I could mention many places where the light of truth has not yet shone. The angels of heaven are waiting for human instrumentalities to enter the places where witness has not yet been borne to present truth. The Lord's name is reproached. Please read your Bibles, and see if it is not true that our work has scarcely begun. We need to realize that to every man God has given his work. Shall those who know the truth feel no responsibility? Shall not the knowledge that the signs of the times are fulfilling rouse us from our lethargy?

Catch the spirit of the great Master Workman. Learn from the Friend of sinners how to minister to sin-sick souls. His heart was ever touched with human woe. Why are we so cold and indifferent? Why are our hearts so unimpressible? Christ placed himself on the altar of service, a living sacrifice. Why are we so unwilling to give ourselves to the work to which he consecrated his life? Something must be done to cure the terrible indifference that has taken hold upon us. Let us bow our heads in humiliation as we see how much less we have done than we might have done to sow the seeds of truth.

When we are converted, our desire for ease and elegance will be changed. Christ brought his desires and wishes into strict abeyance to his mission,—the mission that bore the insignia of heaven. He made everything subordinate to the

great work that he came to this world to accomplish in behalf of the fallen race. When in his youth his mother found him in the school of the rabbis, and said to him, "Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing," he answered,—and his answer is the keynote of his life work,— "How is it that ye sought me? wist ye not that I must be about my Father's business?"

My dear brethren and sisters, I speak to you in words of love and tenderness. Every earthly interest must be made subordinate to the great work of redemption. Remember that in the lives of the followers of Christ must be seen the same devotion, the same subjection to God's work of every social claim and every earthly affection, that was seen in his life. God's claims must ever be made paramount. "He that loveth father or mother more than me is not worthy of me." Christ's life is our lesson book. His example is to inspire us to put forth untiring, self-sacrificing effort for the good of others.

Union with Christ and with one another is our only safety in these last days. Let us not make it possible for Satan to point to our churches, saying, Behold how these people standing under the banner of Christ hate one another. We have nothing to fear from them while they spend more strength in fighting one another than in warfare with my forces.

The Call from Every Land

The world is looking on with gratification at the disunion among Christians. Infidelity is well pleased. God calls for a change among his people. Agents of mercy are needed, not merely in a few places, but throughout the world. Men and women in this field should be preparing for service in distant lands. From every country is heard the cry, "Come over and help us." Rich and poor are calling for light. Money and workers are needed.

We need to humble ourselves before God because so few of the members of his church are putting forth efforts that in any wise compare with the efforts that the Lord desires them to put forth. The privileges that he has given them, the promises that he has made, the advantages that he has bestowed, should inspire them with far greater zeal and devotion.

We need the vitalizing power of the Spirit,—the strong cry of a church traveling ailing to bring forth souls. There is need of more earnest wrestling with God for the impartation of the Holy Spirit. Eager, earnest, importunate prayer is needed. There is efficiency in prayer. In answer to fervent prayer, God can turn the thoughts and hearts of men as he turns the waters of the sea.

God forbid that our churches and institutions shall be content to leave untouched the fields that are still unworked. The Saviour is saying to us, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo,

I am with you always, even unto the end of the world." "Teaching them,"—not merely preaching a discourse now and then, but teaching them how to find the way to heaven.

In every age, but never so much as now, this has been the work of the church. Dare any one of us to withhold a jot of the influence that should be exerted for the recovery of the souls that are out of Christ? Dare we work out our ambitious projects and satisfy our selfish desires, and then bring to God's altar the fraction that remains of our time and our means? Think you that God will accept such an offering?

Entire Consecration Demanded

The members of the church of God in every place are to consecrate themselves to his service, body, soul, and spirit. Every addition to the church should be one more agency for the carrying on of the great plan of redemption. The church is to be a living, active, missionary agency, moved and controlled by the Holy Spirit. The members are to act as one, blending in perfect union. This miracle the cross of Christ is fully able to accomplish for the good of an unbelieving world.

Every power of God's servants is to be kept in continual exercise to bring many sons and daughters to God. In his service there is to be no indifference, no selfishness. Any departure from self-denial to self-indulgence, any relaxation of earnest supplication for the Holy Spirit's working, means so much power given to the enemy. Christ is reviewing his church. How many there are whose religious life is their own condemnation!

God demands that which we do not give,—unreserved consecration. If every Christian had been true to the pledge made on accepting Christ, so many in the world would not have been left to perish in sin. Who will answer for the souls who have gone to the grave unprepared to meet their Lord? Christ offered himself as a complete sacrifice in our behalf. How earnestly he worked to save sinners! How untiring were his efforts to prepare his disciples for service! But how little we have done! And the influence of the little that we have done has been terribly weakened by the neutralizing effect of what we have left undone, or undertaken and never brought to completion, and by our habits of listless indifference. How much we have lost by failing to press forward to accomplish our God-given work! As professed Christians, we ought to be appalled by the outlook.

Wake up, my brethren and sisters. There is a great work to be done. Unceasing activity is called for. Darkness has covered the earth, and gross darkness the people. Many are far from Christ, wandering in the wilderness of sin. They are strangers from the covenant of promise. God calls upon his people to wake up, to shake off their careless indifference, and to take up the work waiting for them in their families. Then let them reach beyond their families to others who need help. God calls upon them to take up their long-neg-

lected work. Let them commune with him, that they may be imbued with his Spirit. Then let them go forth to bestow on those in need the grace they have received from him.

"For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. . . . I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth. . . ."

"Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people. Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him. And they shall call them, The holy people, The redeemed of the Lord: and thou shalt be called, Sought out, A city not forsaken."

Reconciliation

F. D. STARR

"AND, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven." Col. 1:20. We see from this that it is the purpose of God that everything in the universe shall be brought to a condition of the most complete reconciliation. From 2 Cor. 5:18-20 we learn that this is the work of the gospel: "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." To the ambassador for Christ is committed the *word* of reconciliation, the *ministry* of reconciliation; in other words, the gospel of reconciliation. Then a true gospel work will be a work that tends to bring everything to a state of reconciliation. It is not only that men shall be reconciled to God, but from Matt. 5:23, 24, we learn that in case we are not reconciled to our brother, the first thing we have to do is to become thus reconciled. God cannot accept of our service until we are reconciled with each other.

We might expect that a reconciliation would be made by having the offending party make the concession. But God has set us the example by the manner in

which we become reconciled to him. "When we were enemies, we were reconciled to God by the death of his Son." Rom. 5:10. By whose death? By our own death, or by our own gift, or act of restitution? This might be the natural plan, but it is not the divine plan. Not the offender, but the Offended makes the concession. Let us pause and consider, and then go and do likewise. It is not for us to demand that the trespasser be brought to terms of strict justice before we can be reconciled to him. "Be ye reconciled."

The gospel has always been a work of reconciliation. When the angel told Hagar: "Return to thy mistress, and submit thyself under her hands" (Gen. 16:9), he was proclaiming to her the gospel of reconciliation. It is true that Sarai dealt hardly with Hagar, that she afflicted her, and we can imagine we hear Hagar saying: Ah, Lord, I would rather die than to go back to that overbearing, abusive woman. But, not so, Hagar must learn submission, and that is what we all must learn. 1 Peter 5:5.

When Abraham said to Lot, "Let there be no strife . . . between me and thee" (Gen. 13:8), he was preaching the gospel of reconciliation, upon the divine plan of giving up his own rights for others' good. When Paul sent Onesimus back to Philemon, it was to the intent that a complete reconciliation might be brought about between master and servant. Philemon 10-16.

It is a grand and inspiring thought that there will be nothing in all the universe that will not be fully reconciled, each individual to all the others. We need to study the subject of reconciliation from the sacrificial services of the Old Testament, and from the practical instruction of the entire Bible. Would you know the bliss of the future world of harmonious unity? then "first be reconciled to thy brother, and then come;" for nothing unreconciled can enter there.

Established by Spiritual Gifts

"But the manifestation of the Spirit is given to every man to profit withal." What is the profit?—"For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." Eph. 4:12, 13.

The gifts of the Spirit are for the purpose of building up the church, the body of Christ. But the gifts of the Spirit must accompany the Spirit. As soon as the early disciples received the Spirit in accordance with the promise, they received the gifts. One of the gifts, speaking with new tongues, was manifested that very day. It follows, therefore, that the absence of the gifts of the Spirit in any marked degree in the church, is evidence of the absence of the Spirit; not entirely, of course, but to the extent that God has promised it. The Spirit was to abide with the disciples forever, and therefore the gifts of the Spirit must be

manifest in the true church until the second coming of the Lord.

As before stated, the absence of any very marked manifestation of the gifts of the Spirit, is evidence of the absence of the fullness of the Spirit; and that is the secret of the weakness of the church, and the great divisions that exist. Spiritual gifts establish the church; therefore the church that does not have those gifts cannot be established.

Who may have the Spirit?—Whoever asks for it with earnest desire. See Luke 11:13. The Spirit has already been poured out, and God has never withdrawn the gift; it only needs that Christians should ask and accept.—*Present Truth.*

A Transformation of Character

HARRY ARMSTRONG

THE good news of the power of God unto salvation presents to every one the glorious possibility of a complete transformation from a life of sinfulness to a life of sinlessness. The standard is a high one, reaching even unto perfection, and can be gained, not by looking at self and circumstances, but by looking unto Jesus, the author and finisher of our faith. "Ye know that he was manifested to take away our sins; and in him is no sin."

Jesus Christ was manifested in the flesh with no other purpose before him than to do the will of his Father in taking away sin from sinful flesh. "And thou shalt call his name Jesus," said the angel; "for he shall save his people from their sins." Observe that this salvation does not save a man to sin, that he may keep on sinning, but from sin, and therefore from sinning. That is to say, the power of God through Jesus Christ can separate man from his sin, destroying the sin, but saving the man, restoring unto him his sonship. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God. . . . Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure."

"For we shall see him as he is," says the apostle. But that which alone can make it possible for us to see him as he is, will be a complete transformation from what we are, to what he is,—a transformation of character, which means a removing of sin, of every sin, so that the glory of his presence may be seen in us and upon us, as the royal, priestly garment of a sinless life.

The pure, white lily of the field, that knows no spot or stain, is a perfect pattern of heavenly glory. "Consider the lilies of the field," says the Great Teacher, "how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these." Observe the contrast: the glory of the lily is the garment of its purity of life un-

folding from within, while that of King Solomon consisted merely of an outward show of power, which possibly, oftentimes, barely sufficed to cover and hide his inward weakness.

"Seek ye my face," says Christ. And the heart that responds, saying, "Thy face, Lord, will I seek," will be led out of the busy street,—from man,—into the quiet field where God reveals the power of transformation in tree, bush, and flower. And there "we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory even as by the Spirit of the Lord." By beholding him we become changed from what we are to what he is.

"We shall be like him; for we shall see him as he is," and "our God is a consuming fire." After Moses had given a manifestation of his own way of delivering Israel from Egypt, by smiting the Egyptian, the Lord desired to make his way known unto Moses. And that he might do this, he led Moses into the quietude of the wilderness, that he might there receive an education that would qualify him to lead the children of Israel out of Egypt.

"Now Moses kept the flock of Jethro his father-in-law, the priest of Midian: and he led the flock to the back side of the desert, and came to the mountain of God, even to Horeb. And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." Ex. 3:1-5.

The bush, being passive in the hand of its Creator, allowed the glory of his presence to be seen in it, and it burned with fire. It not only burned with fire,—that would have been a common thing,—but it was not consumed. Moses saw it, and was attracted to it, saying, "I will now turn aside, and see this great sight, why the bush is not burnt. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush."

Now just as the Lord revealed himself in that bush in the wilderness, even so will he reveal himself in every member of the human family, that is passive in the hands of his Creator. For God will have a people in whom he can dwell in all his glorious fullness, and through whom he can flash forth the rays of his divine presence; and when God can thus manifest himself through his people, those who are wandering in the wilderness of sin will be attracted, like Moses, by the fire of his presence, and will "turn aside and see this great sight, why the bush is not burnt;" and when they turn aside to see, God will speak to them out of the midst of his people, just as he

did out of the midst of the bush, saying, "The place whereon thou standest is holy ground." Then shall sinners turn and reverence the Lord, and magnify his holy name, when they shall see him dwelling in his people in the perfection of his own character—even as he is.

More Life Needed

D. H. KRESS, M. D.

"THE spirit giveth life." The letter of the truth without the spirit killeth. Knowledge may be power, or it may be weakness; it may save, or it may condemn and kill. The acceptance of a theory, however correct, cannot impart life; it is only the indwelling of Christ's spirit that can do this.

Is Christ's spirit a fault-finding spirit? Is it a murmuring, worrying, or criticising spirit?—No; there is death in such a spirit. Every one knows that worry kills. The man who worries and murmurs is doing himself an injury; he is shortening his life, no matter how much he may know and accept as truth.

"The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." In these there is health. These emanate from the Spirit that imparts life.

We must exchange the spirit of heaviness for the garment of praise. Man reveals what is within. "A merry heart maketh a cheerful countenance." Peace within will also be written upon the face. "As in water face answereth to face, so the heart of man [is revealed] to man."

But will not the many offenses and annoyances which come mar the peace?—No. If we are crucified with Christ, we shall say with him, "Father, forgive them; for they know not what they do." "Peace I leave with you, my peace I give unto you. . . . Let not your heart be troubled, neither let it be afraid." Instead of destroying peace, they increase the peace. We may be able to say with Joseph, "Ye thought evil against me; but God meant it unto good." "The Spirit giveth life."

"If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken [impart life to] your mortal bodies by his Spirit that dwelleth in you." "Much more, being reconciled, we shall be saved by his life." Only the life of Christ can save; but his life is of no avail or benefit to me as far as salvation is concerned unless it becomes my life, and his character my character.

His life received, will be lived. His life is a life of cheerful obedience, a life of faith, a life of love, joy, and peace, a temperate life, a self-denying life spent in service to others. It was said of him even by his enemies, "He saved others." There is salvation in no other life.

"Let this mind be in you, which was also in Christ Jesus." "He that saith he abideth in him ought himself also so to walk, even as he walked." Of him it is said, "I delight to do thy will, O my God: yea, thy law is within my heart." He who is a partaker of Christ's life

will be in harmony with God's standard of righteousness, the law of God.

When a soul receives Christ, he receives power to live the life of Christ. No one can expect to be saved by Christ's death while refusing to live his life of self-sacrifice. There is balm in Gilead; a healer is there, who heals all our diseases.

IN Andrew Murray's book, "The Key to the Missionary Problem," we find the following striking statement concerning the possibilities of personal work:—

"If there were only one Christian in the world, and he worked a year and won a friend for Christ, and if these two continued each year to win another, and if every man thus led into the kingdom of Christ led another every year, in thirty-one years every person in the world would be won for Christ.

"Some may doubt the wisdom of calculations which lie altogether beyond the range of possibility or the promises of God's Word. Others may question the correctness of a calculation which appears to count upon all who become Christians living all through the thirty-one years, while we know that something like one thirtieth of the earth's population dies each year. Leaving such questions aside, I wish simply to take the principle which forms the basis of the calculation, and to point out what the effect would be if the substantial truth it contains were really believed, and preached, and practiced. That truth is this, that Christ meant every believer to be a soul-winner. Or rather—for this is the deeper truth in which the former has its root and strength—that every believer has been saved with the express purpose that he should make the saving of other souls the main, the supreme, end of his existence in the world."

Gospel Liberty

GOSPEL liberty is the liberty that God gives men through the gospel. It expresses God's idea of freedom. It is the freedom seen in nature, and in all the works of God's hands. It is the freedom of the winds, blowing where they list; it is the freedom of the flowers, scattered everywhere through wood and meadow; it is the freedom of the birds, soaring unrestrained through the heavens; the freedom of the sunbeam, shooting from its parent orb; the freedom of the celestial orbs, sweeping ceaselessly on through infinite space. This is the freedom that flows out from the great Creator through all his works. It is sin that has produced what is narrow and contracted and circumscribed,—that has erected boundary lines, and made men stingy and niggardly. But sin is to be removed, and then perfect liberty will be realized once more in every part of creation. Even now this freedom may be tasted, by having sin removed from the heart. To enjoy this freedom through eternity is the glorious privilege now offered in the gospel to all men. Who that claims to love liberty can let this opportunity pass unimproved?—*Selected.*

" Mizpah "

Go thou thy way, and I go mine,
 Apart, yet not afar;
 Only, when evil hangs between
 The pathways where we are,
 May God keep watch 'tween thee and
 me,
 This is my prayer;
 He looketh thy way, he looketh mine,
 And keeps us near.

I sigh sometimes to see thy face;
 But since this may not be,
 I'll leave thee to the care of him
 Who cares for thee and me.
 "I'll keep you both beneath my wings,"
 This comforts, dear—
 One wing o'er thee, and one o'er me,
 So we are near.

And though our paths be separate,
 And thy way is not mine,
 Yet, coming to the mercy seat,
 My soul will meet with thine,
 And "God keep watch 'tween thee and
 me,"
 I'll whisper there;
 He blesseth thee, he blesseth me,
 And we are near.

—J. A. Baker.

The Model Religious Life

E. J. WAGGONER

EVERY reader naturally exclaims at once, "That is the life of Christ, of course," and then as naturally begins, consciously or unconsciously, to put a wide gulf between himself and Christ, assuring himself that nobody can live such a life on this earth as Christ lived. The life of Christ is indeed regarded by most people as a model to be set up on a pedestal, and looked at and admired from a distance, rather than to be lived every day. This is part of the legacy that we have received from the Church of Rome, which has represented Christ as so far removed from human sympathies that no humble mortal can presume to come directly to him, or expect to receive anything from him except through the intercession of Mary or the glorified saints. This sentiment, so deeply embedded in the mind, is one of the last papal fetters to be thrown off.

But Christ himself, who calls us to learn of him, always identifies himself with us, by the term Son of man, which he so much loved, and says, "I am meek and lowly in heart." He is the living representative of God the Father, who says: "I dwell in the high and holy place, with him also that is of a contrite and humble spirit." Isa. 57:15. And he has also made the way very simple and plain for us, by setting specially before us as the model, not the man skilled in meeting the sophistries of the scribes and doctors of the law, but the little child subject to its parents.

"And Jesus called a little child unto him, and set him in the midst of them, and said, . . . Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." Matt. 18:2-4.

What do we know of the life of Jesus?—Only this: "And he went down with

them [Joseph and Mary], . . . and was subject unto them." Luke 2:51. That is the whole, and it is enough. It shows the little child always ready to run errands or to render such household service as tender hands could perform; the child whose ear was quick to catch the first sound of the call to duty, and whose highest pleasure was found in being useful. That is the religion of childhood, and it is the religion for the mature man as well.

This was the religion of the child Samuel. "Samuel ministered before the Lord, being a child." "And the child Samuel ministered unto [served] the Lord before Eli." What did he do?—Just what a little child could do, and nothing more. He was not a priest, he could not enter into the holy place and offer incense. But he could wait on the priests. We read that after God had called him and spoken to him by night, he "lay until the morning, and opened the doors of the house of the Lord." There we get a glimpse of him at his daily service. His work was to make himself generally useful, no matter how lowly the task; and in the faithful discharge of those humble duties he was ministering unto the Lord.

It is not what is done, but how it is done, that determines whether or not one is ministering unto the Lord. The person who slights his task, or performs it unwillingly, wishing that his work were something "more honorable,"—something that would attract more attention, or command greater pecuniary reward,—is not serving the Lord, no matter what nor where his work may be, even though it be in the temple itself. For that person is not a free man, but a slave; and God has no slaves in his employ. All God's servants are free; they are kings. God is King of kings, and has no one in his service or in his kingdom of lower rank than king. Therefore every one who is the servant of the Lord is master of his work, and never allows it or circumstances to master him.

Servants, no matter how menial their service, are to obey orders in singleness of heart, as unto Christ; "not with eyeservice, as men-pleasers; but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men." Eph. 6:5, 7. "Whatsoever ye do, do it heartily, as to the Lord, and not unto men." Col. 3:23. This was the characteristic of Jesus, who said, "I delight to do thy will, O my God" (Ps. 40:8), and he was doing God's will just as much when he was assisting Mary in her household tasks, or Joseph in the carpenter's shop, as when he was preaching to the multitudes, and healing the sick. The first was the preparation for the last.

Elisha was a prophet of the Lord, performing many wonderful miracles, yet for years he was but a servant, and "poured water on the hands of Elijah." 2 Kings 3:11. That was his "training for the ministry;" for how can one train for any calling better than in the exercise of that calling? and that lowly service, done willingly from the heart, was the

true ministry. Elisha never served the Lord better than when he waited on Elijah.

So it was when Samuel was doing his childish tasks with a faithful, willing spirit, that he was called to the highest service that could be given to a man—that of bearing a message from God to the high priest of God. Yet this service was in reality no higher than the other.

What sweet simplicity is seen in the child Samuel! Prompt to answer every call, he rose from his bed without hesitation, time after time, to wait upon the aged Eli, who he supposed was needing assistance. Then, with the artlessness and graceful trust of childhood, he followed Eli's instructions, and said, when he heard the voice, "Speak; for thy servant heareth." Yes, he heard because he was alert to hear, like the angels that excel in strength, that "do his commandments, hearkening unto the voice of his word." In that is summed up the perfect Christian life. How many there are who miss "the high calling of God in Christ Jesus," simply because they despise the day of small things. "Seekest thou great things for thyself? seek them not;" for "with the lowly is wisdom."

"O, give me Samuel's ear—

The open ear, O Lord!
 Alive and quick to hear
 Each whisper of thy word;
 Like him to answer at thy call,
 And to obey thee first of all.

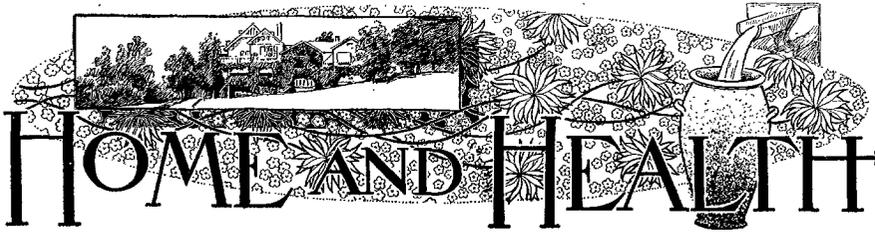
"O, give me Samuel's heart!—

A lowly heart that waits
 When in thy house thou art,
 Or watches at thy gates.
 By day and night—a heart that still
 Moves at the breathing of thy will."

Work of the British Bible Society

THE British and Foreign Bible Society's alliance with foreign missions, it is said, was never more intimate and indispensable. One example will serve to illustrate what takes place in almost all non-Christian countries. Our Egyptian agency last year supplied nearly thirty different missionary societies—British and American, Swedish, Dutch, and German—with the Scriptures which they required. Across this picturesque and polyglot field, which extends from Malta to Mozambique, and embraces both Aleppo and Uganda, the missions of Anglicans and Presbyterians, of Friends and Methodists, of German Lutherans and German Evangelicals, besides a number of undenominational societies, have all alike drawn their munitions from our stock. And here, as elsewhere, through this means, the books have passed into the hands of the people practically without cost to the missions themselves.—*Bible Society Reporter*.

"It would be wonderfully comforting if we could but realize that in all our efforts for good we have nothing to fear for the results. Results are God's, not ours, and he never failed to bring to pass the best that can be got out of the feeblest efforts."



The House

It hath no costly luxuries,

This little house of hers,
No ancient heirlooms here are found,
No Orient fabric stirs;
Nay, its caparisons are all
So simple and so plain
That one would say the dweller here
In poor demesne doth reign.

Yet hath she wealth more beautiful
Than any gold can buy;
Hers is a kingdom in whose bounds
Life's dearest treasures lie,
For love, it is a humble thing,
And yet so wondrous fair
That where'er it doth enter in,
It makes a palace there.

O thou who knowest grimy days,
And chafest under fate,
Learn of this queenly soul the way
Thy palace to create.
What though thy lot ungenerous be,
And thou of crownless line,
If God himself doth dwell with thee,
He makes his riches thine.
— Stephen Tracy Livingston, in *The Era*.

The Morals of the Family

KATE LINDSAY, M. D.

WHEN Lot chose the fertile plains in the Jordan valleys, and left to Abraham the more barren hills and mountains, he no doubt thought that he made a very wise choice, for this world at least. A few years later we find him fleeing from the doomed city of Sodom, bereft of his wife and half his children, and without any of the great riches he had acquired during his stay in that wicked city.

Decay of morals means decay of physical stamina and depreciation of health. It is true now, as it was in the days of the psalmist, that the wicked do "not live out half their days." Children's mental powers will either be developed in the ways of righteousness, or they will run into the paths of evil. From the air they breathe, the water they drink, and the food they eat, as well as the sunshine and humidity of the atmosphere about them, the growing bodies must be built and repaired. A structure is either good or bad, perfect or defective, in construction, according to the material of which it is made. Living in a city tenement, amid the squalor and dirt of these congested centers of civilization, either kills the tender human plants in the first months or years of their existence, or produces weak and puny children, and makes weak, sickly, and helpless men and women, or worse still, criminals, paupers, drunkards, and mental defectives, who are at war with all that is good and true in the world, and from whom come every species of criminal. They are what they have been made by heredity and early education.

Even in the country and in the most healthful climate, a home may be selected, which, by its location, will blight the future of all the children born into it.

All are acquainted with the reputation of Switzerland as a health resort. Every year thousands flock to its sunny mountain sides to enjoy the bright sunshine, and the fresh air wafted from its frozen rivers, glaciers, and snow-capped mountains. Yet thousands of the Swiss people live in dark valleys, where the sunlight never comes, and where the air is damp and heavy. Because of these unhealthful surroundings, this hardy mountain race is rapidly degenerating, both physically and mentally.

When one selects a home where he is to spend perhaps a lifetime, and where children are to be born and raised, he should remember that the soil, the air, the sunshine, the dryness or dampness of the atmosphere where the home is located, also the amount of unrestricted out-of-door life the little ones can get, are to enter into the mind- and body-forming influence of the coming man or woman. It were vain to expect to raise fine stock, and not intelligently look after all the details of the care of these domestic animals when young. The fancy-stock raiser will tell you that he can never make a prize cow of a badly raised, stunted calf. Badly fed, stabled, and pastured the first year, it will always be inferior to the animal that has a good start. Even when the home is a rented one, the hygiene of the house and its location should be well looked to. If the house is built where surface water runs toward it, not from it, and the basement is damp and moldy, and especially if the sunlight is shut out by other buildings, or by too many shade trees, it is a dangerous place to live in. In an epidemic of smallpox which I met with in New York City, more than three fourths of the cases were on the shady side of the street.

Next in importance is the water supply. If that is doubtful, as is the case with so many cities at the present time, all the water used for drinking and about the food, should at least be boiled.

We read that Lot's righteous soul was vexed every day with the wicked words and acts of the people of Sodom; but he did not seem to understand that his children, born amid such surroundings, would become like those they daily came in contact with, would think their thoughts, speak the words they were used to hearing daily from their babyhood up, and act like the comrades they daily associated with. Lot loved riches and the good things of this life, and while his education with Abraham on the mountains and plains, living in tents

and breathing the pure, fresh air, had educated his conscience, and given to him a standard by which to measure right and wrong, his children were so morally depraved by their education and acquaintance with vice that they married into the families of the city, and ceased to listen to the counsels of their father. His two married daughters evidently did not believe their father when he told them that the city was doomed. They chose to remain with their mocking husbands, and perished with all the other ungodly people, no doubt causing their mother to be lost also; for she must needs think of and long for her children.

Science has shed much light on the causes, not only of physical disease, but also of mental decay and crime. All our large cities have their moral plague spots, where criminals are born, and where paupers grow up to tax the generosity of the philanthropist, as well as to be plague spots from which deadly infectious diseases spread even to more favored localities. Perhaps the well-born, well-raised man or woman may, like Lot, be able to live in such surroundings without losing the power to discern between right and wrong, but it is well-nigh impossible to rear a child there from babyhood and not have it a reflection of the evils of its surroundings. In such soil the germs of physical disease grow rank and vigorous, and threaten to cut short the life of the little one, even in early infancy. The soil also yields a crop of vice-producing microbes, which as surely threaten the moral and spiritual life with extinction.

"A Reform Needed"

C. A. FREDERICK

SUCH is the title of a Testimony to this people in the REVIEW AND HERALD of May 27. Is it true that there should be a reform among Seventh-day Adventists?—So says the Lord. Then how eagerly should we devour what follows, and with the spirit of repentance bring our daily practice into harmony with his will. Listen to the opening paragraph in that warning:—

"If Seventh-day Adventists practiced what they profess to believe, if they were sincere health reformers, they would indeed be a spectacle to the world, to angels, and to men. And they would show a far greater zeal for the salvation of those who are ignorant of the truth."

What an arraignment! If we practiced what we profess to believe, we should show a far greater zeal in the work the Lord has placed upon us to perform. And what is the thing that many are doing which interferes with zeal, and in which we are warned that there is a "reform needed"? Listen again:—

"Greater reforms should be seen among the people who claim to be looking for the soon appearing of Christ. Health reform is to do among our people a work which it has not yet done. There are those who ought to be awake to the danger of meat eating, who are still eating the flesh of animals, thus

endangering the physical, mental, and spiritual health. Many who are now only half converted on the question of meat eating will go from God's people, to walk no more with them."

How plain and direct, and how terrible the consequences of disobedience! Many who ignore the loving admonition of Christ will "go from God's people, to walk no more with them." And what does that mean? Well may God's people stop and consider. Again:—

"In all our work we must obey the laws which God has given, that the physical and spiritual energies may work in harmony. Men may have a form of godliness, they may even preach the gospel, and yet be unpurified and unsanctified. Ministers should be strictly temperate in their eating and drinking, lest they make crooked paths for their feet, turning the lame—those weak in the faith—out of the way. If while proclaiming the most solemn and important message God has ever given, men war against the truth by indulging wrong habits of eating and drinking, they take all the force from the message they bear."

Are you pursuing such a course, my brother? are you violating this injunction, and "teaching men so" by your example? Are you, by wrong habits, taking all the force from the message you bear? God now calls upon both priests and people to humble themselves before him, and earnestly and prayerfully begin this reform that is needed. What is the result if we refuse? We shall *turn the lame out of the way*, the thing our Saviour is warning us against doing. How shall we answer God if we refuse to do and teach this truth? Hear again:—

"Those who indulge in meat eating, tea drinking, and gluttony are sowing seeds for a harvest of pain and death. The unhealthful food placed in the stomach strengthens the appetites that war against the soul, developing the lower propensities. The diet of flesh meat tends to develop animalism. A development of animalism lessens spirituality, rendering the mind incapable of understanding truth."

"A harvest of pain and death" is being sown "because that ye have despised the Lord which is among you." Num. 11: 18-20. And whosoever shall see the sword coming, and refuse to sound the warning, will there not be blood upon his garments? My brethren, we must get nearer to God, and refuse not when he calls. Our Lord will place his power upon us when we draw near to him in obedience to all his requirements, and fit us physically for his soon coming. "Even so, come, Lord Jesus."

The Perfect Man

"If any stumbleth not in word, the same is a perfect man, able to bridle the whole body also." Thus we have the evidence that the perfect man is the man who can bridle his whole body, and keep it under; and we learn that the tongue is the last portion of the body to be tamed. Indeed, "The tongue

can no man tame; it is an unruly evil, full of deadly poison." But God can bridle even that if we yield ourselves wholly to him, to be controlled by his Spirit, so that we shall speak only "as the oracles of God;" "for he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure." If only the words of God are on our tongue, we may be sure that we shall neither stumble nor cause anybody else to stumble. But remember that this desirable condition cannot be attained by anybody who does not bridle also his whole body.—*Selected.*

Digestion and Happiness

A SOUND digestive system is the essential foundation of all clear thinking, and its condition will tinge our statement and solution of the great enigma. The same is true of our moral condition. Holiness is wholesomeness, strength; and salvation is soundness of body as well as of soul. The character of the blood depends largely, though not wholly, on the condition and work of the digestive system. If the blood is poor and thin, the muscular system is starved. We feel weak. It requires an effort to surmount small obstacles, and great ones become insuperable. We become accustomed to, and form the habit of, being defeated and thwarted. We sink into weakness, cowardice, paralysis. Only a well-fed man can bear the strain of hard and prolonged effort. And the well-fed man is not he who eats the most, but he who digests the best.

The same truth applies to the brain. Only when well nourished can it do its best work. Moreover, the brain is strongly affected by nerves reporting to it from the digestive system. We all know the dreams and nightmares arising from indigestion, and are aware that a bad condition of our internal organs molds the visions of the brain into fantastic forms. But the same condition continues through our waking hours, and forms an undercurrent to our thought all the more dangerous because we are not sufficiently aware of its source to be on our guard against its influence. The objects, relations, emergencies, and possibilities of life may be correctly seen, but the mind pictures them on too dark a background. Light and sunshine are lacking. The picture is misleading and false.

"A sick man, sir," said Dr. Johnson, "is always a scoundrel." The language is perhaps somewhat strong and lacking in charity, but it contains a good grain of truth. The dyspeptic, who sees the world given over to evil and daily growing worse, is very likely to think himself unable to swim against the current, and to drift to disaster.

The dyspeptic's views of life are not only painted on too dark a background; the objects and their relations are usually distorted. A temporary fit of indigestion often cripples the intellect. It is said that Napoleon lost a campaign because of an attack of indigestion. This may or may not be true. But many a battle in life has been thus lost.

Proper cooking increases the digestibility of food, by rendering it more appetizing and more permeable by the digestive fluids. We all know that a large stick of wood is kindled with difficulty. Split into kindlings, it burns readily. The splinter offers a larger surface for contact with the oxygen of the air. So food properly prepared is opened up to the entrance and action of the digestive reagents. The same material is easily or hardly digestible according to the mode of its preparation. White of egg is ropy when raw, and hence not easily permeated by the gastric juice. Boil it slightly or beat it, and the reverse is true. Boiled hard, it remains in lumps, each one of which must be slowly attacked from its outer surface. Light bread absorbs fluid like a sponge, but a heavy, soggy article is almost as resistant as rubber. In a well-baked or boiled potato the starch grains have swollen and ruptured the sacs in which they were incased, and they float free. But, the "bone" in a half-boiled potato is almost indigestible. To digest fried ham and eggs of different degrees of leathery toughness requires a superhuman digestion. The same article of diet may be food or poison, according to the mode of its preparation.

Poorly prepared food is only partially digested by the ordinary stomach. Parts of the resistant masses ferment in the intestine, and become a source of positive injury. Even the best digestive system succumbs in time to such attacks, especially if they are repeated daily year after year. Good food can be purchased by the poorest laborer. But in a vast majority of the households, especially of the poorer classes, it is spoiled in the frying pan. Many a girl is dragged and chained to the piano who would gladly spend a part of the same time in learning how to prepare an appetizing and healthful meal. But her mother considers music and painting as more important. How can we expect better cooking before we pay to this most important of all arts and sciences some of the respect which it deserves? What of the girl who will never complete even the high-school course, but will go as soon as possible into shop or factory? When she marries, she will and must cook for her family. And all that she knows about cooking and diet has been picked up. She has never heard that heavy bread can drive a man to drink; and how to make good bread, or perhaps what constitutes good bread, she does not know. Is this a wise educational system?

We have an abundant food supply, but we do not know how to make a proper use of it. Here civilization has lagged. Ought we not to recognize that the proper selection and preparation of food is the most important of sciences and the most practical and valuable of all arts? Good food is the basis of good health.—*John M. Tyler.*

"My God, is any hour so sweet,
From blush of morn to evening star,
As that which calls me to thy feet—
The hour of prayer?"

THE WORLD-WIDE FIELD

An Overland Trip in Brazil

MRS. LULA V. C. GREGORY

WE have come overland, on muleback, to Rio Grande do Sul, from Brusque, where the conference was held. In fair weather this is a twelve days' ride. But we came over the road in the rainy season, and stopped at intervals to visit brethren by the way, and so were a little more than five weeks on the trip.

Our way at first lay over the mountains. This was necessarily slow and tedious, and sometimes lonely. At some places we traveled for hours through mountain trails just high enough and wide enough for one mule to pass, and then we were continually dodging the new growths which were trying to fill up the openings. One cannot appreciate a tropical jungle without seeing it. It is so full of great trees and roots and lesser trees and vines and bushes and brush, that when a road is forced through, there is a solid wall on either side, and it takes only a few weeks for a road to close up, unless it is constantly traveled.

Being the rainy season, we were not so troubled with snakes, although we killed three. At one time, as we skirted a hill, we heard the monkeys yell very close to us; but they kept themselves so well hidden in the trees that we did not see them. We frequently heard them at a distance. We also saw hundreds of wild turkeys, geese, and ducks, and ten or twelve very small species of ostrich, besides many other wild birds.

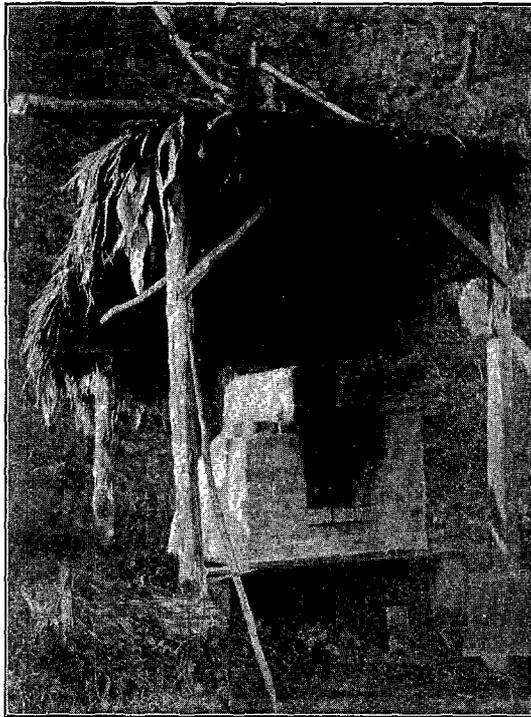
In the second half of our journey we spent three days on the seashore. Here progress was more rapid; for the sand, washed every day by the waves, made a firm, even road. During this part of the trip the Lord gave us good weather, so we were able to sleep out of doors every night but two—and part of the time this was a necessity, for there were no houses near.

Sabbath we stayed at the house of a Catholic Brazilian. He was at once interested to know why we were resting that day, as he had heard of Sabbath keepers before. After a Bible reading and some talk, he and his family said they would keep the Sabbath. On the advice of the doctor, he also promised to give up tobacco, to which all in Brazil are much addicted, and he did abstain during the remainder of our stay there. We left him tracts and a Bible, and have since sent him some papers. He promised to give the truth to his neighbors, so we know not what the end may be. He said that one man had already talked with him on the subject. This is in a part of

the country where none of our people live, and where there has been neither canvasser nor preacher.

The people seem to be hungry for truth; but for many the cross to live aright is too heavy, and they cannot take it up. Others receive it gladly. We can but sound the message. May God help us to sound it faithfully.

The picture shows the bake-oven. It is made of brick and mud. Others are of mud and stones. The process of baking consists of building a big fire inside the



A PRIMITIVE OVEN

oven, allowing this to burn down to red-hot coals, then raking these out and putting in the bread, stopping up both chimney and door. The brick and block used for this purpose may be seen in the picture, also the pole with a hoe-like attachment for raking out the coals.

The majority of the farmers' wives have no baking tins, but use large leaves, putting a huge piece of dough in the center of each one. For putting the bread in and taking it out, they have a spade-shaped stick, fastened to a pole. In all the southern part of Brazil, bread is baked in this manner. Even in the city, where some have stoves, the people never seem to think of using them. The roof of both house and oven is thatched with the leaves of a tree that grows here very abundantly.

The Lord is blessing the work and the workers here, and we feel sure that he will also use the medical work to his glory. Our prayer every day is that the Lord will keep us where he can use us. We thank him for the privilege of a part in his work. We are of good cour-

age. Although things seem to move slowly, we have learned some lessons of patience and trust.

Natal-Transvaal Conference

G. W. REASER

THE first annual meeting of the Natal-Transvaal Mission Society was held at Sweetwaters, Natal, Nov. 6-11, 1902. At the second meeting of the session it was decided to organize the Natal-Transvaal Mission Society into the Natal-Transvaal Conference. The reasons for this change were that the constituency of the field has nearly doubled during the past year, and the increase of our funds will enable us to carry on the advance work in the field, for the evangelization of the European population within our borders, without calling upon our brethren in America for financial aid.

Our tithes and offerings for the period of thirteen months, since our society was organized, are considerably in excess of three thousand dollars. The present worth of the conference is nearly five thousand dollars, the major portion of this amount being cash; and in addition to this, we have every reason to expect a tithe of more than three thousand dollars for the year 1903. Thus we shall have available resources to the extent of approximately eight thousand dollars, for the support of the laborers for the coming year. The average amount of tithe paid by each member for the thirteen months, was nearly ninety dollars. Taking these things into careful consideration, it was thought that we should relieve the Mission Board, which has thus far carried the financial responsibility of the work in this field, so that it may give more attention and assistance to more needy fields. The new conference has but two organized churches, two companies as yet unorganized, and a few scattered members. Our entire constituency will scarcely number as many as the family of Jacob when they went to sojourn in the northern part of Africa, but we hope for a host when we get ready for the final march to the heavenly Canaan.

The increase in our membership has not been due so much to accessions to the truth, but rather to returning refugees after the close of hostilities between Britain and Boer. In fact, we have had no minister who could spend sufficient time in one locality to complete a series of meetings, and but one Bible worker,—Sister M. A. Cornwell Chaney,—whose time has been somewhat divided between laboring for the white people and the natives.

Our great need is more workers. For these we have been sending urgent appeals to the Lord of the harvest, and to the Mission Board, for some months in the past, and we live in daily expectation that our appeals will be answered. We are prepared to support at least four ministers and two trained nurses. We believe this to be one of the most promising English-speaking countries in the world. This conference has numerous towns and villages, where the last message which

must go to the world ere the coming of the King, has never been proclaimed. Truly this is "virgin soil." Who will offer himself to the Lord and to our Mission Board, to come to this land, where he can proclaim the truth in his own tongue, and thus have a part in the home-gathering of the sheaves, which must be near at hand?

Young men who can speak both the Dutch and the English, would be the most valuable workers in this field; but we need workers at once, even if they have not the use of the Dutch language. If such will apply themselves to acquiring the Dutch; they can master it in a short time. Those who come here for commercial purposes, readily acquire three languages, at least so that they can converse

and also for a health-recruiting station for our missionaries, who must have occasional changes from the debilitating climate of the up-country districts, or be prematurely laid away, to rest from their labors. Will not the Lord hold us responsible if we fail to heed the lessons so dearly learned by other missionaries, and by our workers in Matabeleland, relative to taking sacred care of the health of our missionaries?

The most favorable place that we have yet found for the location of such a mission station is at a point near the convergence of the Transvaal, the Orange River Colony, Basutoland, Natal, and Zululand. This is reputed to be one of the best farming districts, and most healthful locations for man and beast, in

tioned would enable us to reach and evangelize many of the most populous nations of natives in South Africa. We believe that such a station, after being established and equipped, would be largely self-supporting. We hope to devote all the missionary funds which accumulate in South Africa for the year 1903 to this enterprise, but we shall need several thousand dollars besides. We should be thankful beyond words to express, if some of our union conferences in America would supply capital for starting this health-recruiting, and thereby life-saving station, the primary object of which is to wrest many captives from the enemy, and in co-operating with our Captain, to bring "many sons unto glory."

The conference meetings were held in the new schoolhouse at Sweetwaters, around which ten buildings have been erected during the past eight months, and four more are in process of construction, while still others are in contemplation, and will doubtless be erected in the near future. Until work upon our school building was begun, the only habitations which marked the portion of the farm which we purchased, were a few thatched cooly huts. Within full view of the school grounds may be seen numerous native *kraals* (villages), occupied by hundreds, perhaps thousands, of Zulus, which indicate that our new seat of learning is located in Darkest Africa.

The school building is surrounded by eight acres of land, suitable for cultivation, and capable of producing oranges, bananas, papaws, pineapples, figs, naartjes, mandarins, and other subtropical fruits, as well as the fruits and vegetables of the temperate zone. Brother Chaney has had charge of the erection of the school building, which is now nearly completed; and as our teacher, Sister Cora Blodgett, is expected to arrive by the next mail steamer from London, the hearts of our people will soon be gladdened by having the first church school in our young conference in full operation.

Two encouraging features of our school enterprise are that the property is entirely free from debt, and the support of the teacher is fully guaranteed.

During the conference, about one hundred and fifty dollars in cash was raised, with which to secure five hundred copies of "Christ's Object Lessons," to be sold for the benefit of our school work in Natal. We expect to secure a like amount at Johannesburg at the beginning of the year, to start a school in that city.

Our canvassing work has made excellent progress, the sales of a recent month amounting to over \$2,800. The blessing of the Lord has manifestly been over his work in this field. For this we praise him from full hearts, and take new courage for the future. Our conference meetings were characterized by a most desirable spirit of union and brotherly love, and by the manifest presence of him who said, "Go ye into all the world, and preach the gospel to every creature," "and, lo, I am with you alway, even unto the end of the world."

Cape Town.



DURBAN, NATAL, SOUTH AFRICA, AS SEEN FROM THE BEREA

on matters of business. It should not stagger any of our younger workers to undertake to acquire a new language for the purpose of presenting the message of life and salvation to a people who are now more ready than ever before to hear something which may differ from the tenets of the church wherein they have been nurtured.

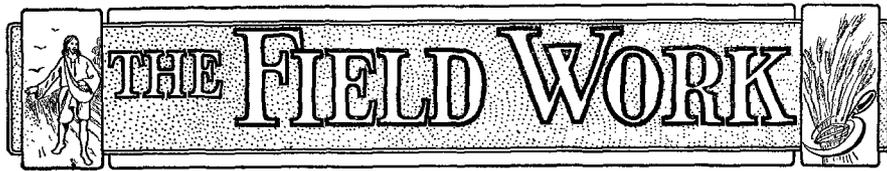
The writer was elected President of the new conference, Brother J. H. Camp, Vice-President, and C. H. Pretzman, Secretary, Treasurer, and Business Manager.

While we are confident that we shall not hereafter be obliged to appeal to our brethren in America to support laborers who advance the message among the white people; yet we cannot carry the financial responsibility of giving the truth to the millions of natives and East Indians within our borders. We now have workers to equip a good, strong missionary training station, but no money with which to establish the same.

We have looked over the field quite thoroughly for a location for a mission farm, to be used as a station for training native teachers, for giving white laborers an experience in native work before sending them out to take charge of pioneer stations beyond the bounds of civilization,

all South Africa. Many men in this locality have lived from eighty-five to one hundred years, while a number have lived from one hundred to one hundred and seven years. Also many invalids, coming from other countries and climes and locating in this district, have fully regained their health. We might with propriety speak of this district as "the sanitarium of South Africa," and as it is thickly peopled with natives, and is perhaps one of the most accessible places to the up-country districts, where the deadly fevers lurk to a greater or less degree,—owing to local conditions,—it seems to us that we should secure a farm here, and begin operations at the earliest possible date. We believe that this plan, which has been approved by the South African Union Council, and most heartily by Brother and Sister Booth as well,—for they are well aware that the stations where they and their fellow workers are located are in one of the fever districts,—will appeal to the good judgment of our people in America, and to a share in their liberality in the support of the great missionary enterprise of carrying the "everlasting gospel . . . to every nation, and kindred, and tongue, and people."

A station established at the place men-



THE FIELD WORK

Japan

TOKIO.—We arrived in Yokohama on the morning of October 21, and were met by Brethren Field and Burden. Although the ocean was rough much of the way, we did not suffer so much from seasickness as from lack of proper food. We came expecting to be content with the country: we think we shall be quite well satisfied. When we see the great needs about us, we are glad the Lord has given us the privilege of working here. I thought, while in America, that Japan was a needy field, but it seems to me now that it is a hundred times more needy than it appeared then.

S. A. LOCKWOOD.

Northern Michigan

A CHURCH of eleven members was organized at Alpena, December 14. The Lord was present, and eleven decided to band themselves together in church relationship. There are as many more to join later.

Elders Guild and Soule and two Bible workers, Miss Kiep and Miss Tyte, went to this place two years ago. Later Sister Faulkner began work there, and after two years of faithful work this company was organized. It was a day of rejoicing to Elder M. C. Guild and Mrs. M. M. Faulkner, who were present. The Lord has been present with the workers, and the way is prepared for a prosperous work.

I would not fail to note that one man who joined this church became acquainted with the truth by the faithful work of a canvasser. If all could realize how much good our books do, what an army of canvassers there would be!

S. E. WIGHT.

Prince Edward Island

WE have now been in this place just six months, and have learned, to some extent, the great need of the field. Our hearts go out after a people pre-eminently religious, but who have yet many things to learn about spiritual growth. By far the larger part of the people are church members, but many of them feel that they have only the shell, while the kernel is studiously kept from them by the pastors and rectors. Only a few days ago I said to a man, "I suppose most of the young people are members of the church." "Yes," said he, "they are, and yet we have not had a conversion in this parish for twenty years. They go through the forms, and are taken into the church, but there is no change of heart."

We are now holding a service each week in a hall located in that parish, and we are praying that God will use us to carry to that people a knowledge of the transforming power of his grace.

The Lord has blessed us in our work here in Charlottetown, and some dear souls are being led nearer to him. The people move very slowly here, yet one sister has decided to keep all the commandments, and several other truth-loving souls leave their own church to attend our Sunday night service. Much

love is needed to win souls here, as it is a great cross to leave the popular church.

We find a large number who will not come to the public services, but will read if they have opportunity. These we are trying to reach with the printed page. Since we began work here, we have placed about twenty thousand pages of tracts in the hands of this class, also about twenty-five thousand pages of other reading matter, such as books, papers, etc. We are receiving a club of twenty-five *Signs*, which we are using to acquaint the people with our work. We are also using some free tracts. We have received about \$7.50 in donations from the States, to be used in this way. The printed page is the great educator; hence we wish to scatter the tracts as the leaves of autumn. God's Spirit will arouse some as they read the precious message for to-day. Many are longing for the old-time change-of-heart religion, and will break the yoke under which they are held, as soon as they can be led to see that a church of true Christians still survives.

Many of the people are poor. So we are using all the profits from sales, and all that we can give ourselves, to meet this lack on their part, trusting that God will bless the sacrifice to the salvation of some of them. If you would like to help us in placing our literature among this long-neglected yet dear people, send your donations to the Mission Board, and they will be sent to us. Now is the time for work, as the long evenings are upon us here. You will be blessed in blessing others.

WM. GUTHRIE.

The Health Work in Central Europe

THE foundation of the health and temperance work in this field was laid, as many of the brethren remember, by Brother Andrews, whose abstemious life and faithful adherence to health principles are well known. After the arrival of Sister White in this country, there was a general awakening to the importance of the health reform message, and soon an advanced step was taken in sending Brethren Paul Roth and Leon Tieche to the Sanitarium to study nursing and kindred topics.

About this time (1890) Brother Grin, an employee in the Imprimerie Polyglotte, began to incorporate health ideas in his journal, *Le Vulgarisateur*, then devoted almost entirely to scientific subjects. Brother Holser encouraged him in this new undertaking; and when Brethren Roth and Tieche returned, a new impetus was given to the health work. Tracts and booklets were published, and health and temperance meetings were held.

The stringent enforcement of the Factory Act, with the consequent closing of the Imprimerie Polyglotte, hindered the publishing work to a considerable degree; and it was resolved to remodel the building, and install the necessary outfit for a small sanitarium.

My wife and I being invited to make this our field of labor, we arrived in Au-

gust, 1895, and the Institut Sanitaire (sanitary institute) was opened in the spring of 1896. A health food bakery was installed in the basement, *Le Vulgarisateur* was pressed into service to herald the message of health, and the training school for nurses was started at the same time. Brother and Sister Holser led out in the enterprise, and by the end of the year we had received about forty patients. We had fifty patients in 1897; last year (1901) one hundred and seventeen house patients were received. Our patronage, though not so large as we wished, has steadily increased. The health food department has proved a valuable adjunct to the medical work proper, and without it the institution would not be so prosperous. The sale of health foods has increased by leaps and bounds. This fact, together with the growth of the medical work proper, is the result of persistent effort to extend these principles in spite of many prejudices among a people who are used to being treated at the hospitals and clinics almost free of charge. People are being aroused by the message of life, and are calling out, "What must I do to be saved?" The writer has recently had the privilege of addressing good audiences of representative Swiss on health topics, and was encouraged to note their attention and their eagerness to obtain reading matter. We pray that the honest in heart may heed the call to "obey and live," and thus be prepared to receive the special truths of the third angel's message.

Our training school has, we believe, been an important factor in building up the work. Of twenty-one nurses who have been graduated, thirteen have gone to foreign lands, four are at work in Turkey and Palestine (one is working as obstetrical nurse under the permit of the Turkish government at Constantinople; Brother Hörner has conducted the mission at Jaffa with good results; Sister Jespersson is at the Jerusalem mission; and Sister Haussmann and her husband are nursing in Beirut). In Egypt, Sister Ida Schlegel has spent several years nursing and helping Brother Passebois, while two Armenian brethren are engaged in self-supporting medical missionary nursing in Cairo and Alexandria. Three of our young men are doing evangelistic and medical missionary work,—one in Belgium, one in Italy, and one in France.

Sister A. Wright, one of the two English sisters who took the course, is at present laboring in connection with the new sanitarium enterprise just begun at Belfast. Sisters Roth and Perrin are at Paris; and several Swiss nurses are engaged in the home field. Sister Weidmann, one of our faithful German-Swiss nurses, recently fell a victim to dysentery, while on her way to engage with Brother Hörner in labor at Jaffa; she was buried at Cairo. God permits his workers to lie down in peace, but his work must go forward.

We are seeking to promulgate these life-saving principles by pen and voice and example. We are also cheered as we note the power of the health journal and health tracts and books to influence people to grasp the practical truths. We expect to see souls in the kingdom as a result of this work. How true it is that health principles are "an entering wedge to be followed by a religious influence."

The workers are of good courage in the Lord. We go forward, knowing that those who attach themselves to truth will

triumph with it. Brethren, remember the health work in this needy field, where so many hearts are longing for the bread of life, and so few laborers are engaged in giving it.

P. A. DE FOREST.

The Greatest Commercial City in the South

THE healthiest large city in the world is New Orleans, La., the metropolis of the whole vast South. It covers a larger area than any other city in the world, not excepting London; and but one American city enjoys a larger export trade than does this city. It is therefore by all odds the most important commercial center in the South. Here at the mouth of the great Mississippi, it sits as a queen over the immense valleys behind it, and, extending its mighty scepter over all lands and shores bordering the Gulf of Mexico, it seems to hold by nature the key to the entire South American continent. New Orleans is three times the size of any other Southern city except Louisville, and at the annual spring festival the number of visitors equals the population of Memphis, with its one hundred thousand inhabitants. This shows the city to be one of striking possibilities in the way of missionary work.

"New Orleans has four hundred and seventy miles of streets, shaded by forest trees, haunted by song birds, fragrant with a wealth of ever-blooming flowers, abundant in season with fruit—the fig, the plum, the pomegranate, and the orange. No other large city in America is so laid open to the sunshine and the air."

Along its extended wharves may be seen shipping from every maritime country. This makes it an important field for the ship missionary. New York is the only city on the continent that surpasses it in the volume of its exports.

And what is being done to get the truth before the three hundred thousand people of New Orleans, and through this city to the needy millions that face its portals southward?

This great metropolis, with its wonderful beauty, its immense possibilities, its cosmopolitan character, its surpassing location as the gateway to the Mississippi Valley and the key to South America, is having nothing done for it at all in proportion to its needs, its demands, and its dimensions.

Elder S. B. Horton, who carried the entire burden of conference, tract society, medical missionary, and city mission work as president of the little Louisiana Conference, last July secured a commodious building for a hygienic restaurant in the very heart of the city. It is but two doors from the palatial St. Charles Hotel, the leading public house of the city, and but one door from the two leading telegraph companies. I know of no city where our people have secured such a central location, and where the prospects are brighter for reaching the boarding business men. The restaurant is at present under the management of Brother D. D. Fitch, and is thronged each day by increasing numbers of professional and business men from the offices and marts of the city. This morning as I sat at breakfast, the United States circuit judge having jurisdiction over five Southern States, came in and ate his morning meal. Thus daily is the way being prepared for the truth to be carried to the best classes of people.

Elder Horton's home has always been

in New Orleans, and as he has been closely identified in former years with leading men of the city and State, he commands an unusual opportunity of reaching these typical Southern people. The Lord has certainly led out in securing the foothold already gained. But the work in this great city of such continental and international importance should not be allowed to rest upon one frail man's shoulders, nor upon the young and struggling Louisiana Conference. The rent of the large building is more than one hundred dollars a month. This is a heavy drain. Our people should come to the rescue, by furnishing donations and workers. If a class of young people could be formed to take instruction in cookery from Sister Fitch, they could pay their expenses by assisting in the restaurant. Sister Fitch formerly taught the cooking school in the Battle Creek Sanitarium, and is a skillful teacher and cook.

In this great city and State there is a painful lack of laborers. No other Southern conference is so bankrupt in workers. Help is greatly needed at once. Many of our brethren could do great good by moving to places where there are at present just a few believers. Preachers and gospel workers are greatly needed. A secretary for the tract society is a pressing necessity. Treatment rooms should be opened in the city at once, and this great metropolis should receive the attention which its size, location, and importance demand.

Who will come? Who can assist at once with even small cash donations? In this State the calls come in from new places; small companies must be built up; and work in New Orleans, so trustingly and auspiciously begun, must be sustained and prosecuted; and every branch should at once receive re-enforcement. Does not the Lord impress the heart of some brother as he reads these lines? Elder Horton must have help. The large educated French element of New Orleans must be reached. Here is a mild climate, here are hospitable people, here is work to do for the Master.

Address all inquiries and send all donations to Elder S. B. Horton, 303 St. Charles St., New Orleans, La.

In behalf of the Master,
W. C. WALES.

Cyclone in Argentina

"CYCLONE last night. School nearly destroyed. Few hurt." Such was the startling telegram received on the twenty-third of this month from Dr. R. H. Habenicht, who was in our workers' school in the province of Entre Rios.

The storm struck the school about one o'clock at night. The main building has nine rooms one story high, and all except one of these were unroofed, and some of the roofing was completely destroyed. A number of the doors and windows were also damaged, and considerable furniture broken. Very little of the walls were blown down, but some portions will have to be relaid. The new building which the students have put up this year suffered the same fate, as did all the out-buildings.

The disaster occurred the first night after the school family had returned from our camp meeting. As quite a number of the students remained on the camp ground to attend a canvassers' institute, there were comparatively few in the school building when the storm struck it.

Otherwise more might have been hurt. One sister received quite a severe bruise by falling bricks, but aside from this no one was seriously hurt.

Why this disaster has been permitted to come we do not as yet see, nor can we at present see where the money is coming from to make repairs, but we believe that it will come, and we are determined to "arise and build."

Owing to crop failures, our brethren here can do but little, but they will do what they can. So, brethren and sisters, we ask you to help us rebuild our school.

The Lord has abundantly blessed the school this year. Before this reaches you, eight consecrated young men who have been in the school will have entered the work.

N. Z. TOWN.

October 25.

Labors Among the French

AFTER an unavoidable stay of over six months at Battle Creek, Mich., caused by a serious accident already mentioned in the REVIEW, and by my being occupied in doing heavy mental work, which had been too long crowded out by field work, it was a source of joy to start, November 12, on a tour among the French and some of other nationalities in Wisconsin and in northwestern Michigan.

I spent about four weeks in laboring principally for our French brethren and sisters at the following places: Little River (near Oconto), Wis.; Stephenson, Mich.; Wilson, Mich.; and Robinson, Wis. At each of these places I remained about one week, walking and visiting much, and speaking from two to seven times in public. It was a source of mutual profit and encouragement, after a separation of nearly four years, to meet these brethren again, and to recount God's mercies and his gracious dealings with his people and with the nations of earth, take a retrospective view of the progress of the cause, and a prospective view of its final triumph in the near future, and to dwell on the moral fitness needed to meet the momentous events so soon to be a present reality. Most of those to whom the words of life were dispensed seemed to be convinced that it is impossible to form characters that will stand the trying ordeals through which we are soon to pass, to enable us to stand before the Son of man at his coming, and to secure an admittance into the immortal kingdom, without earnestly laboring for the salvation of others, and for the advancement of the work of the closing gospel message by every laudable means at our command.

While laboring for my dear French brethren and sisters, not only has my thirsty soul been watered, but I have also been blessed and strengthened physically, without, however, being led to forget the fact that a man of my age needs to be prudent, and especially to guard against exposures to the rigor of the climate in the winter season in this part of the country. At an evening meeting at Little River, while my French brethren and I were feasting on truths relating to the formation of holy characters, a refreshing came upon us, and removed from me a dull headache with which I had been more or less afflicted ever since my accident last April.

At Wilson, Mich., the believers had increased, and it seemed evident that the organization of a French church at an early date would meet the mind of the Lord, and I labored both in private and

in public with this end in view; and here, too, we were favored with a refreshing from the presence of the Lord. This came as we were looking after a sick brother, and drawing out the French believers toward him in Christian sympathy and brotherly love.

About four years previous to this effort at Wilson, the brother just referred to had sold his farm for about one thousand dollars, and had given about half of the proceeds to the cause. Since then he had conscientiously paid his tithe to the Lord, and had bought another farm, mostly of standing timber, with neither house nor barn on it. Some thought that he had gone to extremes in giving so much to the cause, and in placing himself in such trying circumstances, and yet returning to the Lord an honest tithe. But the Lord intervened, and heaped blessings into this brother's bosom, so that I found him with a better farm and better buildings than those he had about four years before. This man I found very sick in his lumbering camp in the woods. He had not been able to keep even pure water, much less food, in his stomach for days. He lay in his bed, and could not attend our meetings. For five successive days I walked about five miles each day to see and instruct this sick man in the forest, besides doing other heavy work. The day before leaving—a holy Sabbath morning—I walked this distance through the mud and in a heavy rain storm, to pray with this man, then laid his case before the brethren in our early Sabbath morning meeting, showing the object of the Lord in permitting such afflictions; namely, to draw us out in sympathy and love for the afflicted, and to take glory to himself in granting to all concerned the greatest of all blessings to erring and imperfect mortals, and that is, the healing of the soul of moral maladies, and advancement in the important work of character building. If this blessing is granted, we are prepared to receive physical healing, if God sees fit to give it, and we are prepared to die, if God shall decide that we can glorify him more by our death than by our life.

Having presented such principles to the congregation, we united in a general season of prayer for the sick and for all engaged in prayer. The next morning, several hours before day, accompanied by six brethren and sisters, I went again to the sick man, and after giving him, his wife, and those present instructions regarding the physical laws governing us, and impressing the sick with the fact that God did not require him to overdo that he might be able to give more means to the cause, there was a precious season of humbling the soul by confession of sins. This was followed by a season of prayer, during which the Holy Spirit drew near to all, especially to the sick brother, who arose, declaring that he felt better in his body. All felt that they had received a moral healing, and had been greatly strengthened spiritually; and I felt some of the blessing that healed me of consumption over forty years ago.

The subject of replenishing the French Tract Fund without neglecting the tithing system nor overlooking other demands of the cause upon us, was presented to the French brethren and sisters, who nobly responded to a careful appeal for means and pledges. I had determined not to say anything on this subject to the brother who had been afflicted; but he would not be deprived of the privilege of

doing something for this noble object, and took the lead by heading the list of pledges for the French Tract Fund. Since then the French believers at the other places mentioned have followed the example of the Wilson company, and we are happy to report that the debt that rested on the French Tract Fund is canceled, and that there is enough ahead in cash and in pledges unpaid to justify the publishing house at Battle Creek in soon beginning to print small works that are greatly needed by the French; such as, "A Royal Visit Imminent;" "True Holiness, How Attained;" "The Bible and Tradition," etc. But the French Tract Fund needs to be greatly increased to meet the urgent demands of this branch of the work; and in this we ask the co-operation of believers of other nationalities. Let donations be sent to the Review and Herald, Battle Creek, Mich.

We hope to be able to say more on this subject after finishing our present work of following up interests created by our French and English literature, and by the personal efforts of our French believers and of English-speaking brethren and sisters in this field.

At every place where we have held meetings with our French brethren and sisters they have resolved to make earnest efforts to circulate such works as "Readings for the Family" (or French "Bible Readings"), the French "Life of Christ," etc. D. T. BOURDEAU.

Colorado

FROM November 10 to December 17 I visited churches and isolated members in the Colorado Conference. Some of the lonely ones whom I visited had not had a minister in their homes for fifteen years, and others told me that they had never had a visit from one of our ministers since they first accepted the truth.

At Gunnison, a young man gave himself to the service of God. Two were added to our church at Cañon City.

My labors were of a practical nature, and intended to revive the advent message in the hearts of our people. I labored with this thought: "In order to keep pace with the message, every family should have our church paper." I secured twenty-five subscriptions for the REVIEW, two for *The Signs*, and eight for other periodicals. Over fifty dollars tithe was paid in. While thus laboring, I felt much of God's presence.

GEORGE O. STATES.

"Wanted—Men"

THIS headline is copied from the *Central China Christian*, published at Nanking. The missionaries are begging for more men. Can those qualified resist the call, the greatest call that ever came to man? There is more Christlike honor resting upon our missionaries in other lands than can be found in any field of Christian usefulness.

Men are wanted. The men that I have met abroad strike me as being the honor guard of Christ, the advance guard of Christian civilization, the heralds of the cross and church.

Men are wanted,—men who are equipped mentally, socially, spiritually. And what a welcome awaits them! A welcome similar to that which awaits the finally triumphant in heaven, for these missionaries feel a thrill of companionship, of sympathy, of love, and of

service which can only be experienced amid hideous idols, warped minds, and diseased bodies. Men are wanted,—preachers, teachers, educators, physicians,—men and women who feel the call of God, and who respond, as did Livingstone and Carey and Marsden. There are more physicians in New York than in all China!

The doors are open, the fields are white, the needs are urgent, the toil is great, the reward is sure. Who will go and step in Christ's footsteps?—*Selected.*

Field Notes

BROTHER F. H. CONWAY, who has been holding meetings at Iconium, O. T., reports nine converts to the truth as the result of his effort there.

A CHURCH of twenty members was recently organized at Perkins, O. T. Others at that place are observing the Sabbath, and the prospect for an early increase in membership is good.

THE annual camp meeting of the South African Conference will be held at Uitenhage, January 15–26. Only two camp meetings have ever been held in this field, and the coming meeting will be an occasion of much importance.

GOOD progress has been made toward the erection of a church-school building near Quitman, Miss. A tract of one hundred and sixty acres of good fruit land has been donated for a site, and liberal donations of money and building material have been made by the people of the neighborhood.

A LETTER from the Skodsborg Sanatorium reports the work progressing in that institution. Elder O. A. Olsen has recently spent some time there, holding Bible readings and meetings with the helpers and guests. A number of the patients have become interested, and our workers look for a rich harvest of souls.

BROTHER PIPER, writing of the need of workers in the Cook Islands, says: The special need of more workers in the islands is not so much because of the density of population, but because the people are scattered over so much territory, and the facilities for traveling are poor. Of the conditions in Raratonga he says further: "On Sunday afternoon, August 31, several of the schoolboys went into the sea for a bath. They were seen by a native policeman, who, thinking they were breaking the Sunday law, came to secure their names. While the policeman was here, he saw our native helper doing some work on his house; and as he also was breaking the law, he had to go to court, too. The case was heard before Colonel Gudgeon. He dismissed the case against the boys, remarking that it was no sin to bathe on Sunday any more than to go for a ride on a horse. Our native helper was next called. He told the judge that as he had kept the seventh day for the Sabbath, and that as God did not forbid his working on the first day of the week, he had worked. I spoke a few words for him in the court. I pointed out that he had not annoyed anybody whatever by working; that it would not have been known had not the policeman come

to get the names of the boys; that God had not placed any restrictions upon man's laboring upon the first day of the week; and that God discountenanced the state's interfering with religion. Colonel Gudgeon asked me if I taught the natives that idea, and when I replied in the affirmative, he told me that I was a very mischievous man. There were a few other points I wished to speak on, and was doing so when the judge cut me short by sentencing Tonga, our native man, to pay twelve shillings, or work on the road twelve days. He quietly said that he would do the work. He did so, but when he had finished eleven days, was given his discharge." In his previous letter Brother Piper had stated that he did not think they would be troubled by the authorities, and that letter was scarcely more than two hundred miles on its journey when this experience occurred. These facts should arouse us to activity while the four winds are being held.

BROTHER BABCOCK makes this plea for British Guiana: "If some of our people who have money and understand agriculture could locate in such mission fields as this, and buy land and let our own people work it, teaching them how to cultivate it, much good could be done, and our mission fields would soon become self-supporting. When our people rent small tracts of land, they are generally defrauded of the profits, and are left helpless, and thus unable to help the message from a financial standpoint. The people of nearly all foreign fields need leaders, and those in this field are at least ready to be directed by North American people. I do not believe that our own people understand the privileges they would enjoy in such a country as this, in home life, as well as in having great opportunity to do missionary work. A few godly families, having two or three thousand dollars, could make a good living, and be a help to the work of the Lord." Brother Babcock has arranged their little boat so that they can accommodate seventy-five persons in the cabin. It thus serves very well as a place of meeting in the small villages up the river.

**January Study of the Field
A Review**

1. In what countries of South America have we missionaries?
2. Mention the unentered countries. For what people, distributed in different parts of South America, has very little been done?
3. What can you say of the progress of the message in the West Indies? Name and locate all the islands you can in which there are Sabbath keepers.
4. Where are workers located in Mexico? What is the prevailing religion of Mexico? The prevailing language?
5. How many organized conferences in Africa?
6. Mention all the mission stations in the Dark Continent? What mission stations have been opened during the year?
7. Mention as many divisions of Africa as you can to which the message has not been carried. Compare your list with a good map of Africa.
8. What is the population of Asia?—830,000,000. Outside of Russia, how many missionaries have we located among these millions?

9. Locate our mission stations in India, China, Japan. How many workers have gone to each of these fields during the last year?

10. In what island is our only work in the East Indies located?

11. Mention the different island groups in the Pacific Ocean where we have missions located.

12. What countries of Europe are practically unentered? What help has recently been sent and plans laid to alleviate this situation?

13. What relation shall we sustain to this work during the coming year?

Special Issue of Our German Paper

A SPECIAL, illustrated, sixteen-page religious liberty number of our German paper, *The Hausfreund*, was issued December 25. It is filled with good articles teaching the fundamental principles of true liberty, and that will strongly appeal to the naturally liberty-loving spirit of the German people. This issue ought to have a large circulation among the Germans in all lands; for while this people is one of the most liberal nations in religious matters, they still cling strongly to the union of church and state, and this issue of *The Hausfreund* will be a great help to them in causing them to see the same principles operating to-day that brought about the inquisition in olden times. It will be appreciated by them. The matter composing it will admit of its being used for several months after its publication.

In this country the price will be \$1.50 per hundred, or 2 cents per copy, postpaid. In foreign countries the price will be \$2.10 per hundred, or 3 cents per copy. Address all orders to *The Hausfreund*, care Review and Herald Publishing Co., Battle Creek, Mich.

What the Envelopes Have Done

THE following from the elder of one of our city churches needs no comment:—

I wrote you a letter some weeks ago telling you that we had adopted the envelope plan for weekly offerings to missions in our church at this place, and I am sure you will be glad to know the result as compared with the old plan. So I will give the amount of offerings each month from Jan. 1, 1902, to Dec. 1, 1902, and you will see at once the result of a systematic use of the envelope plan.

For January the offerings were 96 cents; February, 75 cents; March, \$3.05; April, \$1.17; May, 93 cents; June, 98 cents; July, 4 cents (I am ashamed to write it); August, 63 cents; September, \$6.98 (envelope plan introduced); October, \$7.55; November, \$8.90. For the first eight months of the year the offerings amounted to \$9.01, just eleven cents more than our offerings for November. And those who are giving tell me that they feel just as rich financially as they did before: in fact, it is not missed by us, as the amount each gives is so small. Yet if all our churches and people would adopt this system, how wonderfully it would swell the volume of missionary offerings!

I find those who make the greatest sacrifice for the cause of God to be the happiest members of the church. Truly, it is more blessed to give than to receive.



Donors to the Relief of the Schools

The total cash received on the Relief of the Schools Fund up to Dec. 22, 1902, is \$50,192.37.

NAME	AMOUNT
Sadie E. Lair.....	\$ 1 00
J. W. Rambo.....	5 00
Fannie Gue.....	1 00
Mr. Watson.....	1 00
Mrs. E. L. Seward.....	50
A. M. Peare.....	1 00
Mrs. P. C. Bramhall.....	5 00
Ole & Mary Jensen.....	5 00
Mrs. Anne E. Miller.....	3 00
Mrs. S. A. Wheeler.....	1 00
Mrs. Alice Hopkins.....	1 15
Charles J. Rider.....	100 00
Mrs. W. J. Foster.....	50
W. A. Herald.....	10 00
Berrien Springs.....	2 00
J. E. Harrington.....	1 00
Catherine Baughman.....	2 50
M. I. Steele & family.....	4 73
M. E. Sealy.....	1 00
Mrs. Marie Carsten.....	2 00
Mrs. T. S. Parmelee.....	1 00
Fannie Olney.....	1 00
M. Van Slyke.....	5 00
Mrs. R. J. Wallis.....	3 00
M. L. Gallion.....	1 00
J. L. Edgar.....	4 00
D. D. Panches.....	4 00
F. H. Westphal.....	2 00
Isaac Fletcher.....	1 00
Mrs. W. E. Putnam.....	50
Mrs. Jane Bullock.....	25
Fritz Guy.....	4 50
Mr. & Mrs. George Gray.....	1 00
Mrs. Mary Noftsgen.....	1 50
C. E. Bentley.....	1 00
H. C. & L. C. Cady.....	6 00
W. W. Locke.....	1 00
Mrs. A. Phillips.....	1 00
Mrs. O. G. Pense.....	1 00
Kate M. Curtis.....	12
Howard B. Sickler.....	1 00
Lucy Sheppard.....	1 00
Minnie Beaman.....	5 00
Mollie R. Long.....	3 00
Mrs. Childs.....	1 00
James Pegrarn.....	1 00
Elizabeth Siefert.....	1 00
E. W. Fortney.....	1 00
F. C. Homan.....	1 00
A friend.....	1 00
Alfred Karlson.....	5 00
Jacob Ensey.....	9 85
Mary Roberts.....	5 00
Andrew Johnson.....	5 00
Mrs. E. Y. Smith.....	5 00
Portland (Ore.).....	2 00
J. Edward Pegg.....	5 00
E. A. Lampman.....	5 00
Charles Lengel.....	50

"Christ's Object Lessons" in Australasia

IN Australasia the campaign with "Christ's Object Lessons" was inaugurated at the union conference held at Avondale, Cooranbong, N. S. W., July, 1901. At the fifth meeting of the conference, July 17, the hour was devoted to the consideration of this enterprise. Elder E. W. Farnsworth presided, and after the reading of the recommendations of the committee on plans, Elder G. A. Irwin read numerous extracts from the little pamphlet, "Rolling Back the Reproach." The simple presentation of what the Lord had said, and the many rich promises which he had made to those who would co-operate in this work, were not without effect. The speaker then exhibited the book to the audience, with the statement that it contains many

passages of greater worth than the price of the book itself. A few extracts from it were given to illustrate this statement. People who have read the book frequently say, "The author must have been inspired." This is the book that is not only to pay the debt on our schools, but to bring the blessing of God upon his people, and lead to the outpouring of the Holy Spirit.

At the close of these remarks a deep impression rested upon the congregation, and without announcement all joined in singing the following:—

"But we never can prove
The delights of his love,
Until all on the altar we lay;
For the favor he shows,
And the joy he bestows,
Are for them who will trust and obey.

"Then in fellowship sweet
We will sit at his feet,
Or we'll walk by his side in the way;
What he says we will do,
Where he sends we will go,
Never fear, only trust and obey.

"Trust and obey; for there's no other way
To be happy in Jesus, but to trust and obey."

Several other brethren responded with remarks in full sympathy with the enterprise, and with promises of hearty support.

The Chair then stated that we had listened to stirring words concerning this matter, and suggested that we take hold and lift what we can on the Material Fund. In a few minutes the sum of \$2,380 was pledged as a start on this fund. The *Record* states that "the meeting then closed with the doxology, a good spirit pervading the place." This good spirit has pervaded the place ever since the beginning of the work with "Christ's Object Lessons."

The impetus thus given to the movement was largely responsible for its after success; for as the officers of the union conference visited from conference to conference and from camp meeting to camp meeting during the subsequent season, the Material Fund was augmented to the amount of \$6,625. All of this was pledged within a year from the date of the union conference. This makes an average of three dollars for each member of the Australasian Union Conference. Of this amount \$5,500 has been paid, and the remaining pledges are good.

A committee of three, consisting of Elder E. W. Farnsworth, chairman, C. P. Michaels, general agent, and C. W. Irwin, secretary, was appointed to superintend the work. A small pamphlet, entitled "God's Plan for the Relief of the Avondale School," was issued, containing the Testimonies relative to the enterprise, and also the plan adopted by the union conference for the sale of the book. This was sent out to all our people. A large edition of a leaflet, to be used in correspondence work, was issued and scattered widely. Both of these have done excellent work,—the former in stirring up our own people, and the latter in bringing the attention of those not of our faith to the book through correspondence.

The book was not ready for distribution until in the month of November,

1901, the first consignment having been sent to New Zealand less than one year ago. From this beginning the work has been extended to the other conferences as rapidly as books could be supplied, and the necessary instruction given for their sale.

When the obligations of the Avondale school were taken into account, it was found that it would require the proceeds from the sale of twenty thousand copies of the book at \$1.25 each to liquidate the debt. This requires the sale of about ten copies for each member in this field.

The Material Fund raised has been found sufficient to pay for the twenty thousand edition, and to pay the salary and traveling expenses of a field agent from November, 1901, to Jan. 1, 1903. Brother C. P. Michaels was appointed as this agent, beginning his work in New Zealand. Thus far he has labored in four states, visiting camp meetings, general meetings, churches, and the Avondale school, giving instruction to the people in the best methods of selling the book, as well as working with them personally in the field. Conference officers and laborers have pushed the plan, and the people have had a mind to work. Already \$6,630 has been received by the school from the sale of the book, and from returns at hand it is safe to say that there is in the hands of tract societies and in transit, from books already sold, sufficient to increase this amount to ten thousand dollars.

The teachers and students of the school have naturally taken a deep interest in the work, having donated over one thousand dollars to the Material Fund, besides selling over five hundred copies of the book.

The success of the work has been due largely to the faith the ministerial brethren and other workers have manifested in the plan, and inspired in the people, and also to the faithful instruction given the people by the field agent.

The past year has been one of unprecedented drought throughout Australia. Add to this the depression in business incident to the introduction of federation, and the high prices caused by the new tariff rates, there is certainly abundant reason to be profoundly thankful for the fact that so much has been accomplished in so short a time.

Even at this stage of the work, and under the foregoing discouraging circumstances, it is safe to say that every spiritual blessing promised by the Lord has been realized. The sacrifice incident to the work has not impoverished any who have taken part in it. The Avondale school has made a financial gain of \$1,165 in operating during the year, besides donations and the money received from the sale of "Christ's Object Lessons." Almost without exception every conference and tract society and institution in the Australasian Union Conference has made a gain during the year, and the people have been prospered.

C. W. IRWIN.

Nov. 14, 1902.

The Spiritual Side of the Sale of "Christ's Object Lessons"

In a recent letter from Elder R. A. Underwood, president of the Pennsylvania Conference, the following experiences are given, which illustrate the spiritual blessings that many are receiving from the work for the relief of the

schools. These will undoubtedly be of interest to the readers of the *REVIEW*:—

"At a meeting in Pennsylvania a brother arose and said that he would take the quota of books for himself and for his entire family, and if he could not sell them, he would pay for them, and give them away. A sister who had been canvassing for the book, and who had a rich experience in the work, arose and said, 'My brother, do not give away those books. You will lose the rich blessing of God which you would receive by carrying them to the people and selling them according to the general instructions given.' Another aged lady made the remark that she had not sold a book, nor attempted to sell any, until within a few days before the meeting. She said that she could not rest day nor night. Something seemed to say to her, 'You are unfaithful. Go out and sell "Christ's Object Lessons." Do not allow these golden opportunities to pass.' With trembling she started out to visit her neighbors three days before the meeting. She said that she made it an excuse to go and invite the neighbors to the meeting. So she began with the nearest neighbor, and she sold five books in six houses visited. And she exclaimed, 'O, the sweet peace and blessing which came to my soul!' The next day she went out and sold about the same number of copies. This experience has so inspired the sister that she says she cannot afford to stop now, until the books are all sold.

"Another brother remarked that for some time the Lord had been impressing him with his duty in regard to 'Christ's Object Lessons.' The other day he went to town, taking a copy of the book with him. He had only a few minutes to spare, perhaps fifteen, yet something seemed to say, 'Go across the street, and sell that book.' He replied that he had not time, but would do it some other time. However, he could get no rest, but something kept repeating, 'Go across the street, and sell that book.' So he started, having only about ten minutes left which he could possibly spare before leaving, but in that time he sold three books. He has had similar experiences since."

P. T. MAGAN.

Current Mention

— It is reported that bubonic plague has made its appearance at four seaports in Mexico.

— Twenty-five hundred people were killed by the recent earthquake in Russian Turkestan, which destroyed the city of Andidjan.

— The Supreme Court at Washington has decided that a life-insurance company is not liable for insurance on an individual who loses his life through legal execution for crime.

— London newspapers accuse Germany of plotting against England and the United States, in putting the two latter countries in a position of antagonism with regard to Venezuela.

— President Roosevelt has received from all parts of the United States protests against his agreement to act as arbitrator between Venezuela and the European powers. The president's action in the matter was taken, it is said, with a view of avoiding a probable war.

— It is reported that 9,000 Boers are preparing to settle in New Mexico, Colorado, and Texas.

— The Bertillon system for the identification of criminals is to be adopted by the United States in the enforcement of the Chinese exclusion law. It will go into effect January 1.

— The steamship "Silverton," which is laying the Pacific cable between San Francisco and Honolulu, sent a message over the cable, Christmas, reporting 7,109 knots of cable laid.

— The slot-machine invention has now been carried to the point where it is made to do a restaurant business, serving food and drink to patrons in exchange for nickels and dimes.

— A passenger train on the Southern Pacific Railway was wrecked at Byron Springs, Cal., by a rear-end collision, December 21, eighteen passengers being killed and many others seriously hurt.

— Crown Princess Louise of Saxony mysteriously disappeared from Salzburg castle, December 11, and was missing for nearly two weeks. Finally it was discovered that she had eloped and gone to Switzerland.

— In a desperate conflict between Cosack troops and strikers in the Russian town of Bostoff, three hundred persons were killed, and a thousand others wounded. Many women fought on the side of the strikers.

— The Italian inventor, Marconi, affirms that messages have been sent from Cape Breton, Nova Scotia, to England and Italy and answers received, by wireless telegraphy, and commercial messages can be transmitted shortly.

— An effort is to be made in Congress at an early date to secure legislation prohibiting the liquor trade in the District of Columbia, the Territories, and the Philippines. The National Anti-saloon League is the chief promoter of this undertaking.

— Another Chinese revolt is reported to be in progress in the province of Kansu, Prince Tuan, the well-known hater of foreigners, being concerned in the movement. Friendly officials have warned the missionaries and other foreigners to leave that province.

— There seems to be almost an epidemic of attempts at murder by sending poisoned candy through the mails. The latest case occurred near North Adams, Mass., the mail carrier delivering a box of bonbons over which arsenic had been sprinkled. A woman named Beers was the intended victim.

— The Russian government is preparing to feed vast numbers of peasants in European Russia and Siberia who are menaced with starvation. In Finland, also, the situation is very critical, no less than 400,000 people, according to a recent estimate, being now without the means of sustenance.

— Two schooners collided at sea in the night off Cape Cod, December 17, and sank a few moments after the accident. Six men of the crews went down with the ships, and the remaining men, fifteen in number, managed to escape in boats, where for over three days they remained

without provisions or shelter, drenched by spray which froze upon their clothing, and driven before the gale out into the Atlantic. Some died from exposure, others went insane, and ten were finally rescued alive, but in a critical condition, by a passing vessel.

— Prof. Elmer Gates, of Washington, D. C., claims to have discovered that every thought of the human brain has its color, and says he has devised an apparatus by means of which he can detect the nature of a person's thoughts. He affirms that it will be of great practical utility in the practice of medicine and the discovery of crime.

— A scene of wild disorder marked the opening of the "boule" or Greek legislative chamber at Athens, December 25. Rival factions fought over the nomination of a president, blows were exchanged, and bottles hurled across the room. The increasing frequency of scenes of this character in the legislative halls of the nations shows how the spirit of strife and disorder is taking possession to-day of the world's leading men.

— Passengers on the Atlantic liner "Deutschland" were badly frightened by an accident to the ship's machinery at half-past one o'clock in the morning, December 21. A cylinder of one of the engines burst, and the shock of the explosion and noise of the escaping steam threw the awakened passengers into a brief panic, which was increased by the extinguishing of the lights. One engineer was badly burned by escaping steam.

— Hypnotism is now seriously advocated as an accomplishment of utility in the work of clergymen. At a Methodist ministers' meeting in New York City recently Professor J. D. Quackenbos spoke to the assembly on the value of being able to hypnotize a congregation; and the Rev. W. H. Lawrence, in reply, said that it was well known that many of the modern revivalists accomplish their conversions by the use of hypnotic power.

— One of the most important subjects before the present Congress is that of legislation to provide for a Philippine currency, the recent fall in the price of silver having brought a crisis at Manila, which demands immediate action. The currency in the Philippines is on a silver basis, and in making a change it is regarded as absolutely essential that the United States should have the co-operation of China, Mexico, India, and other silver-using countries. It is believed that the ultimate result of the action that will be taken in the matter will be the adoption of the gold standard by all silver-using countries on the globe.

— The growing power of trades unionism has received a serious check in England, by the outcome of an action brought by the Taff Vale Railway against the Amalgamated Society of Railway Servants for conspiracy, in ordering a strike against this railway in 1900. The case was brought before a jury, who returned a verdict for the railway company, under which it will collect from this society as damages the sum of \$140,000. It is established in England by this decision that labor unions must assume the responsibility for financial loss caused by strikes, when such loss is due to intimidation of employees or "picketing" by the strikers, or by inducing

workmen to break their contracts. The officials of the labor union contended that they were not responsible for acts of violence which they had not ordered, but the jury refused to sustain this claim. This decision will undoubtedly have its effect in shaping the views of American courts in similar cases; and actions for damages against labor unions may now be looked for on the part of business corporations as a sequel to every important strike. This may result in curbing the power of the labor unions, but it can scarcely tend to promote peace between capital and labor.

— The secret history of the looting of Mexican cathedrals by United States soldiers during the Mexican war, was made public December 25 by W. J. Warren, secretary of a masonic relief association at Toledo, Ohio. Mr. Baker and one of his companions in camp broke into some of the richest cathedrals in Mexico City, and looted them of valuable stones and golden images, which they buried under flag stones in a cathedral yard. A friend of Mr. Baker's who wrote to the Mexican government asking if a disclosure of the location of the treasure would be rewarded by a share of the spoils, received warning that he would better forget all he knew about it.

Silent Messengers

Our Books, Tracts, and Periodicals

E. R. PALMER :: :: Editor

True Service

WORK for Him truly in life's daily task,
And what the future hides nor fear nor ask;
Seek his will only—leave to him the rest,
And toil or suffer as shall please him best.

—C. M. Noel.

— LOVE has a wide sphere. Christian love begins at home, but it does not end at home. Like the circles set in motion when you throw a stone in calm water, it widens evermore, until it encompasses the globe.—Augustus H. Strong.

— WE can preserve in our hearts the love and life of God only by using. If we try to shut his blessings up to ourselves, it will be like shutting sunshine into a dark dungeon. We get God's life and love by giving, spending, using, for others' good.—*The Signs of the Times.*

— "It is the height of folly to think that divine service consists solely in going to church and holding meetings. To serve God is to join with him in helping the poor and needy, etc. Then it is well to come together and praise God for the blessings we receive in serving him. We are apt to think that if we are preached to, the preacher has done well, and we have had a good service."

— INSTEAD of saying, "Daniel had an excellent spirit," the printer made the types say, "Daniel had an excellent spine." This was not much of a mistake. Thank God for Daniel's spine! That

printer was quite right. Would to God we had men with excellent spines, men who could stand for truth and God!—*The Bible Echo*.

The Four Tracts

THE tracts which have been prepared for the winter campaign will be ready by the time this paper reaches our readers. The Lord has greatly blessed in the preparation of these tracts, and we believe that they will give the advent message a strong, definite ring, which will prove a blessing to our own people as well as to the world.

They are sixteen-page tracts; price, one cent each. Send in your orders, brethren, without delay, and help the good work along. The tracts may be obtained from your church librarian, and from all the tract societies and publishing houses. Remember how the leaves of autumn fall, and then ask God to help you to become an instrument in his hands to scatter these publications as the "leaves of autumn."

The "Old Soldiers" Are Girding on the Armor

THE following letter from Brother Allee is too good to bury in our files, so we pass it on. Surely this is the spirit which will hasten the glad day of Jesus' coming:—

"MY DEAR BROTHER: Your favor in reply to my letter regarding Brother Twining for Ireland and Brother Miller for Carolina is just received. I trust these good brethren will be a blessing to their respective fields.

"I tell you, dear brother, the recent movements of the message make the spirits of the 'old soldiers' revive. We feel to gird on the armor anew. I am especially interested in the 'tract campaign' now being inaugurated. I have read with much interest the articles in the REVIEW AND HERALD of December 9 and 16, and I am now preparing letters to send to the librarians of the churches and to the isolated brethren. I hope that we shall have our forces ready to move out as soon as the tracts reach us. I am, and have been for years, much interested in the old-fashioned missionary work, especially in the librarian's part of that work. God bless you.

Sincerely,
"N. W. ALLEE."

Canvassing in the Natal-Transvaal Field

A FEW months ago the Echo Publishing Company sent Brother J. H. Camp to South Africa to assist in opening up the book work. Thus far he has had excellent success, although he has only a small constituency from which to draw canvassers. We give below a summary of the work in the Natal-Transvaal field for the month of September. We believe that the first item of the report represents the greatest value of books ever sold by one of our agents in one month. Recently the Mission Board voted that a few good canvassers be sent to South Africa next spring, and we are praying that the Lord will lay a burden upon those persons who ought to go. We should like four strong, devoted, single men, who would feel it a privilege to go to that field as self-supporting missionaries; and by thus laboring from house to house, become acquainted with the country and the people,

and grow up with the advancing work in that great, needy continent. May the Lord place the burden clearly upon the hearts of those who ought to go.

NAME	ORDERS	VALUE.
"Home Hand Book"		
Mrs. Howard.....	147	\$1,262 50
J. H. Camp.....	12	95 00
"Ladies' Guide"		
Mrs. Galley.....	14	79 25
"Great Controversy"		
S. S. Barnard.....	86	425 75
H. Schmidt.....	169	808 50
Mrs. Strachan.....	44	169 75
"Christ Our Saviour"		
Miss Grant.....	45	60 00
Total.....	517	\$2,900 75

Introduction

"WHY, yes, we know all about *The Signs of the Times*. Mother used to take it. Come in; she'll want to talk with you." So I was met the other day at one house where I stopped while leaving sample copies of *The Signs* with our neighbors. I found the mother an intelligent woman with a good religious experience; she had attended our meetings in the East, and expected fully to identify herself with us, but had delayed doing so because of some misunderstanding. She then moved West, and had met only one or two Adventists since.

We had a pleasant visit, during which she told me how happy she had been with our people, and how anxious she was for a "church home," as she expressed it. She said she knew that the Lord had sent me, and I could only thank him for the assurance of that fact which I felt in my own heart, and for *The Signs*, which had enabled us to become so quickly acquainted.

May it not be, dear reader, that the Lord wants you too, to visit some of his discouraged children? If so, *The Signs* may help you as it did me.

H. H. HALL.

What a Package of Tracts Did

At a recent meeting of the executive committee of the Southwestern Union Conference, Brother J. M. Rees related the following interesting circumstances, which show what the circulation of a few tracts may do:—

"At the first camp meeting held in North Carolina, we had a missionary meeting; and while we were holding that meeting, a man and his wife stepped into the back part of the tent, and I noticed that they were interested in what we had to say. Our meeting had not been in session long before a sister produced a small package of tracts, yellow with age, sewed together, and said, 'Somebody sent me these tracts, and I accepted the truth from them. I do not know where they came from.' Her husband said that he also accepted the truth from reading those tracts. And then another arose and said the same thing, and another, until eight persons in that congregation had testified that they had received the truth from reading those tracts. They all lived in the same neighborhood. The meeting closed, and the strange woman, who had stayed in the rear of the tent, stepped forward to the woman who had spoken first, and facing her, said, 'Do you know me? I am your sister, who left North Carolina twenty years ago. We sent you those tracts.' You never saw such a greeting as they had there,

and we all wept in sympathy with them. Then when the greeting was over, the man said, 'Yes, we are the ones who sent you the tracts. We lived in Kansas, and when we sent those tracts, we were so poor that we did not have any money, and we wondered how to get the postage to send them. We prayed that the Lord would help us to get the postage to send them, and the Lord gave it to us, and we sent them.'

Dear brother, dear sister, would you enjoy such a meeting and such a greeting as this? You can have it; if not in this life, in the world to come. And how?—By the simple means of giving or sending away a few tracts.

The coincidence which brought giver and receiver together in the instance related above was exceptional. Few may have the privilege of seeing or knowing in this life the results of their missionary efforts. But in the better land, when the sowing time is over, and the harvest has been gathered home, we shall all have the privilege of seeing all those whom we have been instrumental in saving and helping into the kingdom of God. We can then, to the full, share in the joy of our Lord.

"In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

"They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

NOTICES AND APPOINTMENTS

Ministers' School January 7 to March 17

"SOME," says the spirit of prophecy, "have received incorrect ideas of the qualifications of a minister. They have thought that it required but little close study in the sciences or in the Word of God to make a minister." "God never sends his Spirit to sanction ignorance."

Why not take advantage of the Ministers' School which opens in Emmanuel Missionary College, Jan. 7, 1903? Ministers, Bible workers, and canvassers will here receive a thoroughly practical course of instruction. Young men and women who wish to become laborers should enter this school. Laborers of some experience who wish to increase their efficiency will do well to spend a few weeks in study. The woodman never loses time by stopping to sharpen his ax. A few weeks' study will quicken the mental powers, put the laborer in touch with various phases of the message, and enable him to go forth with greater life and power.

Write for particulars concerning the Ministers' School. Remember the date of opening is January 7, and the length of the term is ten weeks. Address E. A. Sutherland, Berrien Springs, Mich.

Let a Few Crumbs Fall This Way

I HAVE yet about four thousand copies of the tract, "A Twofold Apostasy." This notice will not appear again, so preserve it till you get four five-cent postage stamps, which will give you 115 copies of this tract.

The anti-cigarette and tobacco tract, "Save the Boys," is all gone. I have received many commendations for the tract, and I desire to revise, enlarge, and republish it; but I need help to do so. In fact, I cannot do this without help. I do not ask a gift; for all who will help with their means shall receive tracts

in return as soon as published, unless they are willing to donate toward the free circulation of the tract. I would like to circulate many millions of the tract; for I am persuaded that we are doing but a small part of what we should do to save the boys from the curse of habit. A boy once taught to preserve the mastery over his appetite, is much more likely to see and obey the truth than is the one who falls a victim to the habit of tobacco using. Amid the many calls, who will let a few crumbs come this way?

Yours for the boys.
H. F. PHELPS.

Notice 1

A MEETING of the elders of the churches in the North Michigan Conference will be held at Mesick, Jan. 9-14, 1903. The first meeting will be at half-past seven, Friday evening.
S. E. WIGHT, *President*.

Notice 1

THE first meeting of the third annual session of the Cumberland Conference will be held at Graysville, Tenn., Wednesday, Jan. 7, 1903, at 7:30 P. M. Elders G. I. Butler, A. G. Daniells, and W. C. White will be in attendance from the beginning. Let every church be fully represented at the opening meeting.
SMITH SHARP, *President*.

Addresses

The address of Elder E. W. Webster is now Yuua, Ariz.

Until further notice, the address of Elder George H. Smith will be College View, Neb.

The address of Elder J. O. Corliss and family is, for the present, No. 10 Princess Terrace, Ball's Road, Birkenhead, England. Let those who address any member of his family please remember that the postage from America to that point is five cents for each half ounce.

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:—

Emery Cotton, Mt. Hope, Kan., *REVIEW*, *Signs*, tracts.

C. A. Hansen, Temple, Mich., *REVIEW*, *Instructor*, *Little Friend*.

W. A. Chatfield, 1929 Grand Ave., Beaumont, Tex., periodicals and tracts.

Miss Tilda Halberg, R. R. No. 3, Mondovi, Wis., *Instructor*, *Little Friend*, also Norwegian publications.

Business Notices

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

WANTED.—Capable man, with some experience in farming, to live in family, and take charge of small vineyard and fruit farm. Correspondence solicited. Address B. L. Perry, Excelsior, Minn.

WANTED AT ONCE.—Seventh-day Adventist baker; single man preferred. Address R. W. Van Nest, 1821 Adams St., Toledo, Ohio, stating what you can do and the wages expected. Do not answer this if you cannot engage for one year or more.

WANTED.—A girl to do housework; must be a S. D. A. The work is light, and the house is supplied with all conveniences. Will give good home to right person. Address Mrs. John Barland, 183 Greenwood Ave., Kankakee, Ill.

WANTED.—A trustworthy man of experience, capable of going ahead with farm work; also a woman, able, and willing to assist in care of garden and fruit. Good pay to right persons. References given and desired. Address L. B. Merritt, Box 295, Lohrville, Iowa.

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.

Obituaries

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

KUNKEL.—Died at H. Ekley, Minn., Nov. 28, 1902, Fern Merrel Kunkel, aged 2 years, 7 months, and 23 days. Her father, mother, two sisters, and one brother mourn their loss. Words of comfort were spoken by the writer.
A. W. KUEHL.

FRITZ.—Died at Sara, Wash., Nov. 18, 1902, of heart failure, James Fritz. He was born in Niagara Co., N. Y. He accepted the truth in 1897, and united with the Sara church. He rests in hope of a soon-coming Saviour. Words of comfort were spoken by Brother Z. Cook.
A. J. STOVER.

BURNIE.—Died at the home of Brother John Wight, in Gouverneur, N. Y., Dec. 7, 1902, of apoplexy, Sister Ella Burnie, of Verner, Ontario, aged 84 years. She had been a Sabbath keeper over eight years, and was ever true to the cause she loved. We believe we shall meet her when Jesus comes.
MRS. ANDREW COBB.

MOORE.—Died of pneumonia, near Goodlettsville, Tenn., Nov. 29, 1902, Miss Catharine Moore, aged 40 years and 18 days. In 1878 Sister Moore accepted present truth under the labors of Elder G. K. Owen. Her life was consistent, and her death peaceful. We believe she sleeps in Jesus. Words of comfort and instruction were spoken by the writer.
C. P. BOLLMAN.

GOODRIDGE.—Died at Owasa, I. T., Dec. 7, 1902, W. M. Goodridge, aged 79 years. He was born in Vermont in 1823. He first belonged to the Christian Church, but united with the Seventh-day Adventists about ten years ago. He lived a devoted Christian life until death. He leaves a wife and nine children. Words of comfort were spoken by Rev. Haynes.
D. M. CLOUSE.

YALE.—Died at her home near Waco, Neb., Dec. 4, 1902, from abscess on the brain, Sister Cynthia Yale, aged 62 years. She was tenderly cared for by her daughter, a trained nurse from the Battle Creek Sanitarium. She died in the blessed hope of a soon-coming Saviour. She leaves a husband, five sons, and one daughter. Words of comfort were spoken from Job 14: 14.
H. SHULTZ.

COMBS.—Brother Eugene Combs, son of A. S. Combs, was born in Missouri, May 18, 1878, and died in Boulder, Colo., Nov. 20, 1902. The most of his life was spent in Kansas and Oklahoma. Having been an invalid from childhood, his life was one of great suffering at times, yet in it all the Christlike spirit was manifested, and he died with a bright hope in Christ. Remarks by the writer, from Ps. 116: 15; Rev. 14: 13.
E. F. FARNSWORTH.

HERALD.—Died near Bluford, Ill., Nov. 20, 1902, after a brief illness, William Ralph Herald, son of William and Lulu Herald, aged 2 years, 6 months, and 20 days. Little Ralph was a loving child, and is greatly missed in the home circle, but we are comforted with the hope of soon meeting him when the life-

giver comes. Funeral services were conducted by Rev. Charles Wood (Christian), using 2 Sam. 12: 22, 23, as a basis for his remarks.
S. E. EATON.

LEIGHTON.—Fell asleep in Jesus at Otsego, Mich., Nov. 17, 1902, Brother George Leighton, aged 90 years, 4 months, and 9 days. He was born in Maine in 1812; moved to New York in 1819, and to Michigan in 1851, ever since living in or near Otsego. At an early age he was converted, and united with the Christian Church. In 1858 he fully accepted the views of Seventh-day Adventists. From the time he became connected with the church, he was an incessant worker. He was very liberal with the means intrusted to him, ever ready to aid the cause with anything at his command. He was a stone and brick mason, and worked on the Review and Herald, the College, and the Sanitarium when they were being erected in Battle Creek, Mich. Brother Leighton was a devoted Christian, a real pillar of strength in the church as well as in the general cause. He will be greatly missed on account of his genial, sociable ways. He leaves an aged, devoted companion and a large circle of relatives and friends to mourn their loss. The funeral was largely attended. Words of consolation were offered by the writer.
S. H. LANE.

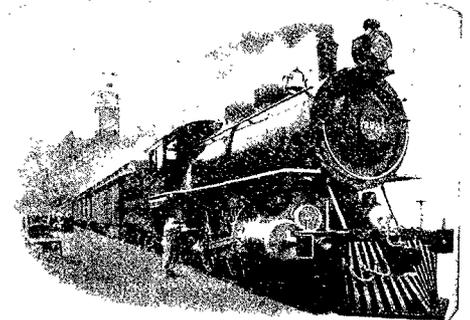
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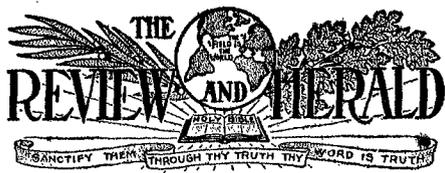
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	EAST		8	4	6	2	10	76
Chicago	AM 11:03	PM 3:02	PM 8:15				AM 9:00	
Valparaiso	PM 12:42	4:41	10:05				11:25	
South Bend	5:57	5:53	11:31				PM 1:04	AM 7:30
Battle Creek	4:00	8:00	AM 2:05	AM 7:00			3:40	PM 5:30
Lansing	5:20	9:21	3:31	8:30			6:20	
Durand	6:00	10:06	4:23	9:30			6:30	
Saginaw	1:40		6:20	11:05			8:10	
Bay City	9:45		7:05	11:40			8:45	
Detroit	8:00		7:15	11:50			9:20	
Flint		10:30	4:55	10:21			7:58	
Port Huron		AM 12:30	7:00	PM 12:20			9:30	
Hamilton								
Suspension Bridge	AM 3:40	7:05	PM 1:55	PM 8:35	AM 3:40			
Buffalo		8:20	5:05	9:50				
Philadelphia	PM 3:47	PM 7:34	AM 7:25	AM 8:50	PM 3:47			
New York	4:45	8:40	8:30	9:45	4:45			
Toronto		AM 7:40	PM 7:40					
Montreal		PM 6:00	7:30	AM 7:30				
Boston		AM 8:10	PM 7:05	PM 7:05				
Portland		AM 7:30	PM 6:15	PM 6:15				
	WEST		3	5	7	9	11	75
Portland	AM 7:15	AM 7:00	AM 7:00					
Boston	11:34	7:30	7:30					
Montreal	PM 10:30	AM 9:00	AM 9:00					
Toronto	AM 7:35	AM 4:40	PM 11:20					
New York	PM 5:40	8:45	AM 9:23					
Philadelphia		6:30	8:45					
Buffalo	AM 5:55	1:00	PM 10:05					
Suspension Bridge		7:05	2:00	PM 11:15				
Hamilton								
Port Huron	PM 12:00	9:00	AM 4:05	AM 6:50	PM 3:50			
Flint	PM 1:25	11:07	6:31	8:54	5:54			
Bay City		9:00						
Saginaw	PM 12:15	9:35			7:00		4:00	
Detroit	AM 11:20	10:00			9:30		6:30	
Durand	PM 1:52	AM 12:05	6:00		9:30		7:50	
Lansing		2:33	12:54	6:14	10:50		7:53	
Battle Creek		3:55	2:28	8:10	PM 12:30		9:30	AM 7:15
South Bend		5:40	4:19	10:55	9:31			PM 4:45
Valparaiso		7:00	6:29	11:14	4:41			
Chicago		8:45	7:30	PM 12:50	1:00			

Nos. 4-6-Daily Nos. 10-76-Daily ex't Sunday
Nos. 3-5-7-Daily Nos. 9-11-75-Daily ex't Sunday
+ Daily except Sunday. W. C. CUNLIFFE, Agent, Battle Creek.



BATTLE CREEK, MICH., DECEMBER 30, 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.

PSALMS 104-107 are the basis of the Sabbath-school lessons for the first quarter of 1903. The text of the American Standard Revision is used, and is printed in the *Quarterly*.

A Great Refreshing

MANY hearts are rejoicing in Battle Creek. The week of prayer brought a wonderful blessing to this church. For three weeks a series of Bible studies had been conducted, and the Sabbath services had been specially helpful. During the week of prayer there was a steady and growing interest, and many seeking souls found experiences of much blessing. *Last Sabbath was a time of great refreshing.* The morning service continued until one o'clock, and nearly two hundred persons of all ages came to the altar, and found forgiveness of sin. Many of these were starting in the Christian life for the first time. It was the most powerful meeting known in Battle Creek for many years. All hearts were quickened. In the afternoon service hundreds testified to a new experience. We regard it as the beginning of the latter rain. We earnestly hope that many other churches and companies had the same experience. Let us hear about it.

The Tract Campaign

Who Is "Willing" for Service?

"THEY people shall be willing in the day of thy power." Ps. 110: 3. The present is the day of God's power, the day in which he will reveal his power through his people to the world.

This is the "time of the end," the "day of his preparation," the "hour of God's judgment," the "days of the voice of the seventh angel," when the "mystery [the gospel] of God should be finished, as he hath declared to his servants the prophets." This is the "time of the latter rain," which is to ripen the harvest for the coming of Christ.

Who, then, is willing to consecrate his service in this day of God's power unto the Lord for the salvation of the world? Brethren and sisters, we have accepted the great threefold message of Rev. 14: 6-12. That message has saved us from ruin, brought hope to our hearts, and led us to direct our lives to the right end. What it has done for us it is able to do for our neighbors, for all the world. Really, this message is the only hope of the world. Is not this a heart-stirring

appeal to us to go to our neighbors with this truth?

The little tracts prepared for the winter's missionary campaign are now ready. These should be circulated one at a time in their natural order. The first to be used is entitled, "We Would See Jesus." This is a grand little tract, and at least a million copies should be circulated. Large orders are now coming in. Order at once, dear brethren, from your State tract society, and enter with all your hearts upon the good work. All the tracts of this series are sixteen-page, and are sold for one cent each. A. G. DANIELLS.

The Review For 1903

THE editors of the REVIEW unite in expressing the hearty wish that all the members of the REVIEW family may enjoy an ever-new and blessed experience in the Christian life during the year upon which we are just entering. This will certainly make it "A Happy New Year" for all.

In all the families where this paper is a weekly visitor, we shall try to make it contribute as much as possible toward the realization of this wish. We earnestly desire that it shall be a bearer of "good tidings of great joy" to all its readers.

We pledge our best endeavor to make the REVIEW an exponent of the vital truths of this message, and an inspiration to a complete consecration of heart and life to the work of hastening the coming of the blessed Master.

We hope to make it so valuable to all those who love his appearing, and who have identified themselves with this great movement to give the advent message to all the world in this generation, that they will regard it as indispensable to the carrying out of their purpose to co-operate intelligently with other believers in this closing work.

The senior editor, Elder Uriah Smith, will contribute a series of articles, beginning at once, which will deal with the early experiences in this message. There are lessons in these experiences which need to be emphasized at this time when an effort is being made to revive the early advent faith. The spirit of unity, of consecration, and of self-sacrifice which filled the hearts of those who led out in the establishment of this work ought to be revived in the hearts of those who now bear the standard of truth. Elder Smith is one of the few men left in the ranks now who was associated with the pioneers in this message, and we believe that such a series of articles from his pen as is proposed will be an encouragement and a blessing to many advent believers of this day.

We enter upon the new year with hope and courage in the Lord. We are thankful for the many indications of the more rapid progress of this work, and we believe in times of refreshing just at hand. May the blessed Lord hasten the day.

"The Former Days"

SPEAKING of the experiences of those who pass through many years of waiting for the coming Lord, the apostle Paul says, "But call to remembrance the former days, in which, after ye were enlightened, ye endured a great conflict of suffer-

ings; . . . being made a gazestock both by reproaches and afflictions," etc. Heb. 10: 32, 33. These "former days" were full of intense interest when the enlightenment came to us from the "more sure word of prophecy," indicating so clearly that the "generation" was reached that should witness the advent of the King in his glory.

How our hearts thrilled with the thought that soon we and our little ones should be gathered home! But days, months, and years have passed. The children have grown to manhood; struggles and conflicts have been endured. Many of the old soldiers have fallen. But praise the Lord, the great "advent message" moves on, and our courage is now quickened, and our hearts rejoice, as we see such sure evidences of the reviving of the spirit of "the former days."

Then how eagerly, gladly, we told the precious story of a soon-coming Saviour. Our satchels and pockets had room for tracts to distribute. We "scattered tracts" wherever we went. We felt the value of the truth they contained. We sold them, we loaned and gave them away. We who held meetings in tents and schoolhouses always had a supply of tracts, and called attention to them from the stand, earnestly inviting the people to come and examine them; and we had a real interest in telling them what each one contained. And now I wish to be one of those who will make "a united effort to scatter tracts like the leaves of autumn."

Will all our churches awake, gird on the armor for service, and go forth? These good tracts with which the campaign is to be opened are most timely. Please read the articles in the REVIEW AND HERALD of December 9 and 16, regarding the great campaign to be put in operation immediately, to scatter tracts like the leaves of autumn. God, by his Spirit, has said it. Shall we do it?

This is our opportunity. Paul said of his mission, "I am debtor," "I am ready," "I am not ashamed." Rom. 1: 14-16. What say you, my brother, my sister? We have reached a tremendous crisis, a decisive issue, that eternally decides the destiny of every soul,—even mine and yours. God says, in language most intense and solemn, yet to sound above every other voice, "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb."

We are the people, and ours is the work, symbolized by the third angel flying and sounding with a loud voice the last call to mercy and pardon. O that God will help us to sense the privilege of the hour!

Is not Mordecai's instruction to Esther, at the time of their great crisis, especially applicable just now? "Think not with thyself that thou shalt escape in the king's house, more than all the Jews. For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise . . . from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for such a time as this?" Esther 4: 13, 14.

N. W. ALLEE.